

EASTERN THINKERS' VIEWS ON SELF-GOVERNMENT

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***Abstract:** The works of eastern thinkers and statesmen who left a huge scientific heritage in the field of democratization of mutual relations, fair state management, and creation of its perfect theoretical foundations are the self-governing bodies characteristic of the conditions of civil society in Uzbekistan. In the formation of a just civil society, the theoretical views of state administration of our great thinkers were analyzed from a historical perspective.*

***Key words:** state, policy, management, control, social, public, cabinet, management.*

INTRODUCTION

The theoretical views of Eastern thinkers on state management are of historical and scientific-practical importance. After all, it means the use of the mechanisms of ensuring the openness of the activities of state authorities in modern management in legal, socio-political processes. Self-governance mainly uses legal mechanisms. In addition to political values, legal values are also characteristic of public administration, which determine the limits of political decision-making. In addition to political and legal values in decision-making, there are also management values, which are manifested in the process of implementing laws. Legal values include the priority of rights and equality, and management values include efficiency and optimality of the activities of management bodies.

RESEARCH METHODS

The work "Politics" of the medieval thinker and statesman Nizamulmulk, who left a huge scientific heritage in the creation of fair state management and its perfect theoretical foundations, is an important source. In the work, it is important to choose officials based on their moral qualities, not to interfere in public affairs with people

who trample on justice and fairness, to lead the state with a council, to regularly control their activities, obedience, execution and qualities. In particular, Nizamulmulk's opinion that "the event accepted by the majority is the most meritorious and it should be done in this way" [1] is a proof that he paid great attention to fair management procedures.

RESULTS AND DISCUSSIONS

Yusuf Khos Hajib's Qutadgu bilig was given a high rank ministerial seal and various decorations. Dressed head to toe. Ogdulmish pursued a nobler policy in the ministry. It was appreciated by all people. He freed his people from oppression. He also lost all his bad habits. The country enjoyed justice. The country has prospered. People began to live happily. The young man's hand was raised. Those who love him have increased. Fats that you don't like are gone. Ogdulmish's behavior won the love of the people around him. This kind of benefit, this kind of goodness can come only to those who are wise, knowledgeable and intelligent. That's why the good names are always praised, and the ignorant get insulted and reprimanded. All of a knowledgeable person is selfish. The work of a fool is not only useless but also dangerous. Kut - befitting a wise man. Knowledge is an ornament to the brave. Days passed like this, people lived happily. Under El's rule, El became very rich. That's what a person does. If the leader is like that, the people will be happy. When the people are loyal, the leader is satisfied [2].

According to Narshahi, 10 special buildings were built in Bukhara region during the reign of Nasr II Somani for the 10 divans of the state. The following bureaus operated in the state:

Devoni Wazir (Prime Minister's Office). All other dewans are subordinate to this dewan. The Prime Minister's Office controlled all administrative, political, economic and military courts.

Dewani Mustauf (Department of Financial Affairs). This cabinet handled and controlled all financial affairs of the state. Devon was managed by the treasurer, and at his disposal were accountants, clerks and clerks, and bookkeepers.

Dewani amid al-mulk, or al-rasail (department of official documents). This office was involved in the preparation and production of all documents of state importance. Also, this cabinet controlled diplomatic relations with foreign countries.

Devani sahib-ash shurat (department of military affairs). This devan controlled all the military affairs of the state, including the personal army (guard) of the emir. The special assistant of the head of this department is the applicant. He dealt with the treasury of the court and its head, the emir's army. The army was paid four times a year. This cabinet provided military discipline.

Dewani sahib al-barid (department of the controller of correspondence). This office was engaged in the delivery of important decisions, documents, notices adopted in the center to regions and cities. The head of this department in the regions is subordinated only to the center. Also, this cabinet conducted secret control over state ambassadors, governors of regions and cities.

The office is country-specific (the office of the state administrator). This cabinet controlled the expenses related to the maintenance of the palace. This cabinet was also responsible for controlling important state affairs and especially the treasury's income and expenditure. All of the above-mentioned divans (except the owner al-barid divan) were subordinated to local governors and the supreme central authority. The local government system also functioned effectively during the Somonites period. Governors of regions are called hokims, and heads of cities are called chairmen [3].

I ordered that the ministers should be among the people who have these four qualities: the first is nobility and pure birth, the second is intelligence, insight, the third is awareness of the condition of the sipahu raiyat, politeness towards them, and

the fourth is patience and peace-loving. For example, "Whoever has these four qualities, let him be considered worthy of ministerial rank." Let them appoint him as a minister or adviser. Let them hand over the affairs of the country, the discretion of the soldiers and raiyats to him. Such a minister should be given four privileges - trust, attention, discretion and power.

A matured minister, he puts the problems of the state in order, and performs property and financial affairs correctly, showing his purity of origin, and excellently. He takes it from the place of reception and gives it to the ground. His nobility and purity of lineage are evident in his permissive and prohibitive orders. Enmity and oppression do not oppress (anyone). He mentions everyone's name with good words, whether he is a soldier or a raiyat. He does not look for harm from someone, he does not listen when they say it. If he has seen evil from someone, he treats him in such a way that he (eventually) turns away from evil. He does such good to the person who did him harm that he bows down to him (the end)" [4]. But it is also necessary to know that the raiyat (people) should be respected (protection and respect), that the real purpose of actions and the state is not only to please the king and his relatives, but also to protect the people and improve the country. Therefore, protecting the interests of the people is the most important thing. This can be done under two conditions. The first is that they are actively protected, aided and abetted in such a way that they are not hindered or dislodged from what they are doing. The second condition is to repel the oppressor from them. The great ones said about this: "Raiyat is like a flock of sheep and their owner is like a shepherd." The king is the owner of the sheep, he entrusts the sheep to the shepherd, and orders the sheep to be well protected from animals and other pests, to have a beautiful pasture and to produce a fruitful harvest[5].

How can an ant pull what a lion needs to pull? Can a fly carry an elephant's load? I have no intention of being "oh" - I can't even do it. Therefore, your: "Reign!" I am crushed by your offer, and if I refuse it, please forgive me! I told you about my

weakness, my heartache about this andesha. You now find a king worthy of you, a ruler worthy to rule this country. If there is a person who meets the demands of the people of the time in every work, consider him worthy of the kingdom. A wise person is as bright as the sun, if a widower rides a horse, he conquers the world, in the matter of justice, like the season of Nawroz, and in the matter of politics, like lightning that burns the world; Rule a righteous person who takes care of the enemy in difficult times and helps the people in difficult times, only such a person deserves to be crowned [6]. Two days a week, the king should receive the oppressed, give the taste of the oppressors, punish them and listen directly to the words of the subjects. He should receive important applications and respond to each one. If the news spreads in the country that "the king calls martyrs to him, listens to their words twice a week and punishes the oppressors", then the oppressors will think about the consequences of their actions and will not be idle [7].

If we look at the history of mankind, the development of individual society has led to an increase in the demand for state institutions. Therefore, he looked forward to serving the state, taking into account the interests of the society and people, and theoretical and practical work is continuing towards this goal. Despite this, the problems of humanity in the way of building a just state in governance have not been solved. By the new era, the 18th century, the theoretical foundations of restraining the despotism of the state power, ensuring its functioning in the direction of the people's well-being and the development of the society began to be formed. The development of theoretical foundations formed the principles of the division of state power into three. The purpose of dividing the state power into three is to prevent the strengthening of one of the branches of power, and at the same time, the first modern ideas about the popularization of the state power and administration, which fully takes into account the interests of society and people, were developed by the English thinker John Locke (1632-1704) and the French enlighteners Charles Louis Montesquieu. was brought forward. According to them, the government should have

strong resources in management, and if it is allowed to rule the society based on its own will, it will inevitably lead to the plague of totalitarianism, oppression of citizens, and deviations from the laws [8]. Therefore, the reform of public administration will depend primarily on the head of state. Knowing the ability and competence of the head of the state, first of all, it is related to what kind of people with skills and abilities he can gather before him.

Nowadays, in our country, there are many changes in the management of the state power, because these changes are becoming more decentralization than centralization in the public administration, which is evidenced in the implementation of the people's interests. Action Strategy No. PD-4947, adopted on February 7, 2017, on the five priority directions of the country's development in 2017-2021, put forward by President Shavkat Mirziyoyev, encourages people to live and work in an environment of openness, transparency, and transparency. As a continuation of the reforms, the Decree of the President of the Republic of Uzbekistan "On the Development Strategy of New Uzbekistan for 2022-2026" was developed based on the principle of "From Action Strategy to Development Strategy" [9]. An integral part of the civil society, which has a huge influence in the activity of every field, is putting on the agenda the need to develop under public control. In such an environment, people living with a full sense of their responsibility before the state and society is a legal document that fully substantiates the way to establish a legal democratic state in Uzbekistan [10].

CONCLUSION

This decree was adopted on the basis of the national and universal values of the people of the Republic of Uzbekistan, the social-political, economic, protection of our people and the creation of favorable conditions for citizens to live a good life by gradually reforming the spheres of state administration, the people should serve the people, not the people for the state. The idea that theology is not for reformation,

but reformation should serve for people. According to the words of our President, our citizens are serving so that they can live happily.

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