



## Influence of Eastern Thinkers' Teachings on the Formation of Concepts of Just Government in the West

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### Abstract:

In the article the author on the basis of historical sources highlights the penetration of Eastern civilization into Western Europe through Spain. Also, the formation of concepts related to public administration in medieval Western Europe is substantiated by the influence of the teachings of Eastern thinkers. In addition, it analyzes how the works of Ibn Sina, Ibn Rushd and Ibn Arabi were important and played important roles in the development of concepts of state and government in the West as Thomas Aquinas, Roger Bacon, Ramon Lullius, Dante Alighieri, Marcilius of Padua and Benedict Spinoza.

**Keywords:** eastern thinkers, western european thinkers, secular culture, science, universities.

### 1. Introduction

The greatest achievement of humanity in spiritual development is the idea and principle of justice; the establishment and understanding of any dimension of justice is the essence of all other dimensions. Justice is an integral part of the moral and legal consciousness and legal culture of society. Justice is a principle that creates the most favorable conditions for a comfortable and peaceful life of people in society. In theories of public administration, the principle of justice, on the one hand, serves as a reflection of universal human values, and on the other hand, the principle of justice serves as the basis for ensuring sustainable development of society.

The issue of building a state and society based on the principle of justice is one of the main problems not only in the social and human sciences, but also in the practice of public administration. The spiritual life of society has always included ideas that represent the most convenient forms of social structure and management of society. Changing social structures in a country simultaneously changes people's understanding of justice and the meaning of justice in society. Moreover, the need for justice is most in demand during times of socio-economic reforms, various crises and unrest in the country. Today in New Uzbekistan, scientific analysis of justice as a principle of public administration is more relevant than ever.

#### 1.1. Theoretical studies and literature review

In a sociological analysis of the influence of the teachings of Eastern thinkers on the formation of concepts of fair government in the West, how the main sources can reveal the content and essence of this issue of the book Muslim Spain by William Montgomery and Pierre Casia, Muslim Spain by A.V. Sikidina as a phenomenon of medieval cultural synthesis, Western philosophy Giyamiddin Nazarov, the book by Muhammad Azzahiri al-Samarkandi "Agraz al-siyosa fi araz ar-riyosa" ("Tasks of politics in management")

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and the monograph by Fazila Sulaymanova "East and West".

## 2. Method

In this article, the analysis of the introduction of ethical ideas into the management of state and society in the countries of Eastern and Western Europe using the methods of comparative sociology, retrospective and comparative historical methods allows us to identify some general patterns, compatible and incompatible features in the development of state and law in different countries or in different time intervals of historical periods.

## 3. Results and Discussion

If you look at the definitions given by scientists and thinkers to the concept of the principle of justice, the classical sociologist P. Sorokin says: "Cruelty, hatred and injustice cannot and never could create something intellectually, morally and materially worthy. According to P. Sorokin, the main reason for all achievements, human qualities, moral standards, material and spiritual development of people in society is the existence of the principle of justice in society. [1].

Muhammad Azzahiri al-Samarkandi, a poet and statesman from Mowarunnahr, who lived in the 12th century, in his book "Agratz al-Siyosa fi Araz Ar-Riyosa" (Tasks of Politics in Governance) stated that "the foundation of every state is justice, and in the basis of any state is justice." There was no other ruler who introduced the principle of justice into the management of the state and society like Amir Temur. This opinion is clearly confirmed by the fact that 15 rules listed in the work "Rules of Temur" relate to justice [2].

In the West, in their works, Socrates, Plato, Aristotle widely expressed the first philosophical models of introducing the principles of justice into public administration, and public interest was recognized as the highest value over individual interests, the idea of individual rights as one of the freedoms and values of the individual in the Middle Ages and developed alternative approaches to an understanding of justice. The philosophical works of T. Hobbes and J. Locke conceptualized the need for the traditional strengthening of the principle of justice within the framework of agreements based on private property, resulting in the creation of a model of government based on the social contract. [3].

In our opinion, in order to analyze the penetration of the teachings of Eastern thinkers into Western Europe, it is necessary first of all to determine what socio-political environment made this possible. If we approach the issue retrospectively, then firstly. The division of the Roman Empire into Western and Eastern (Byzantine) separate empires and the defeat of the Western Roman Empire in the war with the German tribes opened up the possibility of the Arabs seizing European lands. Secondly, in the 4th-7th centuries, with the collapse of the slave system in the Roman Empire and the great migration of peoples, the processes that took place created a new world picture.

Historical evidence suggests that tribes such as the Germanic, Goths, Visigoths, Ogoths, Huns, Anglo-Saxons, Britons, Franks, Vandals and Lombards conquered Germany, Italy, the Iberian Peninsula, Britain and Gaul and built their own states. For this reason, the fact that in the newly formed states of Western Europe a generation reflecting on the principle of justice had not yet formed, did not allow not only the creation of a centralized state, but also the development of the consciousness and thinking of the people living on these lands.

The penetration of the teachings and concepts of Eastern thinkers into Western Europe is associated with the period of the reign of the Arab Caliphate in Spain. Arab Invasion of European Lands In 711, the Arabs, led by Tariq ibn Ziyad, crossed the islands of Gibraltar, invaded Spain and occupied the southern and central territories. Most of the indigenous peoples took refuge in the mountainous regions of Vizcaya and Asturias in

the north of the peninsula and later formed the state of Aragon. The history of the conquest of Spain by the Arabs can be found in the work "Tarikh ar rusul wal muluk" by Abu Jafar Muhammad ibn Jarir at-Tabari. It would not be an exaggeration to say that the Arab occupation of the Iberian Peninsula opened a new page in the history of mankind for the West. Since then, a new era of synthesis of Eastern and Western science and culture has begun, and the process of radical changes in the nature of human thinking has intensified in Europe [4].

However, it should also be noted that the conquest and administration of territories by the Arabs varied in different regions. For example, in 754, great damage to the development of economic and social life in Khorasan, including in Central Asia, was caused by the Arabs under the leadership of Qutayba ibn Muslim during the invasion of Khorasan, including Central Asia, who did a lot of effective work on Therefore, the countries of Central Asia, those who suffered greatly from the Arab invasion must understand that this is due to the personal character of the Arab rulers, and not to the concept that the religion of Islam requires it. If rulers like the Arabs who went to Spain had come to Central Asia to conquer, perhaps there would not have been any bloody historical events around the Arab Caliphate in the history of Central Asia.

The Arabs who came to Spain were the first to abolish slavery in the country. As a result, most slaves converted to Islam, became free citizens of society and became sympathetic to the state of the Arab Caliphate. Later, the peasants were freed from absolute dependence on the feudal lords. The same laws were introduced for urban and rural residents, and the rights of all citizens were equally protected, regardless of their religion. That is, due to the fact that non-Muslim residents will be provided with benefits in paying the jizya tax, the economic life of the population will improve, the city's markets will expand, and money circulation will take the place of natural relations in the market. Crafts developed in the cities, domestic and foreign trade expanded, Andalusian products were exported to southern France and Christian Italy. In addition, the Spanish Arabs actively participated in the trade relations established in the Caliphate. In general, developments and scientific discoveries have appeared in various aspects of social life, and the possibility of practical application of innovations in all spheres of public life.

In our opinion, any concept is developed by educated, smart people who understand the essence of the material world. The centers where society educates such people are, of course, educational institutions. Although the specific concept for Western Europe was not developed by Eastern scholars during the Arab Caliphate in Spain, the fact that it created enough conditions for Europe to produce scientists with the potential to develop such concepts, fundamentally reform the education system and breathe new breath, sciences to Europe included various concepts and gave a great impetus to the development of the concepts of public administration by European scientists. Because many historical sources confirm that the XI-XIV centuries were a period of darkness in science for Europeans.

According to the Uzbek scientist F. Sulaimonova, who studied civilizational relations between the West and the East, changes in the Spanish economy after the Arab conquest had a great positive impact on its social life and culture. Unlike Christianity, Islam had a much more positive impact on the cultural life of society, and cultural and scientific contacts expanded. The scientific achievements of the highly culturally eastern region had the opportunity to influence other regions of the caliphate. The Arabs also had a very high level of education. In the most backward regions of Spain, dozens of schools were opened for Spanish and Arab children. For example, Hakam II (961-976) founded, at public expense, 27 schools for poor children in the city of Cordoba [5].

In Spain, Abdurrahman II made great contributions to the development of Andalusian culture thanks to his great love for literature, art, astronomy and science in general. Caliph Abdurrahman II sent his representatives to the major cities of the caliphate, including Movarunnahr and Iran, and brought from Movarunnahr ancient

Indian manuscripts, the teachings of ancient Greek philosophers, excerpts from rare manuscripts of many scientists and thinkers, and also personally supervised translations. them into Arabic. As a result, in addition to works in Arabic, the works of ancient philosophers such as Hippocrates, Aristotle, Plato, Euclid, Galen and Ptolemy will be collected and compiled in translation from Greek into a single book. Scientific and artistic works created or translated in Movarunnahr also quickly traveled to Andalusia. Historians estimate that the caliph's library in Cordoba contained four hundred thousand books. Unfortunately, this rich library was destroyed. Part of it was deliberately destroyed by the temporary ruler Mansur ibn Abu Amir at the end of the 10th century, fearing circles of Islamic superstition, the main part was burned in the 16th century on the orders of Christian priests and kings. destroy Arabic books [6].

The beginning of secular culture, science and literature in the countries of Western Europe began with the conquest of Toledo by the Christians of Spain in 1085 and the founding of a school of translators by Raymond, Archbishop of Toledo, Chancellor of Castile in 1125-1151, which brought together many of the great scholars of his time. The significance of the Toledo school of translation for the development of world civilization was extremely great. Among its activists were Dominic Gundisalvo, Robert of Cetnes, Gundisalvus, Adelyard of Bath, Michael of Scotland, Gerardo of Cremona (1114–1187), Germanus of Gurman and Juan of Seville, both Arabic and Latin. They translate the works of many Eastern scientists into Latin. Among them, Gerardo was especially prolific, translating about a hundred works. They organize translation work in other cities that have converted from Arabs to Christians. Mikhail from Scotland worked not only in Toledo, but also in France, Italy and England. He continued his work as a translator at the court of Frederick II in Sicily, and also translated for the king into Latin the works of Aristotle and commentaries on them by Ibn Rushd, the works of Ibn Sina[7].

The Arabs, as we have already said, opened higher educational institutions in Spain, in addition to many schools providing education in Arabic and Spanish. The first of these was founded in Cordoba in the 9th century. In the 9th-13th centuries, young Europeans thirsty for knowledge came to Spain, first studied the general structure of language and culture, and then studied at universities. Those who graduated from Arab universities (madrassas) in Spain and returned to their homeland were called "magicians" (that is, Zoroastrians) who knew all knowledge. Arab universities provide knowledge about the latest achievements in various fields of science. After the University of Cordoba, madrassas were opened one after another in Seville, Toledo, Valencia and Granada. The oldest centers of education in Europe are the Sorbonne in Paris and the Cambridge universities in England, founded in the 12th century. However, there are also suggestions that the first European university in the history of European universities was opened in 1088 by the University of Bologna [8].

Thus, eight centuries of Arab rule in Spain ended in 1492 under the Nasir dynasty. The relationship between Muslim and Christian Spain can be compared to the relationship between Muslim Spain and Christian Europe. Christian Spain's biggest problem was the need to live in harmony with Muslims.

In our opinion, the scale of this influence can be determined by counting the thinkers and writers of Andalusia who have taken their rightful place in European countries. The most obvious of them were Abu Nasr Farabi and Ibn Sina. All the thinkers who grew up in Andalusia wrote that they became scientists after studying the works of Farabi and Ibn Sina. Ibn Rushd's refutations of neopolitism and commentaries on Aristotle's works on the philosophy of Christendom eliminated many philosophical errors. Ibn Khaldun's Introduction was used as a textbook in all European countries as far as Andalusia. Among poets, Muhyiddin ibn Arab's world mystical saga "The Saints" introduced the concept of rational understanding of theological concepts not only in the Arab world but also in Europe. The Andalusian teaching on science, social life and public administration was truly the highest achievement of the peoples of Western Europe in its methodological influence.

If we analyze the scientific work of Western thinkers who developed a number of concepts of state and social management in the Middle Ages of Western Europe, then Thomas Aquinas, known for his work "The Value of Theology," was born in 1225 in Aquino, Italy. In 1248-1250, Thomas Aquinas studied at the University of Cologne, then in 1252 he came to study at the monastery of St. Jacob in Paris. Thomas was appointed to one of the posts reserved for Dominicans by professor of theology at the University of Paris. Thomas first begins to understand Aristotle through Ibn Rushd's and Farabi's commentaries on Aristotle's *Metaphysics* and forms his own philosophical, political and social views.

In 1259, Pope Urban IV summoned Thomas to Rome and gave him a prestigious position in the church. Thomas taught theology in Italy for almost 10 years, while writing philosophical and theological works. He spent most of this time as theological advisor and "Reader" of the papal curia. According to Pope Urban IV, many of the commentaries written on Aristotle's works were not in accordance with the Pope's policies, so Pope Thomas was tasked with purging Aristotle's works from Arabic (Eastern) translators. Thomas returned to Paris in 1269 and led the fight against the Brabant scientist Siger, writing a treatise "On the Unity of the Spirit against the Averroists" (lat. *De unitate intellectus contra Averroistas*), written in a sharp polemical form. In 1272 he was called to Italy to found a new Dominican school in Naples, where he taught divine theology until the end of his life.[9]

In our opinion, Thomas Aquinas, with his work "The Value of Theology," not only develops the knowledge of Christian theology, but also gives advice to the Pope that the influence of the Church on states under feudal rule should be limited and that the Church should establish any principle through its works in the management of state and society. For this reason, the teachings and concepts of Thomas Aquinas are very important to the Catholic Church. It is true to say that Thomas Aquinas became a great philosopher thanks to the teachings of Eastern thinkers. Because the fact that he received his initial knowledge from the works of Eastern thinkers confirms this idea. At the same time, the views of Thomas Aquinas were conservative, and he always acted as a defender of the Church and the throne.

Roger Bacon, another thinker famous in the West during the Middle Ages, was born in 1214 in Ilchester, England. He received his initial knowledge at a church school, then at Oxford and went to study at the University of Paris to deepen his knowledge. At the University of Paris at that time, Aristotle was considered a real scientist. For this reason, during lectures, teachers presented only the teachings of ancient philosophers. It is interesting that in the university libraries there were no books other than comments by Eastern thinkers on the teachings of Aristotle, Boethius, Euclid, Donets. Academic courses ranged from humanities, medicine, civil law, ecclesiastical law and theology. The most prestigious subjects at the university were the humanities. It includes grammar, rhetoric and logic, arithmetic, music, geometry and astronomy. Students learned through Latin translations of Eastern thinkers. Students who attended lectures and debates for four years could receive a Bachelor of Arts degree.

A characteristic feature of Roger Bacon was his passion for experimentation and observation. He always opposed the experimental study of reality to the abstract logical constructions of the scholastic philosophy of his time. Bacon passionately advocated the need to study foreign languages other than Latin, the international scientific language of his time, and he himself studied Hebrew, Greek and Arabic at Oxford University, which allowed him to master not only ancient literature, but also the works of Eastern thinkers. At that time, the use of information still unknown to Europeans, which occupied a high place in medieval Arab science, opened the way for Bacon to all his scientific creations [10].

Roger Bacon, together with his contemporary Albertus Magnus (1193-1280), wrote the essay "On the Nature of Local Places" (*De Nature Locorum*) and can be considered

the founder of geographical science in the West. Both of them, using the works of Arabs and ancient geographers, were the first to give European scientists a more or less correct idea of the size and shape of the southern and eastern coasts of the Asian continent. The power of the huge Mongol Empire that appeared before their eyes attracted their attention and allowed them to correctly formulate their ideas about the northern regions of Asia[11].

We believe that Bacon received this knowledge from Arabic literature translated into Latin from Spain and France; in particular, he used the reports of European lawyers to the Mongol khans to describe Asia. Bacon's merit is that he simplified the knowledge he received from Eastern thinkers and introduced it into circulation in Western scientific literature, determined a consistent geographical scheme of Asia based on new information and a critical comparison of all existing literature. Bacon was truly a revolutionary scientist of the West. His *Opus Majus*, *Opus Minus* and *Opus Tertius* were repeatedly persecuted due to the displeasure of many government officials and church priests in his time. But his views on state and public administration were appreciated in later times. In a word, we can say that Roger Bacon became an English thinker thanks to the study of the works of Eastern thinkers.

Ramon Lull was known in the West for his philosophical views and missionary teachings in the Middle Ages. He was born in 1232 on the island of Majorca near Spain. Lull was a Spanish theologian and missionary, philosopher, logician, alchemist, writer, and one of the founders of European Arabic studies. He studied at the University of Paris, and at the age of thirty abandoned social life, poetry and court work and began to study theological, philosophical and logical works. He studied the works of Eastern thinkers al-Arabi, Ibn Rushd, Farabi and Ghazali and sharply opposed Ibn Rushd's teachings on Averroism and double truth. In his main work, *The Great Art* (*Ars magna*, 1308, published in 1480), he proposed a kind of "Logical Machine" that allowed the mechanistic modeling of the logical operations of thinking. In his work "Great Art," he evaluates logic as an art that helps distinguish truth from lies. To do this, he tried to simulate a method of logical thinking to reveal a new truth using a special mechanical device. He created a simple logic machine by placing seven disks representing similar concepts on one axis. Substances such as God, angels, man and heaven are recorded on one disc. The second disc contains terms for predicates such as strength, knowledge and effort, and the third disc contains relative predicates such as greatness, goodness and others. As the stack of disks was rotated, judgments were formed based on various combinations of terms. For example, judgments were formed that had the meaning "God is merciful, God is great" and expressing a new reality. In his work, Lull put forward the idea of formalizing logical terms. Based on this, logicians of the 20th century called Lull the predecessor of the combinatorics method in the new logic [12].

Thus, during his travels to Tunisia, Algeria, Cyprus and Jerusalem, Ramon Lull became deeply acquainted with the works of Eastern thinkers and learned the Arabic language perfectly. The "logical machine" developed by Lull in the science of logic was proposed by the scientific community under the influence of Eastern thinkers. The fact that Lull's biography states that he was a supporter of Ghazali's teachings and agreed with Ghazali's thoughts confirms the above.

Dante Alighieri (Durante Aldigheri) was born in Florence in 1265. We know Dante from his works "On the Monarchy" and "The Divine Comedy". Dante's acquaintance with Eastern thinkers occurred through the poet Guido Cavalcanti (1259-1300), a supporter of Averroism, the teachings of Ibn Rushd. There is no exact information about when and at what university Dante studied. Sources suggest that Dante was educated in religious schools as a child and later studied at the University of Bologna.

In Dante's works, the description of Beatrice, the mistress of love and beauty in the *New Life*, is combined with Ibn Sina's views on love. Dante studied this work on the recommendation of his friend Guido Cavalcanti. Beatrice, described in Dante's *Vita*

Nuova, is the daughter of a friend of Dante's father. Dante first saw this girl at the age of nine. Beatrice was then dressed in tulips and fell in love with this little girl. At that time, Beatrice was eight years old. Dante saw Beatrice only five times in his life. The poet's love for her is connected with the highest ideal of man; he did not even think of marrying her, he considered it blasphemy. Beatrice married another man and died in 1290 at the age of 24. The poet's love for Beatrice subsequently acquires a divine meaning and is interpreted as a symbol of the highest human ideals at all stages of Dante's work [13].

The Uzbek philosopher K. Nazarov wrote about Dante: "Dante was influenced not only by Neoplatonism, but also by Eastern thinkers Abu Nasr Farabi, Abu Ali Ibn Sina, especially Ibn Rushd. Having become acquainted with the teachings of Ibn Rushd about the possibilities of human intellect and intellectual activity, Dante comes to the conclusion that the most important task of humanity is directly related to the fuller use of the capabilities of the intellect, to implement it in everyday practical activity as soon as possible. To achieve such a universal, universal task, religion and the church must not interfere in state affairs. Religion and the Church must deal with the "eternal" problems awaiting solutions to humanity. People must find solutions to everyday problems themselves. The fact is that people strive to build a society based on peace and tranquility, bringing happiness to people [14].

So, Dante's love for Beatrice is exactly the image of Ibn Sina's "Love of People with Divine Souls" given in *Risala fil Ishq*. According to the concept of divine love in Sufism, there should be no physical intimacy between lovers. There is enough reason to believe that Dante realized his scientific creativity by combining the teachings of Ibn Rushd in the work "The Monarch," reflecting his political views, and the teachings of Ibn Sina in the work "New Life." However, it is surprising that Western scientists do not recognize this fact, even if it is theoretically proven.

Marcellus Paduan is a Western thinker who became famous in medieval Europe for his work "Defender of Peace." Marcel Paduan was born in 1280 in Padua, northern Italy. The thinker first studied medicine at the University of Orleans in Italy, and in 1311 began teaching students at the University of Paris.

Marsili also supported Ibn Rushd's doctrine of "Averroism". Therefore, Marsilius received his education from the works of Eastern thinkers at the universities where he studied. In 1312 he was elected rector of the University of Paris. As rector of the general education department at the University of Marseille, he had no choice but to make many enemies within the university, which he mentioned in the brochure "Defender of Peace." Because the theological faculty belonged to only a few influential professors. Marsilius's passion for Averroism, deeply rooted in the art department, could not but affect his relationships with his colleagues [15].

From the first days of his arrival in Paris, Marsilius helps Emperor Louis in his political struggle against Pope John XXII. Thus, Marsilius began to have a negative attitude towards the theory of papal autocracy. His treatise "Defender of Peace" was aimed at refuting the pope's claims to secular power in the state and included demands for the separation of the spheres of church and state power. These actions of Marsilius outraged many in the Vatican, and because of his criticism of the papacy, Marsilius of Padua was declared "The Greatest Heretic" and sentenced to death in absentia in 1327. First, Marsilius seeks refuge with Emperor Ludwig. However, he was soon expelled from the university due to refusal of sponsorship. Thus Marsilius Paduan dies in obscurity [16].

In the last years of the Middle Ages, the famous philosopher Benedict Spinoza, a Jew from the Netherlands, was born in Amsterdam in 1632. Scholars studying Spinoza's teachings have found that the Jewish philosopher's views on basic issues of philosophy, religion and theology are very similar to the views of Al-Farabi and Ibn Rushd. Spinoza most likely became acquainted with Islamic philosophy through the writings of Maimonides and Joseph del Medigo, a Jewish scholar who followed the school of Ibn

Rushd in the 17th century.

It should also be noted that Jewish philosophy is also indebted to the philosophy of the Arab and Mowarunnahr thinkers. A clear proof of this is the fact that Aristotle's works were not translated into Hebrew, as well as the fact that Jewish philosophers used corrections, additions and comments from the thinkers of Mowarunnahr in their scientific works. Western thinkers believed that Jewish theologians were following in the footsteps of their philosophers in the Islamic world, and even before Maimonides, some of their thinkers adopted Islamic methods and ideas in their works. Despite criticism of the views of Islamic philosophers, Maimonides' Guide for the Perplexed certainly showed the important methodological influence of Islamic science on Jewish thought.

Spinoza, who wrote a Treatise on Fanaticism in Politics, connected the socio-political views of his time with ethics. The purpose of religion is not to know the nature of things, but only to encourage people to live moral lives. Therefore, neither religion nor the state should infringe on freedom of thought. In his doctrine of society, Spinoza is a follower of Hobbes. The difference between Spinoza and Hobbes was that he considered the highest form of government not monarchy, but a democratic form of government. He limited the absolute power of the state to the demands of freedom. Spinoza considered the best form of state to be a state in which all citizens freely participate in governing the state. Based on his moral views, he insisted that the state should be built wisely. Even if its citizens do not have good qualities, Spinoza says, the state must take care of them so that they do not live in constant fear. The people must be governed in such a manner that they may live freely and of their own free will, add wealth to their wealth, add prestige to the reputation of the state, and confidently strive to occupy high positions in society. These ideas of Spinoza were the most advanced ideas in the socio-political views of that time [12].

In our opinion, Spinoza expressed his views on the merits after a deep study of the views of Al-Farabi and Ibn Rushd. However, Al-Farabi and Ibn Rushd were not atheists like Spinoza, although they expressed free philosophical opinions. Spinoza's teachings contradicted the ruler's religious approach to governing society and the state. He put forward the idea that a person's freedom should be determined by his free-thinking. However, one should not do everything that comes to mind; of course, the existence of fair and enlightened norms of faith regulating human behavior in the management of society and the state has never led to bad results.

Professor Gilson, a French philosopher of the 20th century, in a number of his studies tried to explain the influence of the teachings of Ibn Sina on European medieval philosophical thinking. He pointed out the close connection between the teachings of the Persian scientist and the theologians of the school of Augustine and emphasized that Western philosophy of the 13th century is nothing more than a synthesis of the views of Aristotle, Ibn Sina and Ibn Rushd. Augustine's followers turned to the legacy of these famous authors for new ideas that would allow them to complete their teaching. For example, they took the concept of the "active mind" from Ibn Sina. Gilson proposed calling this trend in European philosophical thought "Avicennian Augustinism" (L'Augustinisme Avicennisant). After Gilson, many Western scholars paid great attention to this subject and studied the influence of Arabic philosophy on many scholastic thinkers who were not followers of Augustine. In 1971, Maria Teresa d'Alver published her work "Avicennaism in Italy". In his research, he showed how willingly Christian theologians accepted the ideas of Islamic philosophy and used them as a source of inspiration. Besides them, there were Christian thinkers who followed the teachings of Ibn Sina, although they differed from the Christian faith [17].

It can be seen that Ibn Rushd's commentaries on the works of Aristotle aroused the greatest admiration in Europe, which is why Dante called him the "Great Commentator." It is known that the scientists of the Padua (Italian) school were ardent followers of the teaching, and Siger de Brabant headed the French school of Ibn Rushd in the 13th century.



Ibn Rushd's teachings continued to be published in many social and philosophical textbooks in the 13th-17th centuries and were taught in almost all European universities [12].

#### 4. Conclusion

In conclusion, we note that all concepts of government in Western Europe in the Middle Ages were developed by famous Western philosophers. Offices in almost all branches of Western government were created by the king on the recommendation of the Pope. Philosophers in Western Europe were almost all clergy who were actively involved in public administration, and many of them held leadership positions in public administration.

The massive penetration of Eastern civilization into the West is associated with the Arab conquest of Spain. Spain is associated with the creation of a large centralized state, first by the Arabs and then by the Abbasid and Umayyad dynasties in Andalusia. The Spanish city of Cordoba was both the capital of Arab Spain and the center of scientific development.

The commentaries of Farabi, Ibn Sina, Ibn Rushd and Ibn Arabi on the works of Aristotle, who were originally clerical or state thinkers in the West, reintroduced the Greek philosophers to the West. As a result, Western thinkers changed their worldview and attitude towards the material world, tried to introduce the principles of justice into the management of the state and society, and make public administration independent of the control and influence of the church. Kings and clergy in the West saw these reforms as a threat and excluded many Western thinkers from government and church affairs.

Eastern thinkers influenced the development of scientific creativity not only of Western philosophers. The education system was introduced in the West at the initiative of Eastern thinkers. Thanks to hundreds of schools created, Western European countries were saved from mass illiteracy. This, in turn, can be considered the beginning of the process of European revival.

Almost all Western thinkers of the Middle Ages quoted in their scientific works the works of many Eastern thinkers, showing respect and respect for them, and emphasized that European civilization owes something to the East. Many sources confirm that many sciences, such as alchemy (alchemy), mathematics, algebra, astronomy, geophysics, music, style in artistic poetry, philosophy, logic, jurisprudence, cartography, geography, historiography, pedagogy, source studies were inherited from the East thinkers. to Western Europe. Also in Western European philosophy, there are two main philosophical schools: "Avicennaism" by Ibn Sina and "Averism" by Ibn Rushd. It was the teachings of "Avicennaism" and "Averism" that introduced the democratic spirit into public administration in Western Europe.

Thus, Eastern thinkers not only influenced the formation of the concepts of public administration of Western European thinkers. It can be assumed that European thinkers developed and refined these concepts.

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