



ISSUES OF STATE AND PUBLIC ADMINISTRATION IN THE VIEWS OF THINKERS OF THE ANCIENT EAST

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ABOUT ARTICLE

Key words: Antiquity, Laws of Hammurabi, Confucianism, School of Legism, "Avesta", legal consciousness and legal culture, civic duty, Renaissance, virtuous state leader, just society.

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Abstract: In the East, attention has been paid to the field of management since ancient times. The reason is that society and state management have long attracted the attention of Eastern thinkers. Many scholars and scholars have put forward the ideas of justice and equality in the management of society and the state. This article becomes relevant at a time when the deepening of civil society reforms in Uzbekistan has increased the need to study the scientific heritage of Eastern thinkers. The article describes the views of ancient Eastern thinkers on state and community management.

QADIMGI SHARQ MUTAFAKKIRLARINING QARASHLARIDA DAVLAT VA JAMOAT BOSHQARUVI MASALALARI

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MAQOLA HAQIDA

Kalit so'zlar: Antik davr, Hammurabi qonunlari, konfutsiylik, legizm maktabi, "Avesto", huquqiy ong va huquqiy madaniyat, fuqarolik burchi, Uyg'onish davri, fazilatli davlat rahbari, adolatli jamiyat.

Annotatsiya: Sharqda menejment sohasiga qadimdan e'tibor berilib kelinmoqda. Sababi jamiyat va davlat boshqaruvi azaldan Sharq mutafakkirlari e'tiborini tortgan. Jamiyat va davlatni boshqarishda adolat va tenglik g'oyalari ko'plab alloma va olimlar ilgari surdilar. O'zbekistonda fuqarolik jamiyati islohotlarining chuqurlashishi Sharq

mutafakkirlarining ilmiy merosini o'rganishga bo'lgan ehtiyojni oshirgan bir paytda ushbu maqola dolzarb bo'lib bormoqda. Maqolada qadimgi Sharq mutafakkirlarining davlat va jamiyat boshqaruvi haqidagi qarashlari bayon etilgan.

ПРОБЛЕМЫ ГОСУДАРСТВЕННОГО И ОБЩЕСТВЕННОГО УПРАВЛЕНИЯ ВО ВЗГЛЯДАХ МЫСЛИТЕЛЕЙ ДРЕВНЕГО ВОСТОКА

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О СТАТЬЕ

Ключевые слова: Античность, Законы Хаммурапи, конфуцианство, школа легизма, «Авеста», правосознание и правовая культура, гражданский долг, Возрождение, добродетельный государственный деятель, справедливое общество.

Аннотация: На Востоке с древнейших времён уделялось внимание сфере управления. Это связано с тем, что управление обществом и государством издавна привлекало внимание восточных мыслителей. Многие учёные и учёные выдвигали идеи справедливости и равенства в управлении обществом и государством. Данная статья становится актуальной в условиях, когда углубление реформ гражданского общества в Узбекистане усилило необходимость изучения научного наследия мыслителей Востока. В статье рассматриваются взгляды древневосточных мыслителей на государственное и общественное управление.

Introduction. For the survival and development of human society, there has always been a great need for a certain social discipline. In the conditions of the primitive collective system, where the level of development of productive forces was low, this discipline was ensured on the basis of moral rules, traditions, rituals, and customs. Although they were originally an important condition of tribal life, they were not associated with obligatory responsibility. In times when there were no laws that raised the relations between people living in society to the level of duty and responsibility, there was no legal consciousness. With the change in the method of production, the social and spiritual life of society also changed, and new rules regulating the work of state administration emerged - laws that raised legal norms to the level of obligation.

Their main aspects were clearly and firmly established in writing. From this period, legal consciousness was formed.

Research methodology. The Code of Hammurabi, one of the sources of legislation typical of the ancient era, viewed society as a complex whole and consolidated its social structure on the basis of a strict definition of property, family, crime, and punishment relations. Despite defending some of the more backward norms of primitive society, such as collective land ownership, collective social responsibility, and the treatment of women as the personal property of their husbands, it demonstrates that customary law of that era, encompassing solutions to issues relevant to every sphere of society, functioned as a force that maintained balance alongside other means of regulating society.

Analysis of relevant literature. The study of the views of ancient Eastern thinkers on state and social governance has been the subject of numerous studies and scholarly works. B. Ergashev's textbook "History of Eastern Philosophy", as well as many scientific articles, pay special attention to Confucian teachings, and his moral and political views, importance in state and community management are widely covered.

In the works of Professor N. Karimov, the moral and political views of Eastern thinkers, their contribution to the development of society are highlighted. In his work "The Spirituality of Independence and Development", he researched the opinions of Central Asian thinkers on the management of the state and society. In the works of Professor N. Karimov, the moral and political views of Eastern thinkers, their contribution to the development of society are highlighted. In his work "The Spirituality of Independence and Development", he researched the opinions of Central Asian thinkers on the management of the state and society.

Also, the views of ancient Chinese and Indian thinkers on public administration are covered in the studies of Professor H. Boltaev. In Sh.Karimov's scientific works, the current problems of ancient Eastern philosophy, in particular, the significance of Confucianism in modern society, in the works of Ziyovuddin Rahim, the management systems, political institutions and social relations of the ancient Eastern states were analyzed.

In addition, other Uzbek scholars and researchers have studied various aspects of the views of ancient Eastern thinkers on state and social governance and have covered them in their scientific works. Their research has made a significant contribution to the development of philosophy, history, and political science in Uzbekistan.

Discussion. In our opinion, the emergence of the first states, their existence at the level of a political institution, inevitably required the improvement of the legal foundations for keeping society in order. Because the development of socio-economic relations led to a change in the

class structure of society and the formation of various political and legal structures associated with it.

Confucius, while relying on moral principles and folk traditions in his philosophical views, rejected the idea of governing society through law and advocated the restoration of past customs and traditions of governance. As means of managing society, Confucius understood the rules of dao ("the way a noble person walks in fulfilling the judgment of heaven") and li ("governance, customs and order of things in society, rules of good behavior, ways of doing deeds"). "If those at the top follow the customs and order of things in managing the society, the people will not dare to show disrespect to them." "If society is governed by laws and order is established by punishments, the people will avoid punishments and will not be ashamed of their actions. If the people are governed by virtues and morals and order will be established, the people will be ashamed of their actions and follow the right path." For Confucianism, which glorifies humanity and humanism, it is more important that man's freedom is voluntarily restrained by him through moral standards[3]. Thus, for Confucius, customs and traditions were understood as a means of connecting the king and the people, establishing harmony between people.

According to the views of Shan Yang, a representative of the Legalist school formed in ancient China, "the state (in the person of the army and officials) should encourage law-abiding citizens and severely punish those who are guilty. The state is the main mechanism for regulating society, and therefore it has the right to interfere in social relations, economic issues, and the private lives of citizens. "The law should be equal for everyone, both ordinary people and high-ranking officials." [2].

The source that provides important information about the means of regulating society in the regions of Central Asia, Iran, and Transcaucasia in the 13th-12th centuries BC is the sacred book of Zoroastrianism, the Avesta. Zoroastrian teachings are based on the ideas of truthfulness and justice - the trinity - on the basis of views on human rights. The balance between purity of heart, purity of speech, and purity of action in a person ("I give glory to good thoughts, good words, and good deeds") (Yasna, 14) determines the manifestation of his legal behavior as well as his general character. "To be powerful and understandable," says Zarathustra, "if you always act in truth and honesty, you will be powerful and powerful. Think of nothing but the truth, talk of nothing but the truth, engage in nothing but the truth... There must be people who will guide the world towards progress and perfection"[10].

Thus, in Zoroastrian teachings, man is not a mere observer of processes, but a direct participant. The establishment of peace, truth, and justice in society is shown to depend on the behavior and labor activity of each person. According to the instructions of Ahura Mazda,

"sowing good and strong seeds in the earth" is the most necessary law in the world. From the above views, we can see a call to a person to "fight against injustice, darkness, and injustice" and serve the triumph of goodness in society, without expecting help from outside, but only through his own labor.

Thus, according to Zoroastrian teachings, legal awareness and legal culture, along with regulating property relations, are manifested in the extent to which each member of the community fulfills their human (nature conservation, tillage...) and family (husband-wife, fatherhood, etc.) duties and obligations, their responsibility, and their ability to refrain from habits that are harmful to human life. Views on the legal organization of society were also developed in the teachings of medieval Central Asian thinkers. According to Ibn Sina, "Man...is not a separate being, because he cannot satisfy his needs without interacting with other representatives of humanity."

Biruni, on the other hand, believed that people are forced to work and live in an organized manner in order to protect themselves from external influences and satisfy their basic needs. "People unite in the state in order to establish a socially just order, that is, on the basis of a contract"[11]. The idea of unification into a state based on a contract in the teachings of Beruniy, firstly, implies the responsibility of the state and its leader for the life of each citizen, and secondly, the duties and obligations of each citizen before the state and their specific rights.

It is evident that the philosophers of the Central Asian Renaissance sought the origin of the state in natural processes. Al-Farabi even shows that the geographical factor is important in the formation of society by influencing the psyche (i.e., character, behavior) of people.

Al-Farabi calls society "al-Madina" and divides it into two types, namely "al-Madina al-Fazila" and "al-Madina al-Nazila" or "al-Madina al-Jahila" (low or ignorant society). According to him, justice and true happiness prevail in "al-Madina al-Fazila" and it is governed by a wise and knowledgeable ruler. Its leader must be a man of strong character, with a high intellect and a talent for good expression. ... In a society governed by such a leader, order is established, and the spirit of mutual assistance among the members of the society is strong. As a result, people's rights and interests are ensured and they are kept away from harmful activities.

"...The achievement of perfection," writes Al-Farabi, "is not limited to empty aspiration, but is achieved through the use of many objects in natural existence or by performing many tasks in this nature... "It is impossible for a person to achieve perfection alone, without the help of someone or many," the scientist continues, - "It is the innate nature of every human being and the nature of interacting with another person or a group of people in any process of action that is

necessary for him. This is the condition of every human being, that he needs or is forced to rely on the help of others and unite with them in achieving any perfection".

Among the twelve requirements set by Al-Farabi for a virtuous leader, along with wisdom, there are also virtues such as knowledge of laws and the rules of government, the ability to use laws creatively, and a love of justice and fairness. The state that Al-Farabi dreamed of would be governed not by immutable customs, but by laws that reflected the spirit of the social environment. "... The inhabitants of the city voluntarily submit to the city government, because such a government, through the laws it adopts, guides the population to the right path and happiness". "It is impossible for all the qualities (i.e., the 12 qualities) to be combined in one person, because people who possess such innate qualities are very rare and they are unique people," says Al-Farabi[12]. That is why Al-Farabi advocates that a state can be governed by two or a group of people only in necessary cases. In these ideas, one can observe the signs of democratic governance.

According to Al-Farabi, the rule of justice in society, guiding the people towards enlightenment, and teaching them the basic sciences of existence are the main means for the population to achieve happiness. Implementing these is the internal task of the state. Thus, Al-Farabi places the responsibility for the advancement of citizens on the state. The following view of Beruni is a logical continuation of the above thoughts: "To govern and lead means to deprive oneself of one's own pleasure in order to ensure the pleasure of the citizen by restoring the rights of those who have been oppressed by the oppressors. This means sacrificing one's life to protect and defend the family, property, and life of a citizen, and to fight for the citizen and provide the necessary means to defend him. ...Each period has its own traditions, and people must follow them, on the contrary, that is, if there is no uniformity and mutual agreement, order will also disappear."

Ibn Sina's support for the ideas of his contemporary can be seen in his following views: "In a country where common laws have been established for its members, injustice is impossible. The injustice of a member of society must be punished". "If the ruler himself is unjust, a revolt against him must be approved and supported by society. In order for the laws to be enforced, the people must trust them. And for this to happen, the laws must reflect the customs and traditions that have been ingrained in the people over the years".

Conclusion. Thus, Central Asian thinkers do not exclude each other when it comes to their unique approach to the relationship between the head of state and the citizen. In their opinion, regardless of the form of government in place, the head of state is obliged to fulfill his duties and obligations to his citizens under any circumstances, and he must have the power to unite the

people around a common goal and move them forward. It is from these political views that the legal consciousness of thinkers is revealed. Because in this case, the leader as a subject of certain rights requires the fulfillment of civil duties and obligations in the process of fulfilling his duty to the society. Beruni understood the development of society in a dialectical way, and stressed the need for the management of society in each period to be implemented by means of laws and regulations that are equal for all. This indicates that he supported the rule of law, the main principle of legal statehood, in his time.

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