

## Philosophical Views of Farabi and Biruni on Administrative Management and Modern Uzbekistan

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**Abstract---** In this article, the philosophical views of Al Farabi and Al Beruni on administrative management, public administration, the organization and functioning of Public Administration bodies, as well as the head of state, the requirements imposed on him, his features formed and put forward in the Middle Ages are analyzed. Philosophical views of scientists are expressed directly in their ideas about public administration, administrative management, the peculiarities of the management of the head of state, the head of state, the Just Society. In particular, the opinion of Farabi about the city of Fozil and its head, where the citizens of the state live, can be used in all modern states. Farabi was given very necessary information and analyzes about the city in which the virtuous people lived and the ruler who was leading it in their centuries. Beruni also paid great attention to the peculiarities of Public Administration. In his works, Beruni understood that the state administration occupies a much more important place in the expression of the interests and rights of the people, in their implementation.

In this scientific work, the philosophical views of scientists such as Al Farabi and Beruni, who lived and worked in the Middle Ages, on the subject of Public Administration, the importance of the Republic of Uzbekistan in the reforms carried out in the current executive power and Public Administration are studied and explained on the basis of vivid examples.

**Keywords---** Politics, Development of Society, Political Regime, Public Administration, Legislation, Governance.

### I. Literature Review

In Walter, Zimmerman, Netto, Mahdi's research they gave examples of Farabi's scientific views, his attention to topical issues of state and politics, as well as ideas put forward by Farabi. Fikret Birdiqli, Butterworth, Charles E, Rastorhuiev, Oleksandr, Petro Makushev, Alla Pukhtetska, Andriy Hridochkin, Irina Smaznova are studied about the political and legal aspects of relationships between citizens and state. Also, the importance of the reflection in practice of ideas put forward by philosophers in their views by scientists was explained with the help of comments. If the above-mentioned scientists studied and analyzed the relations of the period in which the philosophers lived, then their current aspects, the significance of which is almost not covered. The balance of the state and society, the functions of the state, the provision of the rights and obligations of citizens are also very significant in today's era. In this article, however, the relevance of the research put forward by scientists to current issues has been investigated.

### II. Introduction

Every legal process that is carried out takes place in public administration, every aspect of change, both social and philosophical, is of paramount importance. Usually, at a certain stage of state policy, the welfare of the people, the welfare of mankind are evaluated by philosophical categories. A number of scientists have shown interest in the field of science that we study, conducted research. However, despite the fact that the ideas put forward in these studies analyzed the most pressing issues of philosophy, important issues of politics and law remained without study. In this article we also analyzed the philosophical views and at the same time the approaches of scientists to the state and politics, the role of government bodies, public administration in the life of society of the Republic of Uzbekistan.

The period in which we live now is of great importance in the history of mankind. The territory and rivers with a global flow for the whole world are responsible both for today and for the future. This scientific-technical revolution and its achievements, structure and disintegration of the world "socialism", the transformation of the size and quality of the classic sole and dominant (monopolistic) capitalism, Empire building and colonial system, the outbreak of two world wars, nuclear war, cold war and "détente", the end of the bipolar world, the emergence of global problems, distribution (expansion) of international terrorism and protectionism. Of course, these processes, which affect the whole personality, cannot but be reflected on the world stage. In this scenario, capitalism and socialism faced the challenges of participation in philosophical choice, human life, sustainability, and humanism. Reflections on these problems led to the emergence of new directions in philosophy and socio-political thinking: technical sciences, philosophy of Neoplatonism, philosophy of life, modern and postmodern philosophy, philosophy of

hermeneutics, philosophy of axiology, philosophy of comparative studies, global ethics, ethics of sciences, convergence theory.

Therefore, this article explores the following research questions: How important are the views of Central Asian medieval philosophers in science, state, and politics today? How much have the views of politics and the state changed? What is the impact of the medieval philosophical world on the political map of modern Uzbekistan?

### III. Method

The main content of the state and society put forward by President Shavkat Mirziyoev is considered to be built on the principle of “people-society-state”. It follows that every state body must first of all act in the interests of citizens and society in order to solve the problems that are important to them. In this regard, having studied the views of philosophers who lived and worked in the Middle Ages about the state and society, it is the main goal to shed light on the current state governance bodies in Uzbekistan and their relations with the people.

The method of comparative analysis was widely used in the preparation of this article. First, The Philosopher’s views and scientific analysis corresponding to the sphere were given, and then the reflection of these views in the public administration of the modern Republic of Uzbekistan was stated on the basis of legislative documents.

### IV. Al Farabi

Numerous scientists who lived in the Middle Ages in the territory of Central Asia, in particular in Uzbekistan, analysed the actual problems of philosophy and made a huge contribution to the development of science. Simultaneously, they also fully covered the relationship between the individual, society and the state. The scientific research conducted by the philosophers of Central Asia have explained in their works what moral requirements the behaviour of the head of state, officials who occupy a dominant position in the public administration must meet, and what rules the bodies must follow in relation to the population.

Al Farabi (A.C. 870-950) is one of the prominent philosopher of classical thinking. He well known as synthesizer of the classical Hellenic philosophy and Islamic theology in the medieval Islamic Golden Age.[1]In accordance with Al Farabi’s standpoint knowledge is divided into two primary groups: practical (professional) and theoretical (scientific). Within the framework of theoretical knowledge, the leading place is occupied by philosophy, which Farabi characterizes as the science of general properties and laws of being and defines its relation to specific sciences as the relation of the general to the particular. And he gives crucial role to the politics to provide necessary conditions for suitable collaboration and solidarity between humans in socio-political level also. Therefore, the meaning of politic is not related only distribution allocation of resources but also related with the harmonizing of different talent by providing ideal condition for development of society by collaboration.[2]Farabi’s views on philosophy found expression in the Statements that philosophy is “The science of sciences”, “The mother of sciences”.

#### 4.1.Philosophical View of Al Farabi

Farabi’s political philosophy fared much better and has attracted much attention from many scholars. According to *The Enumeration*, it also includes *kalam*, i.e., non-philosophical theology, and *fiqh* or Islamic law. Many Farabian political works have been translated into English. Muhsin Mahdi translated three of them in *Philosophy of Plato and Aristotle* (1969b; reprint 2001), which contains *The Attainment of Happiness*, *The Philosophy of Plato*, and *The Philosophy of Aristotle*. These three texts form a trilogy.[3] Charles E. Butterworth in, *The Political Writings*, vol. I (2001), translated *Selected Aphorisms*, part V of *The Enumeration of the Sciences*, *Book of Religion*, and *The Harmonization of the Two Opinions of the Two Sages: Plato the Divine and Aristotle* and in vol. II (2015), *Political Regime and Summary of Plato’s Laws*. [4]

Farabi was the first in the Middle Ages to create a classification of sciences, which was considered an encyclopedia of scientific knowledge of that time. Farabi divides all disciplines into five groups:

1. The science of language, consisting of seven sections.
2. Logic.
3. Literature, which is divided into seven independent sciences, namely arithmetic, geometry, optics, the science of stars, the science of music, the science of Scales, and mechanics.
4. Natural and theological sciences, or metaphysics.
5. The science of urban management (or political science), law and the word.

In his classification of the sciences, Al Farabi takes into account the specifics of what each science studies, the nature of its laws and their inherent means of knowledge.

#### 4.2.Political-philosophical View of Al Farabi

Al Farabi paid great attention to looking at logical forms, such as concepts, judgments and conclusions. By examining the logical structure of the concept, Al Farabi will briefly dwell on the relationship between species and species of concepts, their division and the characteristic features of various manifestations and signs, as well as the characteristic features of scientific concepts – their difference from simple concepts, their expression in the

language, that is, on the issue of scientific invasions. Having studied the sentences, Al Farabi looks at the interaction of the subject (possessive) and the predicate (predicate), proceeding from the volume and content. It is worth paying special attention to the fact that Al Farabi tries to separate the judgments in them depending on the predicates that come out as predicates. According to Badavi, the meaning of “Al Medina” is not equal to the “Police” which was used by Plato and Aristotle in their philosophy in this category. The meaning of “Al Medina” is the state, regime, government or administration.[5]

Al Farabi’s works still amaze scientists of the East and West with the breadth of their knowledge. He wrote more than 160 works on various branches of science, but many of them have not come down to us. In his works “*The city of virtuous people*”(Fozil odamlar shahri), “A Treatise on the ways to achieve happiness”, “The wisdom of a statesman”, he was the first in the Middle East to create a doctrine about the origin, goals and objectives of society. This teaching covered many issues of social life – the peculiarities of integration into the state, state administration, the functions of the state, the place and duty of a person in society, the ways to achieve common happiness, the doctrine of education, morality, education, religious beliefs, war and peace, labor, etc. It also outlines the challenges of personal development. Another significant aspect to consider is that it is obviously clear that humankind needs to collaboration and solidarity to get true happiness.[6] In the philosophy of Al Farabi, ethics, social life, society, individuals and politics are inseparable in this context.

*Among the books of Al Farabi, the book “The city of virtuous people” is of particular importance. This book covers such issues as the origin of society (a collective of people), ways to achieve a fair society, the quality of the leader and his residents, the choice and placement of state authorities and managerial personnel.[7]*

Al Farabi considers a democratic form of government as a mature form of government, and cities based on such governance are not mature benefactor cities, but as an important stage on the way to achieving benefactor cities, as opposed to cities that preach evil. In his ideal community, Al Farabi divides people into groups based on their various attributes. At the same time, great importance is attached not to the religious denomination, but to their natural characteristics, abilities, primarily mental abilities, as well as knowledge and skills acquired in the process of studying the sciences and accumulating life experience. In this collective, people achieve happiness with the help of science and good morals.

#### **4.3. Al Farabi’s thought in Modern Uzbekistan**

Al Farabi reflected on the various forms of government, pointing out that a state can be governed by a mature person (monarchy), a few persons with mature features (aristocracy), and elected persons (democracy). Proceeding from this point of view, we can see that the reflection of the form of Public Administration in the legislation is also expressed in the Constitution of the Republic of Uzbekistan. *According to The Constitution of The Republic of Uzbekistan: Article 1: Uzbekistan is a sovereign democratic republic. Both names of the state - the Republic of Uzbekistan and Uzbekistan - shall be equivalent. Article 2: The state shall express the will of the people and serve their interests. State bodies and officials shall be accountable to the society and the citizens[8].*

Reflecting on the management of society, Forobi believes that the management of society is a separate art. Consistently acting in morality and activity, in one norm, that is, within one norm, a person actively participates in the life of society and property. The art of finding in activity is the art of leading. The scientist believes that the head of state should possess such an art that can neither be a means of serving something, nor an object of managing another art. All other arts are subordinate to the art of management. No one else manages a person with such skill, he has reached perfection and has become a practical mind and understanding. Such a person should reach a high level of perfection and be at the peak of happiness. Any action that helps him achieve happiness is known.[9]

We can see that these aspects are also reflected in the activities of state bodies of governance of the modern Republic of Uzbekistan. According to the Standard Rules of Conduct for employees of public administration bodies and Local Executive Authorities of the Republic of Uzbekistan:

#### **Civil Servants Should Carry Out their Professional Activities on the Basis of the Following Principles**

- Legality.
- priority of the rights, freedoms and legitimate interests of citizens.
- patriotism and devotion to duty.
- commitment to the interests of the state and society.
- fairness, integrity and impartiality.
- avoid conflicts of interest.

#### **Civil Servants are Obligated**

- Strict compliance with state principles and requirements in the performance of official duties.
- Perform their official duties conscientiously and at a high professional level.

- Timely and high-quality execution of decisions (instructions) of higher state bodies and officials adopted (given) within their powers.
- To carry out its activities within the limits of the official powers established by the legislation and internal documents.
- not to make concessions and not to give preference to any persons, groups or organizations in the performance of their official duties, to be independent of their influence, to take into account the rights, duties and legitimate interests of citizens, not to allow cases of discrimination.
- Suppression of actions related to the influence of any personal, property or other interests that hinder the performance of their official duties.
- Comply with the restrictions and prohibitions established by regulatory legal acts and departmental documents, perform their official duties without deviation.
- Elimination of the possibility to exert any influence on their official activities.

Respect for the customs and traditions of the peoples of the Republic of Uzbekistan and other States, taking into account the cultural and other characteristics of various ethnic, social groups and faiths, promoting social stability, interethnic and interfaith harmony.

- refrain from conduct that may raise doubts about the conscientious performance of their official duties, as well as avoid situations that may damage their own reputation or the authority of a public authority.
- non-use of official position for illegal influence on the activities of state bodies, other organizations, their officials, as well as citizens.

compliance with the established rules for the provision of messages and official information in the state body.[10]

In general, the principles of administrative justice are legal actions due to the socio-economic and political principles of the state and society, directly covered by legal norms or follow from their content and reflect the basic requirements for fair consideration and resolution of administrative cases.[11]As we can see, the philosophical worldview expressed in the views of Al Farabi is reflected in the modern legislation of the Republic of Uzbekistan.

Al Farabi divided the states into fair and unfair states. A fair state is a state that ensures the interaction of its population with governing bodies. The state, in turn, performs both internal and external functions. The external function is the organization of the State defence and its protection from external attacks. Furthermore, its internal function is to ensure the peace of the population.[12]Especially, he uses functionality of human body to explain importance of departments in any state. While the classical philosophers found a metaphoric similarity between brain and president, Al Farabi was though the position of the president is similar to the position of heart in a human body. Furthermore, while Plato advised that a king should be selected from the between philosophers Al Farabi explained characteristic of an ideal president systematically. Therefore, he advises to be having a council for consulting for ideal states like the modern parliaments.[13] Another striking aspect to consider is that, all thought by explored Farabi amid to achieve every individuals success and the satisfaction of their life.

The expression of these philosophical views of Al Farabi is being confirmed in the current reforms of the modern Republic of Uzbekistan, in the activities of the bodies of Public Administration.In accordance with the decree of the president of the Republic of Uzbekistan “On improvement of the system of Public Administration bodies of the Republic” ministries, state departments, agencies, as well as public administration structures established in the presence of them and in the presence of the Cabinet of Ministers of the Republic of Uzbekistan are determined to enter into the sentence of However, in our legislation there is no clear definition, explanation of which organ is the ministry, the state branch, the committee, the agency.[14] This decree also provides for the current number of bodies of State achievement and what they are.

In addition, the adoption and introduction of the law:“On the fight against corruption” at the same time, the adoption and implementation of the laws “On parliamentary control”,“On public control”, presupposes the effective provision of rights and freedoms of individuals and legal entities that increase the efficiency in the field of Public Administration.[15]

As a result of the management reforms envisaged in the “Administrative reform conception”, “Strategy of Actions”, new ministries were established, an updated system of outdated activities was introduced. Currently, the executive authorities operating in our country, in particular the ministries, are as follows:

1. Ministry of Foreign Affairs.
2. Ministry of Justice.
3. Ministry of Defense.
4. Ministry of internal affairs.
5. Ministry of Finance.

6. Ministry of Health.
7. Ministry of higher and secondary special education.
8. Ministry of public education.
9. Ministry of emergency situations.
10. Ministry for development of information technologies and communications.
11. Ministry of economy and industry.
12. Ministry of investments and foreign trade.
13. Ministry of employment and Labor Relations.
14. Ministry of Agriculture.
15. Ministry of Water Resources.
16. Ministry of pre-school education.
17. Ministry of culture.
18. Ministry of physical education and sports.
19. Ministry of Housing and communal services.
20. Ministry of innovative development.
21. Ministry of construction.
22. Ministry of Transport.
23. Ministry of energy.
24. Ministry of neighborhood and Family Affairs.

These Government bodies are aimed at ensuring the peace and harmony of the state and citizens in domestic and foreign policy. And this is also an expression of his philosophical views on public administration, which was reflected in the views of Farabi in the Middle Ages.

#### **V. Philosophical perspective of Al Biruni.**

In June 1974, the UNESCO Courier magazine specified the issue of June on al-Biruni under the topic (A Universal Genius in Central Asia a Thousand Years), and described him as astronomer, historian, botanist, pharmacologist, geologist, poet, philosopher, mathematician, geographer, and humanist (The UNESCO Courier, 1974.[16] Biruni mentions in his writings that the leadership position in society was introduced in order to help meet the needs of the population, monitor the observance of justice, and maintain and maintain order in society. The governance of society is understood by Biruni as the ruler's service to society: "The essence of control and governance is to force those suffering from oppression to give up their office in order to protect themselves from the oppressors," says Biruni.[17]

Biruni believes that "in order to help meet the needs of the people, as well as to monitor compliance with the criteria of justice, to maintain order in society, the position of chief was introduced in it." The governance of society is understood by Biruni as the ruler's service to society: "the essence of governance and governance is to force those suffering from oppression to give up their office in order to protect themselves from the oppressors."

Biruni believes that the main task of a righteous ruler is: "to establish justice between those who are higher and those who are lower, and equality between the strong and the weak. And the prosperity of the country is determined by the state of science and its prosperity. In this standpoints, He was absolutely right. The main cause for this if individuals should not be literated. Admittedly, it is the end of society and the crisis of state and society.

The highest happiness of a person is knowledge, says the scientist: "true pleasure gives only that, acquiring it, a person strives more and more for it. And the state of a individual's soul will also be the same if he learns something that he did not know before". The highest dignity of a person is determined by his concern for others and especially for poor people. Biruni opposed national and religious restrictions that prevented the establishment of proper relations between peoples. He condemned such people who, in his opinion, "the land is their husband, the people are the representatives of the people to which they belong, kings are only their rulers, religion is only their creed, science is only what they have".[18]

#### **5.1. Biruni's Philosophical-political Research and Modern Uzbekistan**

We also see a reflection of Biruni's philosophical views on public administration, administrative management and the peculiarities of the head of state in modern Uzbekistan. "State bodies should serve our people, not the people serve,"- said SH.Mirziyoev. Additionally, In accordance with the resolution of the Cabinet of Ministers of the Republic of Uzbekistan "On measures for further improvement of Information Services activities of the bodies of state and economic administration of the Republic of Uzbekistan": "in the field of public and economic management, it is necessary to introduce an effective decision-making system based on openness and transparency, to ensure accountability, openness and responsibility of officials to the public for receiving information. This is an important condition for the effective functioning of the state and economic management apparatus and the establishment of justice in society. Wide informing the public about the activities of bodies of state and economic

management, ensuring their accountability to the population is an important condition for the realization of the constitutional norms “people the only source of state power”, the implementation of noble ideas “not the people serve the state bodies and state bodies must serve our people”. [19] We able to aware from this legal reforms, as Biruni mentioned, the primary significance of state is providing all needs for citizens.

## VI. Conclusion

In summary, we can say that in the Middle Ages, we saw that the encyclopaedic scientists who lived and worked on the territory of Uzbekistan widely touched on the most important aspects of Public Administration, administrative management, the head of State. In particular, if Farabi explained how a fair society, a fair state, would be, it was explained by Biruni the important aspects of the head of state, the objectives of the administrative bodies. Furthermore, in today's Republic of Uzbekistan, following the philosophical views of Biruni and Farabi, the Democratic state and civil society, which serve in all respects for citizens and society, are being restored.

Proceeding from the above,

**Firstly**, it is advisable that the main goal of the policy pursued in modern states should be based on the principle of man-society-state.

**Secondly**, public administration bodies and officials in their activities are obliged to faithfully perform the tasks and functions assigned to them. As Farabi said: “every statesman, first of all, must do his job to the fullest”.

**Thirdly**, the state will have to constantly monitor its reforms and policies. If this is not done, then every Sum spent from public finances will not go where it should, and will become the prey of criminals. Therefore, the state must protect its policy with strict measures.

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