

# ANALYSIS OF CONCEPTUAL VIEWS IN EASTERN AND WEST PUBLIC ADMINISTRATION

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**Аннотация:** В данной статье отражены возникновение и развитие национальной государственности, представления восточных и западных мыслителей о государстве и государственном управлении. При этом обсуждалось, что история национальной государственности и государственного управления уходит в далёкие времена, что такое государство и когда появились первые представления о нём.

**Ключевые слова:** Общество, национальная государственность, государственное управление, правитель, социально-экономический, идеальный город, справедливость, знание.

**Abstract:** This article reflects the emergence and development of national statehood, the ideas of Eastern and Western thinkers about the state and public administration. It was discussed that the history of national statehood and public administration goes back to distant times, what the state is and when the first ideas about it appeared.

**Key words:** Society, nationhood, government, governor, socio-economic, ideal city, justice, knowledge.

The emergence of national statehood and its formation are important for society. As society develops, all spheres acquire new content and essence in development. At the same time in the system of statehood and public administration.

The history of national statehood and public administration dates back to ancient times. First of all, let us think about what the state is and when the first notions about it appeared. Ethnography, archaeology and written data are important in the study of the history of early Avestan statehood. Mankind had

travelled a very long and complex path on its way of development before the emergence of the state. Primitive societies, which had not yet formed states, differed from each other in the level of development of productive forces, and this difference passed through three stages: savagery, barbarism and civilisation. The emergence, development and perfection of instruments of labour, the social division of labour, i.e. the separation of farming from animal husbandry and the transformation of trade into an economic sphere, eventually increased the productivity of labour and produced surplus production, which led to the emergence of private property and the division of society into strata. For this reason, special groups of people emerged to protect private property relations and the interests of the owners. As a result, the social power that belonged to clan and tribal chiefs, elders and representatives of religious authority gradually turned into state power.

For example, 'Avesta' gives information about the history of the ancient society of Central Asia, written sources. 'Avesta' indicates that in ancient times there was a great state, great culture and spirituality. Many studies have been devoted to the study of these sources. 'Avesta' was first translated in 1771 by the French scholar Anquetil Duperron. An important contribution to the study of 'Avesta' in Western Europe was made by F. Altheim, W. B. Fry and others [1].

As we know, the Avesta was studied and analysed by several scholars, and these studies brought us important information about the first socio-economic and political system.

According to researchers, the oldest parts of the Avesta ('Yasht' and 'Ghats', c. IX-VIII centuries B.C.) expressed ideas about times without writing. The Avesta provides information about the society of pastoralists and farmers. This society consisted of various social groups and factions at the stage of 'military democracy', i.e. the first statehood [2].

So, as the society developed, language, traditions, national values, worldview of the nation began to form. This led to the emergence of national statehood.

National statehood is a form of state, formed as a result of the historical development of society on the basis of political, socio-economic, spiritual values and interests of a particular people, national ethnoses that make up the majority on a certain territory. unite to organise social life and create a state that protects their interests.

Western and Eastern thinkers have scientific views on the history of national statehood. In Western social thought, the ideas of statehood were put forward by Solon, Pericles, Socrates, Xenophontes, Hegel, Plato, Aristotle, Caesar and a number of other scholars.

Plato (427-347 BC) was one of the scientists who contributed to the formation of social and political views in the West, and in his views the doctrine of society and the state occupies one of the central places. He divided the citizens of the state into three classes:

‘The first class are the sages and rulers who govern the state;

The second class is the military, defending the state from the enemy;

The third class is the peasants and artisans who financially support the state and the above two classes.

Plato divided the form of government into monarchy, where supreme power is exercised by a single person, aristocracy, which is exercised by a narrow circle of individuals, and democracy, where the power of the whole people is controlled. According to him, the representatives of each class should seriously fulfil their duties. Also Plato does not want people to be extremely rich and extremely poor, the ideal state

believes that the bulk of the population should be made up of middle class people [3].

According to Plato, the state should be run by intelligent, educated, polite and moral and intelligent people. He states that the people in the administration should only deal with the affairs of the state. Plato's political views on the state are clearly seen in his works such as *The State*, *The Politician*, and *The Law*.

Plato tries to explain his theory about society and its ideal structure in the work 'The State', reflecting Plato's social and political views, by his central doctrine-the theory of ideas. In his doctrine he puts forward the idea that the state arose from the mutual association of people to meet their needs for material goods and defence against external forces. Seeing the ongoing social inequality around him, he dreams of building in his mind an ideal state representing the equal interests of all. In his view, the purpose of creating a state is to achieve universal prosperity' [4].

Plato's ideas about building an ideal and just state were continued and improved by his next pupil Aristotle.

Aristotle's (384-322 BC) ideas about statehood are recorded in his work 'Politics', which describes the concept of the state, the qualities of leaders and members of society. Aristotle defines the state as follows:

'Every country is a unique communication, and every communication is organised for some benefit. For all activity presupposes a presumed good, so all relations gravitate towards one good or another. Everyone seeks to establish more connections and relations among themselves, and most importantly, when these connections and relations reach the highest level of all goods, a state or political connection is created, and that is the state' [5].

At the same time, Aristotle lists three positive and three negative aspects of government:

'In a state with good forms of government, the possibility of using it for malicious purposes is excluded, and power is at the service of the whole society, which are monarchy (rule of one king), aristocracy (rule of the nobility) and 'polity' (rule of the middle class, moderate democracy).

On the contrary, tyranny (tyrannical rule), pure oligarchy (rule of a group of powerful people) and ochlocracy (rule of an excessive crowd) are forms of monarchy, aristocracy and 'politics' that have been completely distorted over time.' [ 6].

Aristotle's ideas about the state are based on such virtues as justice, goodness, striving for freedom, and reason. He defined the purpose of the state as ensuring the well-being of people and ensuring that they live a just life.

One of his most important ideas about the state is the principle of 'community of interest'. Here, the state is seen as a structure created to ensure the common interests of people. According to Aristotle, justice, morality and ethics in the state are the basis for the stability and development of society. He defined the purpose of the state as ensuring the well-being of people and ensuring that they live a just life.

Gaius Julius Caesar (100-44 AD) was one of Rome's most famous political and military leaders and was considered an important political figure of the Roman Republic who introduced many reforms and contributed greatly to the expansion of Rome's territory. In his concept of the 'common good' (common good) in politics, the main task of the state is to safeguard the interests of the population. Caesar tried to protect the rights and freedoms of the people in his time.

The emergence of ideas related to the political life of society, political processes, the system of public administration is the result of a long historical development. Such views are reflected in the history of peoples not only in the West, but also in the East. In the history of our national statehood, the subject of state and governance has been studied and analysed as important areas in every period, and a number of sources concerning state governance have been recorded. Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Nizamul Mulk, Alisher Navoi, Amir Timur and others were among such great figures who were progressive patriots of their time.

Abu Nasr Farabi was the first to create a consistent doctrine on the origin, goals and tasks of society, moral qualities of persons of state administration in the conditions of the Middle Ages. Farabi was a supporter of Aristotle's teachings and further enriched his ideas of statehood. Paying attention to the issues of state forms and state administration, he calls the highest form of state administration a just and enlightened monarchy.

Farabi says that the head of state should possess 12 qualities. They are: healthy, calculating, strong memory, sharp mind, eloquent, thirst for knowledge, must be able to restrain his ego in everything, just, noble, truthful and courageous. When he makes these demands to the head of state, he puts forward the idea of ruling the state in a collective way, considering that it is impossible to concentrate all these qualities in one person, and there are very few people with such innate qualities. In his *City of the Virtuous*, he attributes the destruction of the state to wisdom. In his view, 'if one or more of the men who govern the city of the virtuous possess other necessary qualities but do not possess wisdom, the city of the virtuous will be left without a ruler, such a city will be destroyed' [7].

Indeed, wisdom is the foundation of ruling based on the sum of the 12 virtues listed above. It has been emphasised and appreciated that wisdom is the key to solving every problem of governance. We can clearly see that the role of wisdom in governance is great for the prosperity and development of the state.

One of the eastern thinkers Abu Rayhan Beruni in the era of 'Relics of Ancient Peoples' studied the state, its social processes, cultural units, ethnicities, environment and thought about the stratification of society. He says: 'The reason for the diversity of languages is that people are divided into groups, kept apart from each other, and each of them needs words to express different desires' [8].

According to Abu Rayhan Beruni, the emergence of the state is related to the idea of enlightened royalty. He calls the people to unity, joint life of people gives a person real power not only to satisfy their needs, but also to work harder.

The thinker puts forward the idea of the perfect man in the development of statehood. He calls the perfect man a man who knows his dignity, respects his dignity, is kind, noble and enlightened. In his opinion: 'Your Excellency, a man owns nothing but his life and his property, he disposes of the property belonging to him by law. If such a person takes on his shoulders the hard work of leadership, takes on hardships and distributes what Allah has given him to the needy people, then such a person is called Jawonmard, Jawonmard is a person who is renowned for his nobility and generosity.' . At the same time, Jawonmard is a man who is renowned for his courtesy, kindness, patience and dignity' [9].

Abu Rayhan Beruni's contemporary, faithful friend, advisor, encyclopaedist Abu Ali ibn Sina also emphasises the importance of the role of the head of state in the development of national statehood. The necessity of this social phenomenon is manifested in the creation of law and enforcement of law. State laws are of great importance for the regulation of social relations in society. Because not every ruler can establish law and justice in the country. For this purpose, rulers take into account the Shariah laws and Shariah protects the laws of the state. In defence of the Shariah and the laws of the ruler, he believes that the execution of two decrees arising from two laws should not be the responsibility of one person [10].

According to Ibn Sina, the state is perfect only where safe life is provided and care is taken for the development of science. According to Ibn Sina, there should not be a single person in the state who would not occupy the place allotted to him. Everyone should be engaged in useful work. Like Al-Farabi, Ibn Sina also believes that an important condition for the development of society is the need for close contact between different cities on the basis of trade relations.

The text presents thoughts on the influence of Ibn Sina's (Avicenna) ideas on state governance, particularly his works where he developed and supplemented the views of prominent thinkers such as Aristotle, Al-Farabi, and Abu Rayhan Beruni. In his works, such as "Politics," "Ash-Shifa," and "Danishnama," Ibn Sina examined the state, its social structure, and the role of the ruler.

The text also emphasizes that ideas about statehood have evolved over time, with Eastern and Western scholars complementing each other in this development. The legacy left by ancient thinkers has made a significant contribution to the construction of modern states.

In addition, sources and literature are mentioned, which can be used for a deeper study of this topic. The list includes works on ancient governance in Central Asia, as well as texts by Aristotle, Al-Farabi, Beruni, and other important studies on the history of state systems.

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