



# THE PHENOMENON OF MANAGEMENT AND LEADERSHIP PERSONALITY IN THE VIEWS OF ORIENTAL SCHOLARS

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## ANNOTATION

*In the article, ideas about the constructive-phenomenological content of management process and the requirements for the leader in the decision-making of a just society have been researched, which were expressed in the works of Eastern scholars.*

**KEY WORDS:** *State, governance, just society, leader, leader ethics, leader qualities, leadership responsibility, spiritually, politics.*

## 1. INTRODUCTION

Nowadays, a huge and complex process of economic, social, political development and cultural and spiritual renewal is happening in our country. Uzbekistan has taken its position as an independent state in the world community.

The spirituality, potential and talent of the leaders are important in the implementation of radical changes and reforms in the life of the society. The correct principle, purposes, methods of personnel activity predetermine the success of management, state, society.

President of the Republic of Uzbekistan Sh. Mirziyoyev emphasizes that a modern leader must be a person who strives for success, is able to take responsibility, is an organizer and has a strong will. In addition, he emphasizes that a leader must be able to perform his/her duties effectively, to mobilize his/her staff, to find solutions to the serious problems of the team. [1,104].

## 2. RESEARCH METHODOLOGY

In the course of the research were used scientifically-philosophical principles and methods such as systematics theoretical-deductive conclusions, analysis and synthesis, history and logic, hermeneutic analysis, inheritance, universalism and nationality, comparative analysis.

## 3. DISCUSSION

Qualities, psychological characteristics, professional qualities, tolerance, dedication of the

leader are important in the radical reform of public administration. The first classical conceptual bases of the above issues are written in the works of our scientists who lived and worked in the past. The works of great scholars are significant such as Ali Tusi, Yusuf Khas Hajib, Abu Ali Ibn Sino, Abu Nasr Farabi, Abdurahman Jami, Davani, Alisher Navoi and Amir Temur. So, it is important to study the first classic studies of management, leadership, modern leadership and its peculiarities.

The ideas and scientific discoveries of Eastern scholars have been shining their golden light on humanity for centuries.

The development of science and society can improve without difficulties in a state in which the system of government is based on perfect principles. The development of governance in society is a guarantee of the development of science, the development of nation, a free and prosperous way of life.

Ali Tusi who an Eastern scholar emphasized in his work "Siyosatnoma" that is impossible to give two tasks to one person and the same one task to two people. [2,76]. If two jobs are given to one person, these jobs will not be completed or there will be deficiencies in the job. Because one person doesn't work on two things sincerely. If the same task are given to two people, the task will not be performed. These ideas have not lost their essence in the present.

Ibn Sina emphasized that the process of leadership and management was based only on scientific, intellectual maturity. Ibn Sina divided the



theory of leadership into three types in his "Donishnoma"[3,96]:

- The first theory of governing the people to maintain order and discipline in society. That theory is also divided into two types: the first is to make the conditions and guidelines, the second is about conducting politics.

- The second theory is family management. Regulating the relationship of husband and wife, father and child, master and servant in the family.

- The third theory is about a person's self-attitude».

Ibn sina emphasized that the management of society was extremely complex and delicate. He wrote that the peace of the country could be ensured by maintaining order and discipline in society and governing the people on the basis of science[3,114].

Abu Rayhan Beruni expressed important ideas about labor and labor education in the perfection of human. He divided into each profession into types according to their labor. Hard workers included builders, artisans, coal miners and scientists. Beruni encouraged scientists to pay special attention to their work. He called the scholars the disseminators of enlightenment. Beruni wrote positive comments about the labor of miners and peasants. He emphasized that padishahs should take care of peasants and miners. Because these people are the backbone of the community.

Scholar Yusuf Khas Hajib was kind to the artisans at that time. Because the peace of the state, its position and wealth in the world and well-being of the people depended on the artisans[4,84]. Indeed, vocational education was a socio-political, material and cultural unit of development. Yusuf khas Hajib also wrote about farmers, cattle-raiser, doctors, merchants and scientists. He emphasized the need for a fair leader to support above professionals.

Kaikovus wrote that science and profession were necessary for the development of society. According to comment of Kaikovus, if a person has a high lineage and hasn't profession, he/she will be far from the respect of the people. [4,121].

According to works of Abdurahman Jami, if a leader who respects science and profession will be respected by his/her people and the state that led by such a padishah will prosper[4,144].

Davoni who was Eastern scholar said: "If a child is engaged in any science or profession, it is necessary to support him/her in every way, to create all the conditions for him/her. Then child will focus all his/her attention on mastering this profession quickly and thoroughly". [5,125].

It should be noted that the information written by Eastern scholar Farabi is also useful for the modern leader.. Abu Nasr al-Farabi wrote that city governors and padishahs should have twelve important qualities in his work "Fozil odamlar

shahri". He emphasized that a leader must have physical, mental, moral maturity and character of justice. In particular, he wrote that wisdom was very important for a leader.

From the point of view of the modern science of psychology, the characteristics of a leader are divided into the following:[6,125]:

- Wisdom is manifested in unity and perfection;

- The leader's thinking is inextricably linked to perception and memory;

- The leader's logical thinking reflected in his/her creative imagination.

- The leader's world-view is based on logical thinking;

- The leader's speech is embodied in his/her mind;

- The mental strength of the leader depends on his/her physical condition.

The results of research on the phenomenon of governance have proved that Farabi's theories were correct. Modern researches have shown that the qualities must be formed in the personality of every leader that Farabi emphasized in his time also apply to leaders in the 21<sup>st</sup> century.

According to comment of Farabi, cities are the highest form of human coexistence, where there are the necessary conditions for human development.

Farabi emphasized that human joined together as a result of a natural necessity to form a community[6,168].

Farabi divided the city-states into the noble and the ignorant. The leader of the noble city must have been just and high morals and made his/her people happy. But there were some cities where the opinion of the leader and residents was to amass wealth. Farabi called such cities ignorant. A city where helped each other to achieve true happiness, if united, that city was an noble city. People who united for the sake of happiness were called a virtuous community. Farabi divided human qualities into qualities that emerge at birth and during life. In his opinion, innate qualities included a person's intellect and ability, but innate qualities were rare in life. Such people needed nurturing. Farabi pointed out that a person with innate abilities was not advised, his/her abilities could quickly disappear. Innate ability could sometimes serve goodness, sometimes evil deed. Farabi divided city-state governance into two in civil society: the first was real governance, in which social action, moral norms and mutual respect were established for the well-being of citizens. The second was fake governance, in which human life, social relations and social stratification were distracting. The method of fake governance was peculiar to ignorant states.[6,125].



Indeed, it is difficult to imagine the future of any institution or organization without fair governance.

Farabi said: " There is stratification in the governance of society". He separated several types of leaders and employees. The reputable workers or people in the city acted according to their position, ability and purpose and they stood first. People who acted like them were second.

#### **4.RECOMMENDATIONS**

By analyzing the views of our great scholars on the phenomenon of governance mentioned above, one can see the connection between the upper and lower echelons in the management of modern society. This connection is the relationship between leader and staff. The positive nature of this attitude is a guarantee that future plans will be effective.

In conclusion, the first studies of views on the image of the modern leader were reflected in the works of Oriental scholars. Because Oriental scholars provided valuable information about qualities of leadership that were essential in governing the state and society.

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