



**STATE IN MEDIEVAL WESTERN PHILOSOPHY PHILOSOPHICAL VIEWS ON MANAGEMENT**

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<b>ABSTRACT</b>	<b>KEY WORDS</b>
<p>In medieval Western philosophy, there were various approaches to public administration. Philosopher scientists have mentioned their own ideas. They were led by the idea of how fikir mulohazas should be in public administration, what should be paid attention to public administration, with mulohazas contributing themselves to public administration.</p>	<p>Western philosophy, Western philosophers, State, Public Administration, citizens, materialism, development.</p>

**Introduction**

In European history, the medieval period spans almost a full thousand years (from the moment of decay of the Roman Empire to the Renaissance). Medieval Europe was marked by the decision of feudalism that it took advantage of a Christian Worldview. The religion and philosophy of Judaism, as well as the struggle of heretics against their mistakes, were belie ed by later Christian writers of ancient antiquity, who were called apologists (Greek apology-protection). The most prominent representative of the apologists was Quintus Tertullian (160-220). Citing evidence that philosophy and Christianity do not overlap, it infers that Christianity's need for a philosophical foundation is contagious. After Jesus, hych does not need to be interested in what knowledge, and after the Gospel, hych does not need what kind of research. The understanding of faith as the Supreme Truth became the basis for the subordination of philosophy to theology.[1]

Analysis of thematic literature. In platonian views, the doctrine of society, state forms one of the central places. He divided the citizens of the state into 3 classes: 1st class-wise rulers who rule the state; 2nd class-military who protect the state from the enemy; 3rd Class-materially the state and the 2 above-the Frog providing detachments and artisans. Plato divides the form of state government into a monarchy in which supreme power is exercised secluded, an aristocracy exercised by a narrow circle of limited persons, a democracy in which the whole people rule power. Plato distinguishes 4 main qualities: wisdom, Valor, work with ACL, and the main thing is that the head fills the place of qualities and merges — Justice. P. based on the dreams of the ideal state lies the idea of Justice. It is believed that

the subordination of all members of society to laws in a just society is the main pledge of social tancing. Where the laws rule over the governor, and the governors are slaves to the law, the state flourishes. If the state establishes unfit authority over the laws, then the law does not bring any benefit, but, on the contrary, it does a tremendous harm to the state. He believes that the economy is a factor in the prosperity or decline of the polis (state). I. ch. politics, not politics i. ch. ni must be frowned upon. It is necessary that any changes that bring society out of a stable state are not allowed.

Research methodology. In Plato's aesthetic views, existence is based on the conclusion that life is an imitation, a copy of "eternal ideas"; and art is an imitation of being, life, that is, imitation of imitation. He believed that those who supported the faith in the gods, who qrrrr the godless, who ruled the state should be godly.[2]

In the history of philosophy, the Platonic doctrine has received a mixed reception. He was treated as a "divine teacher" (antiquity), a muboshir (grandfather) of the Christian Worldview, a philosopher of pure love, and a political Dreamer (Renaissance). About 30 large and small works from Plato survive in the qamda letters. The works are written in dialogue form. Important of these are: "apologia" (about Socrates), "Criton" (about hurmagging the law), "Laxet" (about Valor), "Harmides" (about doing things with reason), "Menon" (about the essence of public art), "Bazm" (about eros), "Fedr" (the doctrine of the eydos), "Fedon" (about Justice), "State" (about justice), "Teetet" (about knowledge), "Timey" (cosmology), "laws", "politicdon", "Phileb", and B. P. the works of were known and popular in the West, East for centuries, translated into many languages, to which sharkhdar was written. Of note is Ibn Rushd in his work "the state", a Faroese commentary on the "laws". Forobius 'commentary is called "Plato, Nawam of Talkhi-su" ("the essence of the laws of Plato"). The work was published in 1993. Published in the book "the city of sensitive people".

2002 -. Aflo-Tun's "Deuteronomy" was published in uzbek in Tashkent. The novel "Plato" by the writer Omon Mukhtar was published Apologetics followed by patristics, which were the works of Christian ideologists, whose authors were elevated to the rank of saints and called Church Fathers for their great contribution to the fight against heretics. The largest of the "fathers of the church" was Aurelius Avgustin (354-430). God stands at the heart of Augustine's philosophy. God is the Supreme essence and the highest goodness. Man, on the other hand, unites the material bodies of Nature –Plants and animals- and has a mental spirit, as well as free will. The soul is close to God, not materialistic, does not find pleasure and is free in its decisions. The basis of spiritual life is will, but not reason. The purpose and meaning of life is happiness, which can be achieved with knowledge of God. The vocations of human and divine history occur through unity and contradictions, they find their expression in the conflict of two kingdoms (cities)-God and the Earth. The kingdom of God included a minority of humanity, those who achieved God's mercy and salvation by their morals and religions, and the kingdom of Earth includes the baraks, self-loving, greedy, selfish, who unify God. The kingdom of God is served by obedience and submission before God and the church as the chief pledge of the nobility.[3]

- Analysis and results many of the philosophical systems of the Middle Ages had an idealistic orientation, which was dictated by the main religious creeds of Christianity. Among such religious creeds, the most important was the unshakable creed of atomism about the personal form of God, as well as the belief that the world was created by God from the "hyech thing" (creationism). This creed not only established an impenetrable border between the ideological world of God and the material world of life on earth, as well as the subordination of the absolute horse of the world to the will of the individual, but also delimited the world in time (the Genesis and suicide of the world). Petr Domiani's

sharp expression was that philosophy - "servant of the Divine" - had been declared. This meant that philosophy, with its entire powerful workbench, had to serve to affirm the religious dogmas of Christianity. Such a philosophy received the name "Scholastica" (Latin-School or scientist). It was assumed that the truth a priori (from the very beginning) is given in the texts of the gospel, and for its justification it is necessary to use a comparative system, bringing all logical results to the fullest. To solve this task, scholasticism relied on ancient heritage, especially on the logical teaching of Aristotle. An important contribution to the systematization of scholasticism was made by Foma of Aquina (1225-1274), a representative of the Dominican Order. He committed himself to the purpose of developing Christian creeds in accordance with reason. Arastu had established such a foundation that the Foma that relied on it made the ratio of ideality to materiality, a Christian concept, a rule of form (rule of order) to the rule of unstable and incompletely stable matter (weakest view of existence) a rule. The world of solitary phenomena is born from the first rule of form and the addition of matter, in the view of Aquinas Foma. A person's soul, on the other hand, is a form-forming rule, gaining its singular manifestation only in a state joined by the body.

This inference rule ended one of the most acute issues of Christian scholasticism in uncompromising terms. Forming Christianity, like scholasticism, was an idealistic system, deeply concerned in its interpretation of its relation to matter, because Jesus Christ, the third manifestation of God, was manifested in human urine, that is, combining both divine (ideological) and human (material-bodily) nature in itself. The addition of divinity and humanity would not have allowed a complete denial of matter as a false being, declaring it "what is hych" (which was required by reason of "what is hych" created). Therefore, the interpretation of matter by Foma of Aquina as the "weakest manifestation of existence" was perceived by the church as an exit from the methodological and logical deadlock that arose. As a result, the substance gained the right to exist in part, albeit in a tobelic state in scholasticism. The most acute debate about ideality and materialism is between the realists (lot. realis-real, material) and nominalists (lot. nomen-name, name) in a popular debate. The Gap is universal (lot. - general) was going about the nature of their concepts, called general or type. Realists (Ioann Scott Eriguna, Anselm of Canterbury, Foma of Aquinas) are based on Aristotle's rule that commonality exists in relation to singularity and is a form of it.

- Conclusions and suggestions. In Aquinas 'Foma, universals existed in three different manifestations: in the divine Mind "Up to objects"; in the "objects themselves "as their essence; and in the human mind as the result of abstract thinking" after objects". Such condemnation received the name "moderate realism" in the history of philosophy, in contrast to "extreme realism", which says that "common" exists only outside of objects. Extreme realism would go back to the doctrine of Plato with its roots and, despite appearing close to its idealistic scholasticism, could not be accepted by the church precisely because of this, the substance was justified by Christianity as one of the two natures of Jesus Christ. The nominalists, on the other hand (Rosselin, Per Abelyar), rejected the objective existence of the "common", believing that universals existed only in thought. They would deny the existence of a common one not only in certain singular objects, but also in its "up to objects", and this was tantamount to the adoption of the motto that the substance came before. Rosselin believes that universals are only the names of objects. There are only items taken alone. The nominalistic views of Rosselin and others were condemned by the church.[4]

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