

THE ISSUE OF MANAGEMENT ACTIVITY IN THE WORKS OF EASTERN SCHOLARS

<https://doi.org/10.5281/zenodo.17290958>

Ravshan Ashurov

*independent researcher of the University of public security of the Republic of
Uzbekistan*

Abstract

The article presents views on the management activities of Eastern scholars and the personality of leaders. In particular, the development of the qualities and characteristics of the leader's personality of encyclopedic scholars, as well as the laws and principles of management, are highlighted. In turn, the important aspects of past heritage in the organization of management activities are shown.

Keywords

personality, leader's personality, management activity, laws of management, moral qualities, human attitude, intelligence, demonstrate firmness, fearless, brave.

ВОПРОС УПРАВЛЕНЧЕСКОЙ ДЕЯТЕЛЬНОСТИ В ТРУДАХ ВОСТОЧНЫХ УЧЕНЫХ

Равшан Ашуров

*независимый исследователь Университета общественной безопасности
Республики Узбекистан*

Аннотация

В статье представлены взгляды восточных ученых на вопросы управленческой деятельности и личности руководителя. В частности, освещены вопросы развития качеств и особенностей личности руководителя ученых-энциклопедистов, а также закономерности и принципы управления. В свою очередь, показаны важные аспекты наследия прошлого в организации управленческой деятельности.

Ключевые слова

личность, личность руководителя, управленческая деятельность, закономерности управления, нравственные качества, человеческое отношение, ум, проявить решительность, бесстрашный, смелый.

He cites the views of encyclopedic scholars of the East on the influence of education and upbringing, family and family upbringing, and human relations on the development of personality. They also put forward valuable ideas about the role of the leader's personality in management activities. In particular, the problem is comprehensively covered in the works of Abu Nasr Farabi, Abu Ali ibn Sina, Abu Rayhan Beruni Kaykavus, Jami, Davani, Alisher Navoi, and others.

In his moral views, Al-Farabi greatly glorifies the human personality. Contrary to the prevailing dogmas that humiliate man to the level of a "weak servant," a "being incapable of anything," in the thinker's view, man is the highest perfection, possessing "the light of reason," a being capable of creating everything necessary for himself.

..."Only through the unity of many people who help each other in a place where each person provides another with a portion of what is necessary for their life can a person achieve such perfection. He is by nature worthy of such perfection. Such a society combines the activities of all its members and gives away everything that each person needs to live and achieve perfection"[1].

According to Al-Farabi, rulers should be like the head of the family, who is a wise teacher, a caring mentor. Al-Farabi attaches great importance to moral qualities. As Hakim Farbai said, "one must be very intelligent, love truth and those who fight for truth, completely eliminate lies and conditions that lead to lies, that is, respect those who are naturally just and fight for justice, hate justice and oppression and those who cause them, be just, not be stubborn, not be arbitrary and capricious about justice, act with complete steadfastness in the face of any injustice and baseness, show determination in implementing what one deems necessary, and at the same time be brave and courageous, not knowing what fear and timidity are" [1]. Al-Farabi considered the absence of such a wise ruler a great disaster for the state.

In his work "The Virtuous City," Al-Farabi presents a number of thoughts on the personality of a leader and managerial activity. The ruler of such a city should not submit to anyone (except Allah). The first leader of the virtuous city is a wise person who leads the people of that city, and he must naturally combine 12 qualities and virtues. Only a person who combines their two innate qualities can be a moral person[1].

Firstly, all the organs of such a person must be so perfectly developed that they can easily perform all the work they intend to do with them;

Secondly, the speaker should be able to quickly and correctly understand the discussion and reasoning of the entire issue, understand its meaning, and quickly perceive the truth of the expressed thought;

Thirdly, they must have a very strong memory, able to remember everything they see, hear, and feel without forgetting anything;

Fourthly, the mind should be so quick and sharp that, as soon as it perceives a sign of something, it quickly understands what it signifies;

Fifthly, their words should be clear, and they should be able to express their thoughts and intended considerations fluently and clearly;

Sixthly, there should be knowledge and love for learning, and the knowledge they want to learn should be easily acquired without feeling tired;

Seventhly, consistency in eating should not be greedy in consumption, his nature should be far from gambling, and he should be disgusted by the joy it brings;

Eighthly, to love the truth and its supporters, to hate lies and liars;

Ninthly, he must value the pride and conscience of his spirit; his spirit, by its very nature, must be used from low to high and noble;

Tenthly, he should look with disgust at dirhams, dinars, and similar household items;

Eleventh, by nature, he should love justice and hate those who fight for it; he should be just to his people and others; he should promote justice among many people, providing everyone with what is considered beautiful and good, eliminating and preventing unjust consequences;

Twelfthly, let him be just, but not stubborn; let him be on the path of justice, but not stubborn; let him not be stubborn in the path of justice and not give in to arrogance, but let him be resolute in carrying out what he considers necessary, fearless, courageous, and not knowing fear and unconsciousness.

A virtuous city is one that unites people who help each other to achieve true happiness. A community of people united to achieve happiness is a virtuous community.

A people who help each other to achieve happiness is a virtuous people. Thus, if all peoples help each other in achieving happiness, the entire earth will be virtuous.

As noted in Al-Farabi's work "The City of Virtuous People," a civilized society and a civilized city or country are such that every person in the population of that country is free in occupations and crafts, everyone is equal, there is no difference between people, everyone engages in a profession they want or don't want. People will be truly free. One is not master of the other. There are no sultans (i.e., kings) who interfere with people's peace and freedom. Among them, various good people and pleasures emerge.

Their elected leaders or superiors are not absolute rulers. They will be worthy of the noblest, most tested leadership that has risen from among people. Therefore, such leaders give their constituents complete freedom and protect them from external enemies. Such leaders treat everyone equally, even prioritize everyone's interests over their own, sacrifice their personal interests for the common good, and spare no effort or wealth for the benefit of the people. However, there are cities or countries where the thoughts and intellect of the entire population are directed towards accumulating wealth and worldly possessions. The leaders who emerged from them also consider leadership to be about increasing wealth. Therefore, they strive to accumulate wealth early and late. Under such leaders, city dwellers develop various corrupt habits, such as envy, rivalry, animosity, and conflicts. From the peoples of such cities, a generation with different qualities and inclinations is born[1].

In his works, Abu Rayhan Biruni puts forward a number of ideas about society, people, management activities, and the qualities of rulers. Beruni's genuine scientific views and conclusions are inextricably linked to patriotism, love for the people, and consistent humanism. This is his noble quality and virtue.

In the introduction to his work "Mineralogy," Beruni expressed valuable thoughts about man and his condition, his earthly duty, nobility, as well as the emergence of society, the importance of learning languages, economics, morality, and etiquette [5].

Regarding social justice, Al-Biruni narrates his thoughts as follows: "It is said that in one of the distant lands of the Maghreb, the administration of the region alternately passed between the nobles and landowners, and whoever came to power, that month ruled. Upon the expiration of his term, he would automatically leave the world of governing the region, give alms in gratitude, and return to his people, rejoicing as if freed from chains and occupied with his work. This is because governing and managing means being deprived of pleasure. In this case, he is exhausted trying to make the oppressors in that place fair to the oppressed. This means protecting them means exhausting the landowners' lives while protecting their property and lives. This means torturing oneself in preparing war measures to protect oneself and those under one's command.

"From people," Biruni continues, "the payment collected for him (the governor) is also an example of payment given to the neighborhood guard, similar to collecting mutual money for a caravan leader according to their skill and status." Every era has its own customs. They must be observed among one's own people, otherwise if order and uniformity disappear, order will also disappear."

As can be seen from this passage, it can be said that Beruni's concept of democratic governance arose from the study of the state structure visible in ancient cities. "Forced and hired exploitation is not constant and is unstable. Otherwise, the increase in demands and their appearance at different times, as well as one's carelessness sometimes towards what exists in another, have all led people to find the common value of these things, and in some cases to find a common compensation for the common measure that replaces it. For this, people choose things that are pleasing to the eye, beautiful in appearance, but remain the same for a long time.

With these thoughts, Beruni emphasizes that people's goals and desires differ, and their demands increase. Understanding the importance of gold and silver in exchange and trade increases. Later, some people develop a craving for accumulating gold and silver. This proves that it ultimately becomes a source of evil and degradation [5].

Abu Rayhan Beruni's views on the basic issues of sociality, morality, and etiquette are imbued with feelings of humanity. He advocated for friendship between peoples and opposed the internecine wars of power. At the center of his social views is the human being and human society.

Yusuf Khas Hajib's teachings on the ethics of officials in his work "Kutadgu Bilig" are noteworthy, and these thoughts are still valuable today. The scholar's practical teachings and guidelines on the conduct and conduct of many officials, such as beks, chamberlains, viziers, palace lords, ambassadors, military commanders, chancellors, treasurers, and secretaries, are considered a program for every official. For example, he emphasizes that every official is a master of their craft, mastering science, capable of reflecting on its various fields, eloquent in speech, intelligent, wise, ambitious, content, open-handed, generous, resourceful, intelligent, vigilant, serious, content, courageous, healthy, sincere, loyal, participating in a thoughtful poetic debate and fulfilling his word, should possess qualities such as bravery, courage, ability to read poems, knowledge of different languages, and ability to speak these languages, knowledge of various scripts, and writing, as well as marksmanship in chess and polo. It also teaches that officials who serve the people should be free from bad habits, flaws, and shortcomings that hinder each person's development: indulgence in pleasure-seeking, grudge, enmity, discord, hostility, corruption, material corruption, alcoholism, indulgence in pleasure-seeking, arrogance, treachery, pursuit of the state, selfishness, selfishness, trampling on others' rights, greed, and insults were such vices that, as a result, they would damage the state's development and lead society to spiritual poverty, thus advising to refrain from such evil vices [6].

Amir Timur says in his "Code of Laws": "I understood selflessness as the first of my qualities. I treated everyone the same: I was serious and just, I didn't distinguish anyone from another, I didn't place the rich above the poor." In governing the state, Amir Timur adhered to the following qualities: the first quality: "I understood selflessness as the foremost of my qualities. I looked at everyone equally: seriously and fairly, did not distinguish anyone from another, did not place the rich above the poor."

The second attribute: "I always strictly adhered to Islam and looked with respect at those who were glorified by Allah's command."

The third quality: "I gave a lot of charity to the poor. I carefully examined every conflict and problem and put all my effort into solving it as correctly as possible."

The fourth attribute: "I showed mercy to the people and benefited everyone. In doing so, I did not wrong anyone and did not push away those who came to me for help. I made it my duty to understand the verse in the Quran that says one must obey Allah's command and show mercy to His people, and I followed it in all my affairs throughout my life."

Fifth attribute: "I have always prioritized matters related to Islam over daily and worldly affairs. Only after I had fulfilled my duty to God did I begin my daily duties."

The sixth quality: "In all my words, I always adhered to truthfulness. I distinguished between truth and falsehood in what I heard about this world and the next."

The seventh attribute: "Whoever I made a promise to, I kept it. I never broke my promise. I realized that if I always kept my promises precisely, then I would be just and would not harm anyone."

The eighth attribute: "I always considered myself the guardian of Allah's dominion on earth and spent it without the Lord's permission."

The ninth attribute: "I always strived to fully fulfill God's command and the hadiths of His prophet Muhammad (peace be upon him)."

The tenth quality: "I have always held high the banner of justice and considered the spread of faith the powerful foundation of my greatness."

The eleventh quality: "I have always treated the Sayyids with respect. I honored the scholars and sheikhs" [4].

According to Amir Timur, the country should be governed on the basis of just laws. Of course, Amir Timur understood justice based on his own class-based political interests. He interpreted the power of the propertied classes in order to

preserve it and further streamlined the forms of state administration, implementing various measures in one system for the activities of working artisans and peasants.

Amir Timur adhered to four principles in the affairs of the state: 1) council; 2) consultation and advice; 3) decisiveness, entrepreneurship, vigilance; 4) caution.

"Nine-tenths of state affairs are carried out through council, planning, and consultation, while the remaining one-tenth is carried out with strictness."

"Before you start any work, think of ways to get rid of it."

"I would refrain from listening to counsel that casts doubt on Allah. I would listen with pleasure to any person who spoke with concern about something reasonable. But after thinking about the good and bad sides of each piece of advice, I would choose the right and more virtuous one."

"When I wanted to do something, I would consult and then act according to the ruling of the Quran."

"By establishing just boundaries for each stratum, then justice and reason will prevail in state governance," Timur would say.

The second paragraph of Amir Timur's "Code" states that a vizier should be elected to administer state affairs fairly. He entrusted state affairs to his ministers. "Find and appoint a vizier from among the noble people of pure lineage. Because a truly pure person does not make mistakes, while a bad one does not be unfaithful," he would say.

He always demanded purity, righteousness, and justice from the viziers. He would say, "If any minister enters the ministry's work with pure honesty and performs the state's financial and property affairs with piety and virtue without corruption, let such a minister be elevated to high ranks."

According to Amir Timur, a wise vizier, depending on his position, sometimes acts with firmness, and sometimes with gentleness. If the vizier is too gentle, worldly greedy people will swallow him whole. If he uses excessive harshness, they run away from him and don't turn to him again.

"A wise vizier," he understood, "implements the affairs of the state enterprise with the most correct and well-conscious measures, bringing order and discipline to the state."

He wanted viziers to possess three qualities: 1) nobility, 2) sensitivity and sensitivity, intelligence, and 3) patience and the ability to compromise. The minister, possessing such qualities, was entrusted with freedom and independence [3].

Jami and other thinkers linked the development of society to the activities of kings and the behavior of individuals. According to Jami, if justice prevails in the country, society develops, attention to science increases, and the people's situation

improves. Therefore, in his works, he dreams of an ideal society that meets the requirements of justice and can make everyone equally happy.

In "The Book of Alexander's Wisdom," Jami depicts the landscape of the city he dreamed of. According to Jami's story, Alexander travels the world and arrives in a city, where he becomes acquainted with the people and is amazed by their way of life. Because in this city, everyone is peaceful and prosperous, engaged in work without any war or conflict. In this city, there are neither thieves, nor beggars, nor poor people, nor rich officials [2].

From the above, it can be seen that leadership activity is not only new for today, but this problem is also reflected in the views of encyclopedic scholars of the East. Also, from the studied sources, it became known that this is an important aspect of human activity. This also requires effective and purposeful acquisition of management functions.

REFERENCES:

1. Абу Наср Форобий. Фозил одамлар шаҳри. – Тошкент: А.Қодирий номидаги нашриёт, 1993. – 224 б.
2. Аликулов Ҳ., Омонбоева Р. Жомий ва Давоний таълим-тарбия ҳақида. – Тошкент: Ўзбекистон, 1981. – 60 б.
3. Маънавият юлдузлари: Тўлдирилган қайта нашр. – Т.: А.Қодирий номидаги халқ мероси нашри, 2001. – 408 б.
4. Педагогика тарихи: (Педагогика олий ўқув юртлари ва дорилфунунлар талабалари учун ўқув қўлланма)/ К.Ҳошимов, С.Нишонов, М.Иномова ва бошқ. – Тошкент: Ўқитувчи, 1996. – 48 б.
5. Тўрақулов Э., Рахимов С. Абу Райхон Беруний руҳият ва таълим-тарбия ҳақида. – Тошкент: Ўқитувчи, 1992. – 78 б.
6. Юсуф Хос Хожиб. Қутадғу билиг (Саодатга йўлловчи билим). Нашрга тайёрловчи Қаям Каримов. – Т.: Фан нашриёти, 1971. – 57 б.