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Political Views of Nicolas Makiavelli and Mohammed Qazi (Comparative Analysis)

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Abstract: *this article analyzes critically, comparatively, the political views of his brilliant manifestations in Eastern and Western philosophy Nicollo Makiavelli and Muhammad Qazi. Emphasizes the differences in eastern and Western philosophy, the sides of nausea, intimacy. And this serves as an important ideological ground in the formation of Political Management, political consciousness, political culture.*

Keywords: *Eastern and Western philosophy, Nicollo Makiavelli, Mohammed Qazi, political views, politics, morality.*

Introduction:

Comparative analysis of Eastern and Western philosophy in the history of philosophy helps to understand their teachings more deeply. In our view, the transition from one system to another, the classical doctrine of political and moral relations in the era of reformation is clearly expressed in the views of Makiavelli. Therefore, we found it necessary to allocate a wider place in relation to the analysis of the makiavelli doctrine and compare it with the eastern doctrine.

On the issue of the influence of the moral and moral factor on socio-political life, the discrepancy of eastern and Western philosophy is evident, namely: “in the Western world it is possible to observe that the principles of individualism, personal interest prevail in the way of life of people over Communion. This is also a reality formed due to certain, objective socio-historical factors, which can not be denied either” [1.10]. The role of moral norms and principles in the management of socio-political relations in western philosophy, in particular Aristotle's views, was analyzed by Italian political figure, politician and writer Nicollo Makiavelli (1469-1527) from the point of view of the new historical period – the period of the formation of capitalism. Of course, the determinization of the management of socio-political relations by moral norms and principles determines the democratic character of realistic politics, the humanistic content. Makiavelli also understands the consequences of social attitudes as the basis of Real political reality. That is, to occupy power and hold it firmly is the main goal, and all forms of social consciousness, including morality and religion, are considered its means. But we see that with the subordination of morality to politics, Makiavelli supports the foundations of totalitarian politics in society, morally motivates.

Literature review: In this article, works of eastern and Western philosophers on the history of philosophy, including the works of Niccollo Makiavelli and Muhammad Qazi, were widely used in the works of Friedrich Nische.

Research Methodology: the study used the methods of critique-reflection, objectivity, systematic approach, diachronic and synchronous approach, innovative approach, analysis and synthesis, analogy, generalization, comparative analysis, historicity and logic unit of scientific knowledge.

Analysis and results: Makiavelli's views are based on the proof of the moral and moral essence of a person, the question of his authority, his individuality, egoism. In his opinion, a person's desire for power has no limit and is not regulated by any moral norms and principles. Therefore, the existence of the state is based not on moral norms, rules, but on the need for political power, capable of eliminating the aggression of any individual by another individ. The conclusion that comes from this is that without a political force that protects the law, there is no moral norm and principle of importance, that is, anarchy arises in society. Makiavelli perceives the elements in the socio-political relations of society: good and bad state, with the separation of good and bad citizens, as a criterion that, contrary to his own opinion, determines the moral norm and principleillarni, their character. He sees that good state and relations between citizens are the basis of the stability of society and, in his own opinion, lead to a new approach to politics that is fundamentally different from the traditions of antiquity classics. Because the reformist spirit of the period when Makiavelli and his contemporaries lived was such that the need for such teachings arose.

In the system of social relations, the absolutization of the deterministic character of the political direction, that is, the recognition of politics as a relatively independent sphere, the development of special methods and means of accomplishing its goals by people, the moral norm and principleillarni has become secondary. Therefore, even if Makiavelli sees that the content of policy categories should not be evaluated by linking them with moral norms, he admits that the essence of policy laws comes from human nature. In general, Makiavelli, even in a utopian character, without taking into account the moral norm and principleillarni, creates a solid state political methodology of restoration. In his opinion, political state activities are not subject to morality. [2.123].

Makiavelli look at the content of the makiavelli doctrine does not exist completely outside the scope of politics ethics. Because, on the one hand, the legitimacy of the object of the existence of any state, based not only on the rule of political power, but also on the system of other social relations, can be considered. On the second hand, political instruments do not exclude the management of society by moral norms and principles. After all, the fact that the state relies only on political power in governance indicates its moral weakness, cultural poverty.

N.Makiavelli's ideological views are based on encouraging a person's sense of evil. Accordingly, evil in relation to ezgullnk was considered an opportunity, an instrument that led to victory. In his recommendation to the governor, he said: "a man who says he will do good in every field and follow - good will definitely face the yacht people and will certainly fly to ruin." The conclusion that comes out of this is that the hokmdor, who says that I will retain power, must possess the skill of self-evasion from doing good and, if necessary, use this skill,"says[3.108]. These views later it was also developed by F.Nisshe (1844-1900), that is, in his work "Zaroastr behaviour" (1883-1885): " Political career: an earthquake that breaks and breaks down all the rotten and hollow things; a shimmering question sign that breaks up the top, the inside-shimmering coffins, the scoundrel who plundered, the wreath that plundered; the answers that were told in vain... the Furious teacher of great hatred wrote"[4.186]. Moral qualities that can bring a good name, reputation, attention to the ruler are not separated from the level of development of society, but are associated with the fact that the policy that it pursues – the moral norms and principles

of the activities of managing socio-political relations. In other words, the moral and moral qualities of the ruler are measured by people's honor, self-esteem. About this in the history of literature Puryoyvaly, Who Invented With the pseudonyms Continental, Pahlavon Mahmud (1247-1326), two hundred before Makiavelli[5.78].

Makiavelli assesses the enjoyment of a person of political power, position as a state of mind, through this instinct, he sets the main goal of maintaining it and considers any political means permissible. Therefore, his views are unusual, and to them: "nationalism", "patriotism", "e'tiqod", "or-shame", "faithfulness", "love", "goodness" and other similar concepts, in general, peculiar to spiritual culture, in particular morality, are completely alien. In his opinion, "... the ruler does not have to be the owner of good qualities, but he must spread gossip, as the owner of these qualities... In other words, a person can reach the eye (from the outside. - Sh.N.) it is necessary to look as if suffering, standing in words, loving, honest, doing good, but from within, when becoming necessary, it is necessary to constantly stand up for something to do the opposite of the condition"[6.133]. The most striking aspect of these teachings is characterized by the separation of state and community management from orthodoxy religion by the absolutization of politics. Because, in the historical period in which Makiavelli lived and worked, the morals of religion or the primacy of the religious content of morality necessitated the elimination of the conservatism of religion in the management of socio-political relations, at least reducing its role. The separation of the state from the church and its functioning as an independent political institution had put on the agenda the exclusion of religious-mystical moral norms. In particular, the need to develop the principles of "Public Morality", which has the power of its influence, in order for political power to take an independent position, has brought to the field policy theorists similar to Makiavelli. These teachings are taken as the basis of practical policy, whether now, frankly or profusely, regardless of whether various alternative views are the subject of debate.

The fact that the official policy of different states, sometimes attempts to export these doctrines to national States, is called "democratic political morality" does not change the essence of the issue. Because, if any norms of morality do not correspond to the national mentality, lie on its development trend: the humanistic character, the Democratic content will remain smell. Makiavelli's views are contrary to universal values because they are limited within the framework of certain interests. His views can be recognized as a theoretical framework aimed at rekindling the existing political system by any means. Because, at that time, the attempt to free politics from religion, church administration was of a progressive nature. But it is not accidental that Makiavelli also deeply understood that these teachings can not be carried out by simple pand-admonitions, pure ethicological or pedagogical-didactic means, and that it is absolute political means. After all, the Christian dinida also corresponds from the point of view of the principle of formal logic to the conclusion that the existence of the declarative rule "evil - brings evil into being" is formed by the new system of formation. However, in the essence of the new system of existence, it also formed a nihilistic attitude towards the traditionally existing moral and moral norms. The doctrine of Makiavelli, however, is considered to be its relatively perfect appearance. In this regard, it is necessary to recognize that its ideas are directed to the organization and management of spiritual and moral relations between people in accordance with the interests of the ruling political system. In their comparative analysis of each other, the views of Nicolla Makiavelli and Mohammed Kazi can be a classic example. Because the political views of Muhammad qazi, who has a special status in the system of spiritual and moral views of the East, in particular his turn to the rulers, his contemporaries N. In contrast to the doctrine founded by Makiavelli and recognized as "political realism" in the West, it is based on truth, kindness, justice, morality in society and public administration.

According to Muhammad Qazi: "the king should not frighten the people with oppression and arrogance, but should win the love of RA by looking at the weak and those under his control with the eyes of justice

and compassion. Rasul sallahi W.A. vasallam said: "Your Best Kings are those who love you and you also love them. And your worst rulers are those who see you as enemies to themselves, and you also treat them as enemies"[7.27]. It is in this doctrine that the universal humanistic moral and moral views are in harmony with the teachings of the Islamic religion.

In general, the issue of commonality and particularity in the moral and moral views of the East and the West is clearly manifested in the recognition of the determinant of the factors that control exactly the socio-political relations. Various levels of development in the history of human society and statehood have formed both supporters and opponents of both teachings.

In the West, Makiavelli and Muhammad Qazi in the East, in general, in their attitude to the determinant of socio-political views, in particular moral and moral factors in the management of society and the state, we see their "line of separation to the poles". Especially if we make a comparative analysis of the sons they gave to the rulers, the character of the "poles" is manifested. For example, Muhammad Qazi: "The King should not think about the approval of the people and should not show restraint in convictions and should not be hypocritical"[7.26]. In makiavelli, on the contrary: the ruler is advised to be "Cunning and hypocritical"[6.5].

Thus, if Makiavelli put forward atheistic ideas against Christianity during the period of Western Reformation and tried to base his moral and moral values on the new formation of capitalist relations, Muhammad Qazi was one of the progressive-minded, high-spirited men who tried to break the faiths of the Islamic religion into politics and chose the path of Sufism. He views the state as "the development of justice and charity". At the same time, we see that the Uzbek "national model" was based on the principle of "state chief reformer" in a certain degree during the transition to the market economy[7.26].

The most important, noteworthy aspect of the issue is that although both teachings recognize the monarchical form of statehood, Makiavelli says in a way contrary to morality: "the goal - justifies any means", Mohammed Qazi advocates the doctrine of the humanistic content of the instrument, which serves "eternal bliss and noble purposes". After all, on the one hand, the specific moral views of different social strata in society do not exclude their general aspects. On the second hand, the only factor that unites the various socio-political strata of society within the framework of a common goal can only be manifested in a means of policy based on moral and moral values.

Conclusion:

As noted above, the moral and moral maintenance of the existence of the state does not exclude the priority of political power on its basis. Because, as an important element of political superstructure, the task of the state is to protect the interests of all citizens, their social units. The humanistic content of this task is determined by the democratic character of the state. Makiavelli, however, looks at the state as an absolute source of evil. However, the history of World statehood is again proving that the totalitarian, libertarian system of statehood, based on violence, is doomed to the inevitable crisis and destruction. In general, in different historical periods, subjugation of morality to dominant politics, according to certain interests, manifested despotism, dictatorial (violence). Especially the supernatural norm and principleillarni historical necessity, as the dictates of the period, is their absolutization, that is, the stimulation of egocentrism, nihilism, individualism is an illusion that leads society to pathology. If these vices go out of the circle of "national egoism", "national nihilism", "national individualism", "ethnic egoism" and manifest themselves on a global scale, then its scale and negative consequences will be more terrible. Therefore, the management of socio-political relations is to alienate political means and methods from universal humanistic moral norms and principles, not to see whether they correspond to certain interests - fanaticism.

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