



THE PROBLEM OF A JUST SOCIETY IN THE WORKS OF EASTERN SCIENTISTS

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Article history:	Abstract:
Received: 11 th October 2022 Accepted: 11 th November 2022 Published: 26 th December 2022	The article gives a description of the Renaissance and Eastern scientists Muhammad ibn Musa al-Khwarizmi, Ahmed al-Farghani, Abu Nasr Farabi, Abu Raykhan Beruni, Abu Ali ibn Sina, Yusuf Khos Khadjib, Alisher Navai, Babur and in the works of many mystic scientists on science of Sufism, scientifically analyzed the rich spiritual heritage associated with the formation and management of a just society.
Keywords: education, spirituality, natural-philosophical, religious, historical and social sciences, culture, glorification of man, intellectual, natural, spiritual, artistic, spiritual qualities, time management.	

Man by nature strives for freedom and goodness. The need for a state arises from the organization of rules and their procedures common to all such needs. It was this need that formed the theoretical criteria for universal human values. Philosophers, politicians, historians such as Muhammad ibn Musa al-Khwarizmi, Ahmad al-Fargani, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Beruni, Yusuf Hos Hajib, Nizamulmulk, who lived and worked in the IX-XII centuries. In terms of its content and significance, this period will go down in history as the Central Asian Renaissance. There are specific aspects of Renaissance culture that are interpreted in the emergence of our theory of statehood based on the following:

- The desire for secular education, thus widely using the achievements of the culture of past and neighboring countries, especially the development of natural philosophy, religious studies, historical and social sciences.

- Interest in nature, development of natural sciences, rationalism, belief in the power of reason, focus on the sciences aimed at finding truth, considering truth as the basis of human imagination and science.

- The glorification of a person, the justification of his intellectual, natural, artistic and spiritual qualities, the manifestation of humanity, high moral laws and rules, the education of a perfect person.

- Universalism - universality, interest in all natural phenomena and the desire for its essence [1, p. 11-12].

Formation of the theoretical foundations of state building and management on the principles of justice and morality, development of their legal and practical foundations.

Creation of theoretical bases of system of classifications of levels of activity, criteria of responsibility of the head of the state and employees.

Reflecting on the foundations of national statehood, ancient Turan, Movarounnahr, Turkestan were recognized as one of the holy places where the first states were formed, even by scientists of the ancient world. For example, the Roman historian Pompey Trog, who lived 2000 years ago, wrote about the ancient ancestors of the Turkic-speaking peoples: «Bactrians, Sogdians and Khorezmians can easily compete with the Egyptians in the antiquity of their origin.» Such an opinion can also be found in the information recorded by the Greek historians Strabo, Herodates, Gikatiy [2, p. 13].

In the views of Central Asian thinkers who lived in the IX-XV centuries, the ideas of governing the state and building a just society are associated with the discovery of their own scientific content. These ideas found deep expression in the socio-political views of Khorezmi, Fargani, Farabi, Ibn Sina, Beruni, Yusuf Khos Hadjib, Nizamulmulk, Amir Temur, Navoi and other great people. Al-Khwarizmi founded the science of «Algebra» and comprehensively developed the exact sciences of world science.

Musa al-Khwarizmi (783-850). Great mathematician, astronomer and geographer. He is the founder of algebra. The word «Algebra» is taken from his work «Al-kitab al-mukhtasar fi lisab al-jabr wa al-muqabala». About ten works are known that have come down to us, such as «The Book of Indian Counting», «The Book of Addition and Subtraction», «Kitab Surat-ul-Arz», «Zij», «The Book of Working with Asturlab».

Abu Rayhan Beruni in his works, like «India» [3], «Geodesy» [4], «Mineralogy» [5], «Monuments of past generations» [6], interpreted the need to ensure social justice in society and the rule of law. The form of the Beruni state was in favor of enlightened kings who ruled the country, and not absolute rulers.

Abu Raykhan Beruni is considered one of the greatest thinkers not only in Central Asia, but also in



the East in general, in the history of world science and culture [7, p. 169]. In his works such as «India», «Monuments of past generations», «Minerology», such issues as the way of life of people, public life, political and social relations were studied. The preface to the work «Minerology» contains valuable thoughts about the social status of a person, nobility, social life, duty to the land, social justice.

Abu Rayhan Beruni is literally one of the politicians and statesmen of his time [8, p. 23-26]. The work "Monuments of Past Generations" contains necessary and interesting information about different peoples: Greeks, Persians, Maliki Christians, Jews, Christian Christians, pagan Arabs, Sabits, Turks, Muslim Arabs and other peoples.

In the work «India», he gave reliable judgments about Indian society, customs, internal structure, family relations, year, month and historical dates, rites, marriage issues of the local peoples.

Abu Nasr Farabi (873-950). A scientist-encyclopedist named «Aristotle of the East» («Muallymi-sonius»). He created over 160 works. «Introduction to Logic». «Proofreading», «Notes on Philosophy», «The Big Book of Music», «The Book of Human Organs». His works, such as The Book of Dictionaries, City Management, Virtuous Characters, are a great contribution to world culture.

Abu Nasr Farabi, one of the great representatives of this period, is known for the creation of theoretical principles for the formation of justice and morality in his work «The City of Virtuous People», the emergence and development of human society, the emergence of certain natural needs of the state. He claims: «A cultural society and a cultural city (or country) will be such that each person from the population of this country is free in his profession, everyone is equal, there is no difference between people, everyone is engaged in the profession that he wants or chooses. People will become truly free. There will be no sultan who interferes with people's peace and freedom. Various good habits and pleasures appear among them» [9, p. 190].

Thus, the scientist manages to create in our today's imagination the forms of a democratic state and the political and philosophical essence of governance in it. For example, the classification of the composition of the city of virtues (implying the state) and what kind of moral person should be the leader in it corresponds to the direct theoretical requirements of building a democratic society today. On this occasion, Abu Nasir Farabi said: "The leader chosen by them or the head of the leaders will not be absolute. These will be the most noble people who have risen from the people, who have passed the tests and are worthy of

leadership. That is why such leaders liberate their constituents and protect them from external enemies"

[9, p. 190], systematizing the moral and cultural values associated with ensuring democratic principles in public administration. It is noteworthy that such ideas of Farabi as «the ruler should not be absolute», «the will of the voters», «freedom» are considered a unique product of human culture not only in this period, but even today - they serve as the main idea of democracy.

Abu Nasr Farabi spoke about the elements and qualities of the new ideal society in several works such as «Governance of the city», «Virtuous behavior», «City of virtuous people». The Farabi Society divides the art of management into two parts:

1) theoretical (about the basic method of management and law); 2) talks about the practical (governance).

Abu Nasr Farabi divides the team into 3 types: large, medium and small teams.

Abu Nasr Farabi divides the city-states into 2 categories: the city of Medina with dignity and the city of Medina without dignity, and comments on each of them. Farabi divides the main task of the state into 2: 1. The internal task of the state is to ensure a happy life for citizens, 2. The external task is to protect against invaders. The pharaoh condemns the inheritance of the throne from father to son and explains that the head of state must possess 12 virtues.

Issues related to the state and its management also played an important role in the work of Yusuf Khos Khadjib. In the epic «Kutadggu Bilig» he is distinguished by his views aimed at determining actions, rules and political and ethical relations in society. It classifies the types of public administration and service organization and their qualities according to these levels. For example, "Kingdom pretenders are born from a mother with a strange talent, and they immediately have the ability to distinguish between good and bad. God gives such people understanding, insight and a soft heart, and also teaches them to do good deeds" [10, p. 329].

Yusuf Hos Hadjib also emphasized that it is necessary to possess such qualities as experienced in all the works shown in his work, immediately aware of evil, exemplary in wisdom, intelligent, thirsty for enlightenment, trusting the small, fair and loyal. The great scientist did not limit himself to this, but stated the importance of fair principles for developing a classification of the qualities of persons responsible for the development and fate of society in public administration. At the same time, he considered the scientific and cultural potential of society as a factor



that creates the foundations of a just state. For example, he says about intellectuals: "A real intellectual is the support of truth. If there were no wise men in the world, there would be no food on earth. Their wisdom is a torch illuminating the path of a nation. Treat the wise with affectionate words, try to be able to afford their material benefit" [10, p. 649]. After all, if we consider democracy as a highly cultured form of society, then the heritage created by our ancestors can be the basis of a just state.

Abu Ali ibn Sina (980-1037). Ibn Sina lived 57 years. The Laws of Medicine spread throughout the world after being translated from Arabic into Latin in the XII century. It was translated into French in 1494, Italian in 1593, and Russian in the XV century. From the XII to the XVIII centuries it was reprinted 40 times. In the West, he is known as Avicenna because he created the «Laws of Medicine» in the IX-XI centuries.

Ibn Sina defines the population of society as 1) managers doing administrative work; 2) workers - producers; 3) military army. In his opinion, without the state there will be no laws.

Ibn Sina is a prominent representative of the natural sciences and socio-philosophical thought of Central Asia, a thinker who made a great contribution to the history of medicine, philosophy, socio-political and moral teachings. His works such as «Isharat va tanbihot», «Risolai tadbiri manzil», «Bird language» are directly devoted to the fair and moral principles of public administration [1, p.67].

Of the more than 450 works written by Ibn Sina, about 160 have come down to us, such as «Medical Laws», «Donishnama», «Book of Salvation», «Building a Dwelling», «Book of Justice», «On Medical Directions».

An important source is the work «Politics» of the medieval thinker and statesman Nizamulmulk, who left a huge scientific legacy in the creation of a fair public administration and its perfect theoretical foundations. He is known for his views on the selection of officials according to their moral qualities, non-interference in the public affairs of people, conducting state administration with advice, regular monitoring of activities, obedience, performance and quality. In particular, Nizamulmulk's opinion that «the event accepted by the majority is the most worthy and should be done in this way» [11, p. 98] is proof that our ancestors paid great attention to fair state-building procedures.

Freedom and justice in the teachings of Sufism that arose in Central Asia. It is known that with the wide dissemination of Islam as a social worldview, attention has also increased to the development of its

theoretical, philosophical and legal aspects. Thus, in the 9th-12th centuries, there was a period of theoretically highly developed science, culture and Islamic philosophy in Movarounnahr. Among them are great Islamic scholars such as Imam al-Bukhari, Imam at-Tirmizi, al-Motrudī, Muhammad Imam-Ghazzoli, Mahmoud al-Zamakhshari, Burkhanuddin al-Margilani, Ahmed Yassavi, Najmuddin Kubro, Abdul Khalik Gijduvani, Bahauddin Naqshband, Jalaluddin Rumi made a great contribution to world culture with their scientific research.

In religious-scientific studies, ideas such as existence, divine power, human perfection, justice, honesty, religion, and conscience are invited into a free society by purifying the human soul. On this occasion, J. Rumi says: "Man is a great miracle and everything is written inside him. But there is darkness and curtains that do not allow reading the inscriptions. Darkness and veils, various occupations are the actions of a person in relation to the affairs of the world and the endless dreams of the heart" [12, p. 51]. Indeed, in the views of J. Rumi, the difference of a person is based on his perfection. He treats the world equally to all people, regardless of their race, religion, nationality, class. "Keep me united and let others enjoy it so that the community can be united and we can eliminate differences that only exist on the surface. We are all branches of the same tree, servants of the same army." Jalaluddin's talk about the unity of mankind was an unheard-of courage for that time [13, p.241].

In the study of the spiritual foundations of socio-political development, the significance of the current of mysticism that arose in Central Asia is also very important. That is why this teaching spread among the people, gave satisfaction to intellectual renewal and occupied the hearts of intellectuals who yearned for the truth [14, p. 4]. Based on Sufism, a number of Futuwat-based religious and political movements have emerged that promote universal ideals such as justice, truth, correctness, compassion, honesty, faith, belief, science, hard work and patriotism. They oppose the immoral elements of society as an ideological force. In this regard, the interpretation of the qualities of leaders in society in the wisdom of our great-grandfather Yassavi about the antiquity of the foundations of our Uzbek national statehood, at the same time, form the basis for creating sharp critical relations with him. Because during this period, the sheikhs directly interfered in politics.

In this regard, the views of Amir Kulol's son Amir Umar (died in 1406) are of great importance in revealing the theoretical and practical nature of politics. He has the following attitude towards politics:



"I know that politics should protect and regulate... bad people should be kept in fear and awe, and good people should be rewarded. If there is no politics, the important affairs of the state will not be carried out; if there is no order and criminal laws, then the affairs of the state will not improve, because in the eyes of the ruler, society, the development of the state and religion is politics" [15, 103 a-b.]. That is, it is believed that universal human values should be expressed in politics through religion, and such a policy should be confirmed in practice through state laws.

Democratic principles in the views on the national statehood of Amir Temur and the Timurid period. The conquest of Central Asia by the Mongols in the XIII-XIV centuries. had a great negative impact on the economic and spiritual life. Oppression and violence will increase in the country, the working people will be brutally oppressed.

Amir Temur - founded the great Timurid state in the 15th century. He created the «rules of Temur» in terms of governing the state and the country, different from his predecessors. This code, which consists of rules and regulations for the administration of this state, is divided into 2 parts.

1. The life and political activity of Sahibkiron Temur from the age of 7 (1342) to his last days are described.

2. The second part - wills and instructions addressed to their children on behalf of Amir Temur. In it, he bequeaths about the subtle secrets and rules of the art of public administration, about such issues as the election of emirs, ministers and beks, their placement, army commanders, rewarding them for their merits, soldiers and their salaries.

He ruled the country on the basis of 12 rules. He explained state affairs by 4 factors:

1) kingdom; 2) treasure (wealth); 3) army (sipoh); 4) rayyat; Amir Temur divided his empire into 4 uluses (parts): 1) the 1st ulus gave Kabul, Ghazna, Kandahar with a 12 thousandth army to Jahangirmirze, and later to Pirmuhammad, the 2nd ulus gave the Fergana region to Umarshaikh, the 3rd ulus gave Khorasan Mironshah, and the 4th ulus gave Shahrukh the territories of Western Iraq and Azerbaijan. Amir Temur paid special attention to the issues of council, meetings in state administration.

During this period, Amir Temur made a great contribution to the development of views on national statehood. Its Laws include the state structure, the methods and means of its administration, the level of various posts and duties in it, the classification of classes, the organization of the armed forces, combat skills, the factors for organizing incentives for civil servants. , the introduction of fair types of taxes,

measures to improve the country indicate that national statehood has reached a high cultural and legal level. The essence of such a policy is focused on creating the foundations of a just state and a humane society.

Amir Temur, when creating the democratic foundations of state administration, was guided by the implementation of the affairs of the country with advice, vigilance, attention, caution [p. 16, 24]. To carry out the affairs of the Sultanate on the basis of the Council means, in essence, the consent and discretion of the elders. This approach directly created the ground for the development of views on the first forms of placement of state administration.

Amir Temur manages to carry out the policy fairly in each case and ensure its consistency through various means. That is, on the basis of combining the goals aimed at justice with just means, it enriches the theoretical teachings of public administration in a practical way, so that political reforms are created that ensure justice in the state. For example, he developed not only the quality of civil servants, but also how to ensure that such qualities come into government. On this occasion, he says: «If you cannot keep everything and everyone in your ranks, then your state will be more damaged.» Therefore, you must determine the value of each, the position he occupies and the measure of everything and act accordingly" [16, p. 81], it turns the participation of potential individuals in public service into a practical application. For example: «If I put someone's mind and courage on probation and find out that he is superior to others, I will take him under my upbringing and raise him to the post of emir.» Then I would give him work according to his deserts" [16, p. 83].

The most important and greatest merit of Amir Temur as a statesman is that he created and put into practice the legal foundations of the doctrine of national statehood, based on the ideas of justice.

Mirzo Ulugbek (1394-1449). Great astrologer, statesman, patron of science and culture, scientist who built an observatory and created an astronomical school in Samarkand. The masterpieces of his scientific heritage are the works "Zizhi jadidi Koragoniy", "Treatise on the definition of a sine of one degree", "History of four uluses" also belong to his pen.

Alisher Navoi is one of the major figures of this period. The thoughts of Alisher Navoi in «Tarihi muluki ajam» deserve special attention. Navoi writes the word state as property. Ajam in Arabic means non-Arabic. So, in ancient history, Ajam, that is, outside the Arab state, the Arabs called the state that first arose on the territory of Iran and Turan and ruled for many centuries [17, 8-b.].



As a theorist and practitioner, he made a great contribution to the development of a just foundation for public policy and its moral criteria. In particular, his views are expressed that injustice and arbitrariness lead to the decline of the state and the ignorance of society: "...when I was a khakim engaged in public work, various people attacked my personal property. Sometimes I sat in the chair of the emir and asked the wishes of the people in the government court, and sometimes I served as a minister under the king and showed mercy to the people, who looked at me with hopeful eyes" [18, p. 12].

Alisher Navoi, who showed the Turkish language to the whole world with his "Khamasa", "Badoyi ul-bidaya", "Navodir ul-nikhoya", "Zubdat ut-tavarikh", "Chor kitob", "Majolis un-nafais", "Mahbub ul-Kulub" and other works were left to us as a legacy.

In his views on justice, Alisher Navoi is looking for the essence of social vices associated with the human psyche. Analyzes the causes of evil in society. To achieve a just society, he draws attention not only to the justice of the sovereign, but also to the need for fair and healthy relations between citizens: "I have met all sorts of people in the world; I experienced the qualities of good and evil; I drank the juice of good and evil and tasted their poison. My heart immediately felt the pain of stingy and humble and generous people" [18, p. 12].

At the same time, he explains the nature of the vices associated with the human psyche as follows: "The reward for goodness is rudeness; You will see nothing but impudence and arrogance in response to a polite gesture. If you are doing someone a favor, you should be ready to take ten blows from him; If you show someone a little humility, you should be prepared for a thousand rudeness and insults" [18, p. 60]. Thus, in the work «Mahbub ul-Kulub», based on his views on the nature and condition of different people, he developed a comprehensive theoretical system of social relations of society, an ethical system between a citizen-society-state.

In general, ideas about the management of such a just society are also widely found in the teachings of Navoi. This process is deeply revealed in the epic «Saddi Iskandari».

Zahiruddin Babur (1483-1530). He was a writer, poet, scientist, major statesman and commander, who occupied a special place in Eastern culture, literature and poetry. In addition to his masterpiece «Baburnoma», which is known to the world public, his works such as «Mubaiyn», «Khatti Baburiy» and his beautiful poetry are known.

Babur diligently studied the scientific heritage of his contemporaries and left a great legacy in this

direction. Socio-ethical issues related to public administration and its policies are detailed in Babur's Baburnom [19], Koshifi's Ethics of Mukhsini [20], Davani's "Akhloki Jalali" [21].

In them, he analyzed the foundations of social governance, the relationship of social classes, the qualities of a just and unjust king, fair treatment of citizens, ethics and education. Thus, social views on public administration, in turn, served to further enrich our values associated with the cultural heritage of our past statehood.

CONCLUSION. Social and cultural development of the XIV-XV centuries. was an integral continuation of the Renaissance in Central Asia in the IX-XII centuries. It is concluded that we are observing the stages of development of theoretical teachings that underlie the development and emergence of such cultural heritages, their periodic integration. Especially important today are the unique spiritual and cultural monuments of the Timurid period, the scientific heritage of the scientists of the Ulugbek observatory, social and ethical issues related to public administration and politics of Alisher Navoi, Babur, Koshifi, Davani.

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