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SOCIO-POLITICAL VIEWS OF EASTERN THINKERS IN THE IX-XIII CENTURIES

Abstract: In this article, the socio-political views of the Eastern thinkers are considered. The scientific heritage created by them testifies to the fact that the culture of statehood is an element of a huge reserve.

Key words: Eastern thinkers, socio-political views, eastern renaissance, middle ages, statehood, public administration.

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Introduction

It is important to pay special attention to the political and historical processes of this period while studying the tradition of socio-political views of this period. That is, it will be necessary to focus on aspects related to the liberation of Central Asia from Arab colonialism and the emergence of a centralized national independent statehood under the leadership of the Samanid dynasty.

Also, the people who suffered from colonialism, which lasted more than two hundred years, constantly fought against the Arab Caliphate, striving for freedom and independence. It is known that man by nature lives in pursuit of freedom and goodness. Such freedom is perpetuated by moral values and has emerged as a savior against wars and evil that wreak havoc on humanity. Thus, the struggles and aspirations of the peoples of Central Asia in the IX and XIII centuries for their independence will lead to the spiritual upliftment of this country.

While the socio-political views of this period are studied, in Movarounnahr mature scientists – Moturudiy, Bukhari, Termiziy, Nasafi, Yassavi, Pakhlavon Makhmud, naturalist scientists – Khorezmi, Fergani, Jurjani, Chag'iniyy, qomusiy knowledge holders Forobi, Ibn Sina, Beruni became the product of this period. Such philosophers as Rumi, Firdowsi, Rudaki, Nasir Khisraw, Omar Khayyam,

Yusuf Khos Hojib, Mahmud Kashgari, Narshakhi, Bayhaqi, historians and poets lived and worked in this period.

It is worth paying attention to this, at first glance, the works of the above Scientists, which seemed to be oriented to a certain area of science, have significance in their own way. That is, the creations of our thinkers, who lived and worked during this period, are characteristic of encyclopedias.

In its place, the culture created in the IX - XIII centuries in Central Asia also paves the way for the emergence of new theoretical views and doctrines in the development of statehood.

The question of the development of socio-political views in this period should be referred to the works of Abu Nasir al-Farabi, one of the great thinkers of the early Eastern Renaissance. The work of Abu Nasr al-Farabi, known throughout the East and West as Al-Muallim-as-Sani and Aristotle of the East, entitled The City of Noble People, opened a new page in Eastern science and spirituality. Earned the title of the great thinker of the Middle Ages. The play explores issues such as the origins of a society (community of people), ways to achieve a just society, the qualities of a good mayor and its people, and the selection and placement of government and management personnel. Even though it was created thousands of years ago, today's reader can still find

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important ideas and guidance in this work that will help them solve the complex problems of modern life.

It is also worthwhile to pay special attention to the fact that today the scientist has succeeded in creating the forms of just state in our imagination and the political and moral principles of governance in it. In this regard, Farabi said: "There will be no absolute leader or governor elected from among them. They will be the most noble, worthy of leadership, raised from within people, tested. Therefore, such leaders will bring their voters to full freedom, protect them from an external enemy"[1] he said systematizing the political and moral values associated with the provision of the Democratic principles in public administration.

Special attention should be paid to the work of Zayniddin Muhammad Ghazzali, who lived and worked in the XI century, "Kimiyo saodat". In this work, the thinker focuses on the development of the most important moral rules of society and human spiritual life [2].

Indeed, the thinker, first of all, puts forward ideas aimed at enriching the spiritual world of mankind, what should be the basis of it. On the basis of such ideas, self-awareness can be used to recognize the truth and thereby follow the solution of problems such as achieving the treatment of the heart.

It is also worth paying attention to the fact that the Thinker is engaged not only in human issues, but also in relations with the construction of society and the state. In this regard, he writes: - «So the man cannot complete all the need himself... And everyone commits to each other without consent to his right..."[3]. Here, Ghazzali described the relations of mankind, society and the state, as well as the distribution of political responsibilities that lead to justice and between them.

While analyzing the development of socio-political views in this period, it is necessary to pay special attention to the creativity of *Yusuf Khos Hojib*. In his works, moral issues related to the state and its administration also took a great place. His work "Kutadgu Bilig" can be considered a "policy book" that embodies the ideas, rules of governing the state and the role of political and moral relations in society [4].

In this way, he paid great attention to the organization of fair public administration with the development of a classification of moral qualities of persons responsible for the development of society and its destiny.

The encyclopedic scholar must also refer to the works of Ibn Sina. It is known that he is a great representative of the natural-scientific and socio-philosophical views of Central Asia, the author of works that made a huge contribution to the history of medicine, philosophy, socio-political, moral views.

He divides philosophy into theoretical and practical philosophy. Socio-political issues, the state, the structure of society, tasks, team management, human ethics are studied. He divides philosophy into three parts depending on its function and subject. Ethics is the study of the virtues of a person's personality, moral concepts, rules; economics is the study of the issues necessary for the management of a family, the maintenance of its requirements, duties and activities; policy is the study of governance and governance of the state, ensuring the relationship between government and citizens and states [5].

It is also necessary to pay attention to this information. In particular, the Orientalist scientist L.G.Saldadze in his work "Ibn Sina "cites information about his work" Eastern philosophy "and 20 volumes known as" Justice". It is noted that in this game 28 thousand themes dedicated to the problems of justice are described. It is reported that the book was published in 1947 by Egyptian scientist Abdurrahman Badawi summarizing the rest of 20 volumes [6].

The great thinker of this period and statesman Nizam al-Mulk's "Siyasatnama" must be read. In this work, he left a huge scientific legacy on the creation of a perfect system of Public Administration. He called on officials to choose according to their moral qualities, not to confuse those who trample on justice and conscience in public affairs. However, his view that "The event, which is accepted with multiplicity, will be the most rewarding and it is necessary to behave in such a way"[7] proves the importance of our ancestors to the fair procedures of State Construction.

Also, if we look at the development of socio-political views in this period, it is necessary to pay special attention to the views of thinkers who lived and worked in this period. In this regard, J. Rumi said, "Man is a great miracle and everything is written in him. But there are darkness and curtains that do not allow them to read their writings. The darkness and the curtains, the various activities, are the measures taken by man in worldly affairs and the endless dreams of the soul"[8].

Indeed, in Rumi's view, the difference between people is based on their perfection. Therefore, he cites to the world the appeal to all people, regardless of race, religion, nationality, strata[9].

It is also useful to study in depth the works of the great representatives of mystical philosophy Yusuf Hamadoni, Ahmad Yassavi, Najmiddin Kubro, Bahaiddin Naqshband, Sayyid Amir Kulol and others. For the question of strengthening the traditions of national statehood without studying the socio-political views of Eastern thinkers, at the same time, the task of inculcating moral values in the construction of civil society will left behind.

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