Opinions of Central Asian Thinkers on Educational Leadership


Received: 30.09.2021 Accepted: 16.12.2021

Abdukholiq Tashanov

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Abstract

The article explains many of the qualities, requirements, laws and regulations that are unique to rulers and officials in Central Asian states. The gradual development of the requirements for leaders for the system of public administration in the first states formed in Central Asia is analyzed on the basis of the works of medieval Muslim scholars. One of the most famous thinkers of the Eastern Renaissance, Farobi studied the management of a noble society, the 12 qualities and attributes that a leader should possess, the conditions of suitability and unworthiness for the position of executive leaders, and the role of the leader in state and society relations. Another scholar of this period, Yusuf Khas Hajib, studied the system of views on leadership, which classified the leadership into general and assistant leaders, their characteristics, the requirements for their activities. The article also analyzes the activities of the Supreme Leader in the administration of Nizamulmuluk, the requirements for his activities and the necessary principles for their implementation. In the work of the great medieval commander Amir Temur "Rules" socio-ethical requirements are studied.

Keywords: Leadership, Education, Central Asian.

Introduction

In the East, many sources talk about a just king, an ideal ruler, leadership activities, the characteristics of the work of a leader, his responsibilities. Especially in the scriptures and scriptures, the ideal leader is interpreted in a unique way. In this regard, one can recall the views of such teachings as Islam, Buddhism, Hinduism, Confucianism.

In the countries that ruled Central Asia, many of the qualities inherent in rulers and officials, the requirements imposed on them, the laws and regulations were first put into practice. The fact that the Avesto alone called for the appointment of public officials through elections for the first time in history is a testament to the tremendous contribution made, in particular, by our ancestors to the practice of electing leaders in the history of the world. Also, in the Arshak and Kengaras states formed in Central Asia in the II-I millennia BC, for the first time, the requirements for leaders for the system of public administration were developed and followed. In the III-VI centuries, various methods of selection for public office were used in the Turkish khanates. Due to the fact that these khaganates were mainly composed of free tribes, and at the same time the rules of "military democracy" prevailed in the state, the rules of justice prevailed in the selection of rulers and officials.

One of the most famous thinkers of the Eastern Renaissance, Farobi, some of his comments on the suitability of his position in the activities of executive leaders, Yusuf Khas Hajib classifies leadership into chief and assistant leaders and shows their characteristics. Nizamulmuluk warns that even if executives do civil work, they should not be left to their own devices, they should be supervised, have in-depth knowledge, be able to evaluate the situation and action correctly, make effective decisions, be tough and kind, evaluate. Amir Temur's "Tuzuklari" describes the structure, order and rules of service of ministers, beys, emirs, judges, muftis, muhtasibs, sadrs, kazykalon officials. Alisher Navoi's ideas and opinions on governing the country and a just ruler are reflected in his works such as "Khamsa" epics, "Mahbub ul-qulub" pandnoma, "Nazm ul-javohir", "Tarihi muluki Ajam", "Munshaot", "Vaqfiya". expressed in colorful forms. The position of the king in the destiny of the country,
in the life of the people, is associated by Navoi with Islamic concepts, even deified as "Zilli divine" ("shadow of God"), and in this sense has a certain traditional meaning. Navoi - In the chapter "On the Sultans" of the epic "Hayrat ul-abrör", if there is a herd of sheep, the king is a shepherd who protects them from wolves ("shuban"), if the country is a garden, the king cultivates this garden, waters its fruit trees and is a farmer (gardener) who does not allow to dry! - he says.

However, the complexity of the matter is that the rulers who took the position of the king always remained true to their duties, consistently fulfilled their duties and did not act in the interests of the people and the country supporters. His most recent work is Mahbub ul-Qulub, which also contains a special chapter on the interpretation of this problem (Odil Salotin Zikrida). His theoretical views are also characterized by the fact that they cover ideas related to the formation and selection of heads of state and society. Only some aspects of his theoretical views in this field were partially reflected in the works of thinkers who lived in later periods.

The Main Results and Findings

According to the Muslim scholars of the East, candidates for leadership in a just society and a virtuous state must have the moral values and qualities inherent in a perfect human being. A noble society or ideal state, which is the dream of perfect people, is built on the requirements of reason, justice and love. A virtuous society should be ruled by perfect people. In particular, mutual love between members of society, as a moral category, is an important link that provides a link between the stability of a noble community and its parts (strata), consisting of a single social organism. Their views on the establishment of a just society and popular political relations are based on true humanity, that is, the thinker develops the perfect basis for love of man, respect for his dignity, protection, creation of appropriate social conditions for his happiness. Therefore, the great thinker was not only the founder of the rationalist philosophy of the first Eastern Renaissance, but also the first sociologist of that period. Theoretical views of the scientific heritage, in particular, the problems of man and society reflected in his research on socio-ethical and political issues, ways to form and develop a perfect man, the emergence of a just and democratic society, the laws of development and deep research and aspirations to build a perfect society caused the thinker to become famous all over the world.

It should also be noted that the rules and regulations that scholars recommend to rulers and heads of public administration are exactly the same principles that are required of leaders in government. They avoid analyzing the spiritual qualities of a leader by name or by sequencing them in explaining or explaining a particular principle. A ruler or official infuses his moral image into the work he must do in practice. For example, the fact that the thinker in his recommendations on incentives, in his views on generosity, generosity, kindness, zeal, entrepreneurship, more often describes such qualities as intelligence, knowledge, ingenuity, learning, can serve as proof of our opinion.

In the works of scholars, the perfection of public administration and its adherence to the principles of justice, consultation of ummahs and scholars with each decision of the ruler, consultation, the benefits and harms of work, light-heavy, good-bad, dangerous-safety, unity of opinion, vigilance, caution The unconditional implementation of the ruler's decisions shows that the system of selection, training and appointment of officials in those countries, based on thousands of years of experience and tradition, embodied in the theoretical views on governance in the countries that have made a name for themselves in history, indicates that it is formed in a specific order.


Summarizing the works of Central Asian scholars and the literature on their interpretation of leadership qualities, the level of study of the issue of their activities, the subject of this article is analyzed in a wide range of political, philosophical and historical sciences. He used the following methods to study the problem in the research process, including:

**Problematic - Chronological** - focuses on determining the origin of the emergence of certain forms and methods of leadership activities. For example, Pharaoh continues the traditions of Plato and Aristotle of antiquity, praising the system of governance and the qualities of observation and prudence, wisdom of the leaders who serve in it. The descriptions of the noble society and its members, as well as the influence of its predecessors, are also felt;

**Comparative-Historical** based on the method, different aspects of the development of leadership and leadership activities can be identified. For example, the scholars we study
have analyzed the principles of justice in the leaders of state and society, and this has been used for centuries in previous traditions and in subsequent governance processes. The solution of practical and theoretical issues, rules and methods of organizing the activities of leading cadres in state and public administration are recognized as the historical and national roots of the modern system formed in this area during the period of national independence;

Logical method - allowed the identification of a clear relationship between leadership and management processes. For example, according to logic, in the works of Farabi it is understood that the art of management consists of a theoretical and a practical part. The theoretical part is the knowledge of the basic methods and laws of management. The practical part is to run the state. Of course, both are achieved through political practice, experience and observation.

The combined use of these methods in the article allowed for a more accurate and in-depth examination of the existing problem. For example, these methods differed from those of other scholars - before entering the science of state and society, they fully related the human feelings, qualities, social, political and spiritual nature of the leaders of state and society, and gave advice to man to be an active member of society. Abu Nasr al-Farabi entered the history of science as the first thinker to study the state and society in harmony with man, in the presence of man.

Abu Nasr al-Farabi continues the traditions of Plato and Aristotle in antiquity, demanding that the system of government and the leaders who serve it be well versed in philosophy. Because philosophy provides theoretical knowledge about beauty, through it happiness, and through it the ways to achieve prosperity, and at the same time provides opportunities to know the means to achieve them. Happiness and prosperity can be achieved by all members of society only in cooperation with their active virtuous deeds and perfect leaders. Solidarity and cooperation between people is ensured by a fair policy. For example, this just policy pursued by leaders makes up of perfect people, can only be realized in a virtuous society based on high moral and spiritual principles.

According to Farobi, the leader of the noble team will teach all the people of the city with his exemplary deeds and virtuous behavior. Therefore, citizens strive to imitate their leaders in their daily lives, follow the goals of their leaders in accordance with their position and career in society, and strive to properly perform their social duties and responsibilities. The role of a leader is the same as the role of a teacher: he or she educates and mentors a particular group of people. According to the thinker, the representatives of the class with the highest levels of maturity, that is, people close to the leader, hold high positions and do respectable work, while those who work under them do work in lower positions.

Farabi enumerates the following characteristics of the executive activity of the management of executive bodies: When executors execute the judgments and decisions of the ruler or superiors, they have a good or bad attitude to the objects, practical processes used. In order to do so, “they must know the essence, the good and the high, the bad and the absurd.” These are also necessary for the executors to perfect their knowledge and to manage it correctly and fairly.

According to Farobi, many of these characteristics of these two branches of government also apply to all types of leadership. People also form a system of leadership because they themselves strive for happiness and a prosperous life. While a system of governance is created by its very nature to bring prosperity to all, it must teach its citizens to live right, not to live superior to one another in any way. Because the system of governance represents the future life of a society that believes in it. Its correctness also leads to the right, just life of the society, in which the leadership of the management system serves as a practical example. Only a just system of governance that takes these characteristics into account and puts them into practice can create a society that is superior to all.

An analysis of Abu Nasr al-Farabi's scientific legacy on the system of requirements for leadership in public and social administration shows that the first theoretical foundations in this area in the Muslim East were created by our compatriot Farobi. At the same time, the thinker evaluates the requirements for leaders mainly in terms of organizational and practical activities. In this approach, these characteristics apply to the essence of the entire management system, as well as the qualities, rules, and attributes cited to express what its leadership style will be.

To the thinker Yusuf Khas Hajib The work “Qutadg'u bilig” belongs to the formation of such a doctrine. In Qutadg'u Bilig, Yusuf Khas Hajib begins his socio-political and philosophical views on the state system and governance by addressing human dignity. According to him, the foundation of the universe is Allah and he rules the entire universe. The basis of man and society is knowledge and intelligence. That is why Allah made man the caliph of the earth. However, society is made up of a lot of people. They may all have knowledge, but not everyone has knowledge of management. Also, this knowledge is divided into different levels depending on intelligence, learning and comprehension. Depending on these levels, people will have their place in society. That is,
people with deep knowledge are "backs" - managers-leaders, and shallow-educated people are managed - that is, they are assistants or citizens. If a society has a system of governance based on this level of knowledge, intelligence, education, it will surely be a well-developed and prosperous society. In short, if people live together, live a prosperous life, and this prosperity leads to development, then this political system, the leader who governs it, and the leadership will have achieved goodness. Such a state system will last a long time. If citizens live in chaos, insecurity, fear, this system, its leader and leadership is also evil. Soon the citizens will also become evil and they will destroy this state.

For guidance by Yusuf Khas Hajib is the same virtue, i.e. goodness, both in word and deed. For a leader to be successful, he must be virtuous both in practice and in word. If a leader is good in practice and not so in word, or is virtuous in word and is not in practice, he will be devalued, ignored. In such a case, the leader becomes a hypocrite in the eyes of the citizen or servant, and people do not listen to what he says or do what he commands. The result is the same chaos again.

Before speaking about the high-ranking leader, Yusuf Khas Hajib comments on the insecurity and transience of the world. This emphasizes that the ruler or leader must always keep this in mind. The accumulation of wealth after leadership and the pursuit of self-interest mean the impoverishment of the people, as well as the damage to the reputation and influence of the leader. A leader is a person who hires himself for the service of society, from whom an unforgettable name, word and indestructible practical work, that is, knowledge - laws, customs, traditions, regulations, high cultural, spiritual and moral skills, ideology that encourages goodness and development, spiritual zeal should remain. Otherwise, the leader will do nothing but harm the society.

Yusuf Khas Hajib, speaking of the first leader-ruler, calls him Kuntugmish and describes him as a symbol of justice. According to Alloma, only auxiliary officials who ensure the internal order, development and well-being of the people in public administration and society, as well as justice in government and only in the footsteps of the ruler, can ensure that the ruler is aware of public administration and society. The moral qualities that candidates must have in the selection of leading officials for the system of public administration in the interpretation of Alloma have not lost their importance so far.

The thinker believes that the first leader must have the following qualities: socially original, physically healthy and strong, military-level, enterprising (courageous, agile), generous, kind, vigilant, knowledgeable in various professions, knowledgeable, pure, able-bodied honest, truthful, courageous, prudent, humble, political, ruthless, etc.

Yusuf Khas Hajib's Qutadgu Bilig is a detailed analysis of practical and theoretical views on candidacy for leadership, initial preparation for leadership, conformity to leadership, inconsistencies in leadership, general incompatibility with leadership, and the qualities and characteristics of leadership that lead to corruption. It was revered by the peoples and became known in different nations, for example, in the Chinese as "Odobul muluk", in the Mochins as "Oyinul mamlakat", in the east as "Ziynatul umaro", in the Iranians as "Shohnomai turkii", and in the Turanians as "Qutadgu bilig".

Nizamulmulk's Siyasatnoma is remarkable for its study of perfect, yet concise theoretical and practical rules and principles in comparison with earlier works and other sources on the selection of leaders in state and public administration. In the "Policy" on public administration, the study of research, analysis and various other rules for the selection of leaders in the field of governance is a scientific direction. At the same time, the study of this work in terms of training, selection and placement of modern leaders in the field of politics plays an important role in the restoration of our historical and national traditions in this area, is important.

"Realizing the great role of officials in governing the state and society, Nizamulmulk recognizes as one of the important requirements in this area the fair selection of leaders, their placement, and the improvement of their professional skills while giving each candidate a worthy position. At the same time, the thinker explains that it takes a long time to train an official and explains the complexity of the process, and advises governors and other leaders to be careful of their subordinates". Nizamulmulk has valuable views on people's power, and he believes that the people have such great power that "it is enough to remove a ruler and other officials who do not like him or put them in office".

Nizamulmulk emphasizes that the principle of non-choice of class plays an important role in the rule of the ruler. The importance of a positive assessment of a judge's performance, the continuity of his position, his stability, and especially his adherence to the principles of justice is immeasurable. If "the ruler has or is compelled to classify, there will soon be a corridor, a door, a curtain between the ruler and the citizen, the chief and the servant". This leads to the separation of the boss from the employee, the manager from the citizen, and sometimes even from the management system.

The "policy" also reflects a number of views on the issue of punishing or encouraging the
leader. Regulation distinguishes between several types of punishment as well as incentives. In the matter of punishment, the ruler must stay out of the personal relationship, even if the action worthy of punishment is directed against him personally. Giving in to emotions in punishment paves the way for the ruler to make mistakes. Punishment, of course, must take into account the internal nature of the case, the level of danger, the magnitude, the degree of influence on others, whether it is of state importance, the consequences and the quality of the convict’s service. Awareness of such features by the ruler and taking action on this basis, firstly, leads to a variety of punishments, and secondly, allows each convict to be treated fairly. It is also the duty of the ruler to protect the leaders in the system of public administration, to control their activities and discipline. By protection, Nizamulmulk means, first of all, protection of the leader from various defects, mistakes and shortcomings that occur in his activity. Such shortcomings in managerial performance occur under a variety of conditions.

Nizamulmulk, as mentioned above, evaluates each of the qualities and characteristics of the leader in terms of possible realities, revealing their pros and cons. The importance of the policy as one of the most important theoretical sources for the selection of leaders for public administration is that it enriches the qualities and characteristics of governance and leadership not only on the basis of personal theoretical views of the Constitution, but also on the basis of centuries of experience. When a thinker speaks of a trait that is required of a leader, he first clarifies the conditions that require that trait. Only then, with historical examples of the reality being described, does the leader conclude by recommending personality traits and characteristics.

According to Amir Temur, leaders must have a basic (now ideological) principle that prevents deviation from the basic criteria, that is, immutable principles for all. In his experience, Timur called them "my slogans". According to Tuzuklar, Amir Temur, in his experience of governing, raised the following rules to the level of general principles, which must be observed by all leaders: 1. To strengthen the faith and trust of citizens in society, to develop a spirit of healthy spiritual growth, which is the property of the people, to eliminate any obstacles to it, to be constantly cleansed of spiritual corruption, deviations and social evils; 2. Thorough knowledge of the nature and condition of different categories and strata of society, citizens; 3. Consultation, consultation, entrepreneurship, activism, vigilance, compromise and tolerance in the process of public administration; 4. To conduct public administration on the basis of state laws and at the same time to maintain a stable management activity based on the system of state laws; 5. Excellent financial support and incentives for public administration and civil servants; 6. Acting on the principles of justice in the management of the state and society, the formation of full confidence of citizens in the leader and leadership, 7. Improving the supply of people who are recognized in the field of science and enlightenment and have achieved a certain level; 8. To strive with all the intellect and body in the organization or implementation of the work of the state and society, to find and complete measures for the lawful completion of useful work; 9. Constant awareness of the civil status; 10. Encourage public figures in the country, involve them in public administration and civic affairs; 11. Protecting comrades and aides in various ways, who have a close view of the ruler in the management of the state and society, in which he stands firm; 12. Violations of the law between the state forces (army, secret service, security guards, local law enforcement forces, spies).

These twelve rules, developed by Amir Temur, have risen to the level of basic principles required of all officials and employees of the public administration system. In addition, Amir Temur made it a habit to check whether his subordinates or candidates for leadership had a number of personal qualities and characteristics, and, according to the "Regulations", strictly enforced the following characteristics in the selection of public officials: Justice. Confidence. Knowledge and creativity. According to Amir Temur, an educated person can solve the case of a thousand ignorant people or an entire army. Therefore, a leader must be talented in more than one knowledge.

In Sahibkiran Amir Temur's theoretical legacy of state and public administration, four principal criteria play an important role, which in many respects determine the main qualities of a leader. These criteria are: leadership loyalty; managerial supply and protection; requirements for leaders in regulations, strict discipline; encouraging and punishing the leader. Amir Temur, who was extremely demanding of the leaders on these four main criteria, as a result of which he complied with the requirements of these criteria, built a large state centered on one of the largest continents of the world, as well as formed the strongest and most effective system of government.

Conclusion

Even when the requirements for the leaders mentioned by Farobi and their methods of work belong to a particular leader, there is no doubt that the legacy of the thinker in this area is focused on leaders who need to improve their
work in practice. Furthermore, just as managers cannot deny that they learn the characteristics of their profession more, faster, and more frustratingly in practical processes, it is a clear fact that not everyone who knows professional characteristics and other processes perfectly can be a leader. That is why the problems of forming in the leaders the qualities and attributes brought by the thinker still persist.

Yusuf Khas Hajib's rules on the activities of leaders in state and public administration, his views on the candidate's mature spiritual qualities have been relevant for centuries. If they are carefully analyzed, we will see that the thinker in his work has developed the principles of selection of managers for the management of the state and society, raising this area to the level of a state-wide system.

Nizamulmulk illustrates his views on leadership with the best evidence and examples, while at the same time enumerating a number of practical approaches to the treatment of leaders. Of course, in a modern society where the rule of law prevails, some of the principles recommended by the thinker may not apply. But it is a fact that the rules of control over the identification of qualities and characteristics that must be present in candidates for leadership, described by him, do not require proof that they do not lose their relevance and relevance in any state system or human society.

Although it is not long between the creation of Yusuf Khas Hajib's Qutadgu Bilig and Nizamulmulk's Siyasatnoma, they have their own set of issues, methodological approaches and interpretations, each with its own characteristics. During the Eastern Awakening, in particular, during the Awakening of the Turkic peoples, a number of works on the improvement and development of national statehood were created. If Qutadgu Bilig was created in the 11th century in the Karakhanid state, which dominated the eastern regions of Central Asia, it combines the traditions of ancient Turkic Hakanism, neighboring Chinese statehood, and the Caspian Hakanate statehood in its issues of statehood. the Seljuk, Samanid, Ghaznavid, and Sassanid states, that is, more Islamic statehood traditions.

The most important thing about Temur's Statutes is that he was able to create clear regulations and guidelines that could be quickly put into practice. The encyclopedia in the work served as the basis for building a strong and stable state.

Amir Temur tried to do all the work on the basis of laws, which later became known as the "Rules". All the rules and laws contained in the "Regulations" are developed on the basis of these basic principles. It defines the rules and directions of management in the basic principles, develops general regulations for each area based on them in the regulations. Amir Temur was the first in Central Asia, the Middle East and the Middle East to establish the practice of governing the state on the basis of encyclopedic laws. The application of the criteria for the requirements of public and public administration and the selection of officials, integrated in the "Regulations", has yielded fruitful results in the state of Amir Temur. The state ruled by Amir Temur was recognized not only in the east but also in the west as the most powerful state at that time.

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International Journal of Early Childhood Special Education (INT-JECSE), 14(1) 2022, 555-560 DOI: 10.9756/INT-JECSE/V14I1.221068