

STATE ISSUE - THE CENTER OF "POLITICS"

Razakov Davron Khalikovich

Associate Professor of Social Sciences and Humanities» of the Academy of the Ministry of Internal Affairs of the Republic of Uzbekistan, Candidate of Historical Sciences

ABSTRACT

There are many genius thinkers in the history of the Eastern Renaissance whose name is imprinted on eternity. One of them is Abu Ali Hasan ibn Ali Tusi-Nizamulmulk (1018-1092), who served the kings in the Near and Middle East (1037-1194) for many years as an honest minister and rose to prominence. In the works of Nizamulmulk, such as "Siyasatnoma", "Dastur-ul-vuzaro", "Qanunul-mulk", which served as a necessary guide for the rulers of the East several centuries before Niccolo Machiavelli, moral categories such as justice, fairness, correctness and honesty interpreted in connection with and strongly defended the idea of a strong state centralized. He promoted the idea that the king should be brave, wise, prudent, and determined. He considered the important role of officials (responsible personnel) in governing the state, their selection and placement at the level of a specific requirement.

In particular, the "Policy" provides recommendations for the education, protection and, if necessary, punishment of officials, which attracts the attention of politicians and heads of state. Nizamulmulk states that if the centralized government (executive power) is strong in the state, then peace and justice will be stable in the state, the citizen (people) will achieve their goal, the society will live in peace and justice, mercy.

The 39-chapter "Politics" or "Siyar ul-muluk" ("Life of Kings"), written by Minister Nizamulmulk in 1091 on the orders of Sultan Malikshah, one of the Seljuk rulers, is based on the author's 30 years of political experience and realistic observations on building a strong centralized state. is a set of theoretical conclusions. The play covers everything from the smallest issues of public administration to the largest and most important issues.

The issue of the state is at the heart of the «Policy». In this regard, his main ideas are pragmatic in harmony with the policy of Uzbekistan, which is moving from national revival to national uplift, any system, period, which pursues noble goals. Nizamulmulk, who believes that dry advice and instruction make the work boring, reveals the reasons for the development or crisis of a particular state and society based on the rulers of different states, generations and their own personal experience. This work on politics, which is the most complex and responsible field of activity, is read with the same interest as a work of art, as the author expresses his views on important political issues in an understandable, artistic way.

According to Nizamulmulk, the ruler should treat each of his subordinates as equals, value them according to their rank, and protect the people so that the people could live happily in the shadow of his justice. He must also be engaged in the beautification of the world. To do this, they need to build sewers, dig canals for the benefit of all, rehabilitate villages and crops, rebuild castles, build new cities, and rebuild luxury buildings and homes. The construction of rabbis on the roads by the head of state, the construction of madrassas for the seeking of knowledge will perpetuate his name, and the reward of these good deeds will bring him the happiness that no one else in the world has.

Nizamulmulk, who is a supporter of strong executive power, urges kings and governors to be just, to govern the state wisely, to establish strict rules and regulations, to be honest, clean, honest, and faithful, to work for the prosperity, well-being, peace, and harmony of the country. This famous minister, who believed that the people's satisfaction with the government depended in many ways on the correct choice of officials, for example, the idea that the judicial system of his time should be humane has not lost its value today. According to him, it is necessary to know the situation of the country's judges, and if any of them are learned, poor, but inferior, it is necessary to educate and deal with them. If not, they will be fired and replaced by other deserving people. Each of them is paid a fair wage so that they do not need to betray. Because the matter is so delicate, they judge the good and evil of Muslims. This practice cannot be trusted to ignorant and impure people, but only to pure, pious scholars. If a ruler rules with anger and oppression, he must be removed from office and punished by informing the king. According to the 11th-century minister Nizamulmulk, the people, the oppressed, and those who are generally dissatisfied, from the official and the governor, should go to the minister and the king's reception and express their complaint or advice. He writes: «The king must receive the oppressed two days a week, punish the oppressors, and listen directly to the words of the people. It must receive and respond to each of the important applications. If word spreads in the land that the Lord will summon the king and hear his words twice a week and punish the oppressors, then the oppressors will not be afraid of the consequences».

However, the populist writes that some of the actions of the Seljuk rulers, envious and greedy officials were wasted due to their schemes, quarrels and disputes, which harmed the people and the kingdom. they follow more. There are people like that who have ten deeds and want to take on another task. They do not even worry about whether they can be masters, governors or treasurers. Worthy and worthy people and businessmen will be left out. No one thinks why a few ignorant and evil people have done so many things, but experienced and well-known people have no deeds and duties, those who are deprived and longed for, why especially those who have served and deserved remain so. At all times, they have given a task to people of religion and faith. If he does not accept it, he is forced to do so, so that the deed does not pass into the hands of a trivial person. Then the people were at peace, the property was well-known, and the king was at rest.

To this day, that order is lost. ... Now there is no importance to religion, no respect for property, no gratitude to the people. This is the situation in the country. I'm worried about the evil eye, how long will this work last?! ... ”.

In his charter, Amir Temur praised the activities and political views of the great minister and statesman Nizamulmulk, including: «For example, Malikshah Seljuk demoted his minister Nizamulmulk. The minister was wrapped in good qualities from head to toe. Instead, he appointed a lowly, bad man as a minister. As a result of the vile deeds, oppression, and selfishness of this rude minister, the kingdom building began to be demolished».

Elsewhere, Sahibkiran noted that Nizamulmulk was a minister with purity and integrity and that he carried out the financial affairs of the state with piety, merit, corruption, and without betraying the trust. “I have heard that many good deeds of Nizamulmulk have been defeated by a few bad deeds. (That is, there were fewer bad deeds and more good deeds. - Author.) As he

was about to go on Hajj, one of the saints said to him: «The good deeds you do in the service of the Malikshah state and the help you render to the servants of God are equal to the reward of Hajj».

In the political views of our past thinkers, of course, the influence of the order and thinking of their time, including the expectation of justice only from the king, was strong. Nevertheless, the demands placed on the state and its representative ruler at that time are not far from the norms of today, in essence, the perceptions and views on the government's obligations to society. This suggests that Niccolo Machiavelli's (1469-1527) views on the management of the state and society had a scientific-theoretical form in Central Asia long before they were recognized in European political science.

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