

## VIEWS ON THE POLITICAL LEADER AND HIS EASTERN ESSENCE

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### ABSTRACT

This article highlights the political leader and his institutional formation in the cycle of primary society management until the status of the current developed era, and the oriental basis of this dogma as a legal term and the level of the psychology of the society of the eastern countries from the point of view of authority is highlighted

**Keywords:** Resolution, political leader, generally recognized values, Military democracy, military-political position, strategist, lecturing, rhetoric

**Kalit so‘zlar:** Rezolutsiya, siyosiy lider, umum etirof etilgan qadriyatlar, Harbiy demokratiya, harbiy-siyosiy pozitsiya, strateg, liktorlik, ritorika.

**Ключовые слова:** Резолюция, политический лидер, общепризнанные ценности, Военная демократия, военно-политическая позиция, стратег, лектор, риторика.

In the present era of globalization, the issue of state and system, various foreign political and anti-social groups are exacerbating the geopolitical situation by fomenting conflicts and controlled chaos between the legitimate governments and oppositions of entire peoples and nations for the development of their "Business". Such a geopolitical situation ultimately led to the artificial crisis of political governments and anarchism, social crises, and this topic is relevant in order to prevent such situations from happening in our country.

The thinker Lao-Zhi (1st century AD) first proposed that the political system and political management in China must be based on moral values and principles of justice. He is the founder of the philosophical and socio-political movement - Daoism, according to which it has become a tradition - contrary to the views that Dao is the manifestation of "heavenly (divine) will", Dao is independent and natural, devoid of heavenly will. is interpreted as legality. All unnaturalness (culture, man-made instructions in the field of management, legislation, etc.) according to Taoism is a deviation from Taoism and the wrong way. And to abandon them is to return to nature.

The influence of naturalness (including natural law) on social and political-legal life began to be promoted as the main idea of the Taoist current. The following words of wisdom from Lao-Tzu express some aspects of his political views: “The best ruler is one whose people only know that he exists. Somewhat worse rulers demand that the people love and honor them. Worse rulers are feared by the people, worst rulers are hated by the people. Therefore, if someone is not worthy of trust, they cannot use their trust. If someone is reasonable and restrained in his words, he will do his job successfully and the people will follow his naturalness, he emphasized that the image of the political leader is a regulator in spiritual life.

Er.il. By the 15th-3rd centuries, in the process of moving away from the ideas of Brahmanism, the concept of a political leader was formed in India, and it also developed in the treatise "Arthashastra", which is assumed to be Kautilya (Chanakya), the author of the visions of a rational secular state and law. The title of this treatise means "Science of Politics" ("Science of State Structure"), and it contains valuable information about the political and economic structure of the ancient Indian society and state.

The following rules of state administration in the Arthashastra show that it has not lost its value even in modern times: “Politics begins with the victory of man over his emotions; let the ruler please the satisfied people with material gifts and his attention; subdue the dissidents by flattery, gifts, or arguments and punishments; let a wise ruler protect loyal people and treacherous people in his country. Also, in this treatise, it is proposed that the most important quality and virtue for managers (politicians) in political relations and management process is to act without emotions. Of course, this situation is also found in the works of Plato and Aristotle.

But in their works, "rule by emotions" was contrasted with the rule of law. These ideas are given in "Arthashastra" in the following form: "The victory over the emotions formed as a result of science and education is achieved by controlling passions, anger, greed, arrogance, stupidity, arrogance. The harmony of ear, skin, eye, tongue, nose and sound, feeling, form, taste and smell is the victory over the senses or the way- is to fulfill the essence of guidance. After all, this guidance is a victory over emotions. The king, who was against this direction (policy) and could not control his emotions, soon became the cause of the country's crisis even though he occupied the four corners of the world. and on the contrary, a strong leader laid the foundation for positive changes in the life of the society. In his work "Politics" Nizamulmulk dwells extensively on the issue of the origin of the state and the goals of state building. First of all, in addition to revealing the divine aspects of the origin of the state, he tries to prove that one of its

main tasks is the establishment of a just society with various beliefs: "Allah created from people

He shows his power to one person and gives him a state and fortune.

Having found knowledge and intelligence from the Almighty, with this knowledge, he knows each of his subordinates as equal to himself, values each of them according to their rank and gives them a position, separates his servants from among the people, gives each of them a rank and status, religion and he provides them with the necessities and importance of the world, protects the raiyat, so that the people live happily under his shadow. If one of the servants or mahrams does unworthy work and realizes it is a good thing, he should be put back to work, if he is not vigilant (does not turn from his way) and does not obey, he should be replaced by another worthy person. If any of the raiyat does not know the value of blessings, safety and peace, if he intends to betray, if he shows indolence, if he goes beyond the limit, he should be considered as a sin, punished according to his sin, humiliated and renounced."

Nizamulmulk emphasized the need for a fair political administration for the stability of society, and for this, the issue of kings conducting policy on the basis of advice and councils is very important: "The implementation of all work with advice indicates a person's strong will, intelligence and worldview. Everyone knows more or less about something.

The views on politics, political system and political administration were further developed in "Timur's Laws" of master Amir Temur (1336-1405). "Tuzuklar" consists of a set of principles and rules for improving the norms of state administration and political relations, coordination of political institutions. Amir Temur is the central body of the kingdom, the military and the local government in the society

taking into account the interests of social strata and their place in society, he perfectly revealed the issues of management. If we deeply analyze "Tuzuklar" from the point of view of political and economic sciences, then the power of the state (political system) and its viability are inextricably linked to the extent to which the various interests of the raiyat in society are taken into account by means of social strata and various social institutions. We observe that.

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