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THE ISSUE OF A JUST KING IN KAIKOUS'S NIGHTMARE

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ABSTRACT

This article discusses the idea of a just society and a just king, put forward in the Nightmare by one of the Eastern thinkers, Kaikovus. The thinker said to the kings, "Always be truthful, speak little, and laugh a little, so that the little ones may not be arrogant to you, and be arrogant." does. In the eyes of Kaikovus, the king must be straightforward, talk less, laugh less, and not be rude. He believes that if the king exceeds these norms, he will be committing obscenity in front of the people.

KEYWORDS: *Kaikovus Is A Thinker Who Lived In Western Iran In The 11th Century; Fear; Safe, Secure; Dalir- Brave; Discount-Light; Porso-Godly, Pious; Abusive-Insulted; Depending On The Performance; Deputy Minister Of Propellers; Rude- Impolite.*

INTRODUCTION

Unsurulmaali Kaykovus ibn Iskandar, the grandson of Shamsulmaali Qaboos, the king of Western Iran, created the book "Nasihatonoma" dedicated to his son Gilanshah in 82-83 of the 11th century. However, Kaykovus named this work "Qobusnoma" in honor of his grandfather Shamsulmaoli Qobus, according to the tradition of that time. This work was first published in 1860 by the Uzbek poet and thinker Muhammad Rizo Ogahi, and in 1966 by the Honored Scientist of Uzbekistan Subutoy Dolimov. The work consists of 44 chapters, the 42nd of which is entitled "In the Remembrance of the Conditions and Pictures of the Kingdom." One of the main ideas of the views of the thinker Kaikovus, who had the encyclopedic knowledge of his time, was the question of a just king. Kaikovus, like many oriental thinkers, equates the justice of kings with the sun. He said, "Just as the sun shines equally on everyone and everywhere, so the king must shine equally on everyone." In his opinion, the king should show kindness to the people, treat all the people equally, so that his country would be prosperous, his house would be

peaceful, and his rule would last a long time. He said: "O my son, show the same kindness to the people, so that the country may be prosperous, because the king is like the sun, the sun casts a shadow on someone and does not turn away from anyone else. Never mind oppression, for the house of a righteous king will last for many years, and the house of an oppressor will soon be ruined and destroyed, because justice is a sign of prosperity and oppression is a sign of destruction. The rulers say that a just king is a flood of the ruins of the world.

In *The Nightmare*, Kaykovus states the following requirements that the king must follow: "O child, if you are a king, be pious and keep your eyes and hands away from the women and atfolidin of the people (atfolidin - women, wife and children). Be pure and secure, clean and secure is purity. The author emphasizes that, in accordance with the requirements of his time, the king should be pious, not look at other people's family members with immorality, and protect himself from impurity.

According to his views, the king must act wisely in carrying out every action, not go beyond the realm of reason, and obey the command of reason. He considers the mind to be the king's minister, that is, his closest aide, and says of it: "Whatever you do, do it with the command of the mind, and do not act foolishly, for the king's minister is the mind.

Kaikovus warns that the king should not be in a hurry, that is, he should not act in a hurry, he should know the scale of each task, think about its consequences, plan in advance what will be the result, and then carry it out.

The thinker said to the kings, "Always be truthful, speak little, and laugh a little, so that the little ones may not be arrogant to you, and be arrogant." does. In the eyes of Kaikovus, the king must be straightforward, talk less, laugh less, and not be rude. He believes that if the king exceeds these norms, he will be committing obscenity in front of the people.

In the play, the author adds another piece of advice to the rulers: "Whatever you give, make it mustahiq (mustahiq- worthy, rightful) and do not despise yourself in the eyes of the army and the people. Do not ask for anything from anyone and have mercy on the slaves, but do not have mercy on the cruel. Always get used to grace and cabbage, but be political. " According to Kaikovus, the king must choose what he wants to give to whom, treat himself with dignity, show himself helpless to the people and soldiers, never ask for anything from anyone, be merciful to the people, and ruthless to the cruel. Always be accustomed to sweetness and courtesy, the king should have his own policy.

King Kaikovus did not entrust all the affairs of the kingdom to the minister, and immediately agreed with the minister's views.

Not to report, to examine it first, to support his opinion after approval, to consider the pros and cons of any work he does. The source said: "Do not hand over the whole matter to the minister, do not always need his opinion. Listen to the minister say every word about everyone, but don't take it immediately. Tell the minister, "I think, if he agrees, I will order you to do it. Test it with forgiveness, so that when you know its benefits and harms, do whatever you can. "

According to the author, the king himself, whether young or old, should choose his minister from the elders. If both the king and his minister are young, the two can burn the country with the fire of youth. In this regard, he said: "If you are a king, whether you are old or young, make an old

man a minister, and do not give a young man a ministry. If you are old and your minister is young, it is an unworthy job. "If you are a young man and your minister is a young man, two young men will become one fire and burn the country."

He also says that the king should pay attention to his appearance when choosing a minister. He advises: "It is better for a minister to be happy and tall, to have a big belly, and to be old. If a person is short, short-tempered, short-tempered, then there is no greatness and splendor. A man with a long beard deserves the ministry better. "

Again, the king finds it expedient not to change ministers frequently, to work with them patiently and patiently for a long time.

In the play, Kaikovus emphasizes that the selection and placement of officials, that is, servants, in the light of modern times, is the most urgent task for the king. When the king distributes the duties according to the ability of the servants, he tries to explain to the king that he will be useful in every way. Ordering a fool who does not know the task assigned to him, who is incapable of doing it, emphasizes that this is a sign of the king's own ignorance. According to the source, the king should not withhold service from anyone, but should order everyone to do what is right for him, that is, what suits him and what he can do. If a person who is not able to do a job is given a job, he will not get results. In this regard: "... if you order a job for everyone, order a job worthy of you, do not order an inappropriate job, so do not order a person worthy of cleaning, do not order a person worthy of wine, do not make a treasurer. Alkissa, not everyone can be ordered to do everything. If you order a job from someone who doesn't know the job, unless that person says they don't know the job for their own benefit, that job is not fair and useful. So enjoin on him who knows the matter, that you may be successful. If you wish to make it great and magnificent by the grace of a quarter, you can make it luxurious and bountiful even without action. If you serve a fool, you will bear witness to your own ignorance. "

Kaikovus also states in the Nightmare that the king is aware of the condition of the people, and compares the king to a shepherd, the people to a flock of sheep, and believes that if the shepherd does not save the flock, the flock will soon perish. In his view, the king should be obedient, and the difference between a king and a citizen, that is, the people, should not be allowed to be in the obedience of the owner of the kingdom, to despise the king's decree. If the king's word is despised, and his decrees are not obeyed, the king himself will be despised. Enforcement of the decree depends on the policy of the king. The policy of the king is not to oppress the slaves, that is, the people, so that the people can accept his judgment, obey him, and carry it out. He expresses this in the play as follows: "O Sultan, if you are a king, let them accept your judgment, and let you always be steadfast on the throne of pleasure, so that the slaves will not be oppressed and punished. ... If the rule of every king does not follow, he is not a king, and the kingdom depends on the decree. (Depends on the execution)... It is a policy to issue a decree. So it's not good to make mistakes in politics. "

In the play, the thinker also gives advice on how the king should behave in military and civil relations. According to him, the king should not prefer the soldiers to the people, treat them both equally, treat them as he treats them, and make the people happy with the people, even if he subjugates them to the army. Should not be oppressed. He also said that the house of a tyrant would soon be ruined by oppression, and the house of a righteous king would last for many years.

In the source, the king receives the prayers of the oppressed, because the prayers of the oppressed are answered, the ruler does not behave in solitude, that is, he is with the army and the people, he is aware of their condition, and if the king stays away from the people, the people will go away. It is also thought that it should not be delayed in sight, and that if it is done so, the king will increase the number of enemies.

Kaikovus also wrote valuable advice to kings on how to keep an army. In particular, the play says: "... if you capture an army, do not capture the whole army from one tribe. If the king captures all the troops from one tribe, the army will be defeated, because they will always be in alliance with each other and it is impossible to have the same policy for all of them. If you take an army from every tribe, then one group will be afraid of the other, and they will not be able to disobey, and your order will be pleasing to your army. " In the play, Kaykovus also tells the kings that from time to time he should invite the nobles of his army to his meeting to eat bread, drink nabiz (nabiz- palm or grape wine), to be generous and kind to them, to please them with generosity, and to be generous to the king. That if he gives something, he will not give it in public, and that a little generosity can expose the lowliness of the king's generosity to the people, and that his reputation among the people will be diminished, and the people will be his enemies, even if he cannot be hostile. Emphasizes that it will never rise to great heights. The thinker writes about this in his own experience: "... I spent eight years in Ghazni with Sultan Mawdud (Sultan Mawdud - Shahobuddavla Mawdud (1041-1048), the tenth sultan of the Ghaznavid dynasty. Mas'ud's son, Mahmud's grandson).) I was. I never saw three things in it:

One would say that if the gift was less than two hundred gold coins, he would not give it to anyone in the crowd, but would order it to his propeller in private.

The second one never laughed as hard as his teeth would show.

Thirdly, no matter how much he was angry, he would never say anything else. This is a very good thing. I had heard that the custom of the Greek sultan was the same. So, my child, be generous and do not be lowly, otherwise do not show your generosity among many. "

King Kaikovus warns that within the limits of his authority, he should abide by the norms, and that the position, the throne, should not lead him into a whirlpool of pride. He advises him not to give up the following six qualities and to hold on to them: greatness, justice, generosity, protection, gentleness, and honesty. It is also said that if every king is far from one of these six qualities, if he is intoxicated with the wine of the kingdom, he can get rid of this intoxication after the loss of the kingdom, so the king must be careful and be aware of the condition of the kings of the world. Warns of the need to stay.

Again the king must supervise the affairs of the minister, not allowing him to drink wine. For the king must not forget that he has given his house, his wife, and his property to the minister.

Another piece of advice from the author to the king: "Even if you are outwardly friends with the kings around you, do not be friends inwardly, and if you are an enemy inwardly, do not reveal them outwardly." In this way, Kaikovus emphasizes that the heads of state must have relations with other rulers of the state, and in doing so must pursue a policy of comprehensive prudence, and must have their own internal secrets in the king's policy in public affairs.

According to Kaikovus, the king must be accustomed to great deeds, for he is greater than all men. His speech, conversation, deeds should be superior to others, he should speak exemplary, set an example to others in all areas.

As a final exhortation to the kings, the thinker said: “Glorify your judgment and do not judge every wrongdoer. If you judge something, do not disobey it, because it is bad for everyone, especially for the king. ” Through these views, Kaikovus emphasizes that the judgment of the ruler should be great, that he should not act contrary to the judgment he has rendered.

In short, the ideas of a just king put forward in Kaikovus's Nightmare are still relevant today. This work, created by Kaikovus as an encyclopedic thinker of his time, also serves as one of the political sources in the management of the kingdom in the world community, and the ideas about the statehood of that period and certain rules, norms and requirements of governing the state both have their own value.

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