



## Some Scientific Views of the Leader and Leadership Activity and Their Characteristics in the History of Socio–Political Administration in Uzbekistan

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### **Abstract**

The article analyses and opinions are given about the tasks, qualities, intelligence, characteristics of leadership and leaders in the history of our country and the works created by individual scientists, and the need to use them creatively today. In the works of scientists like Abu Nasr Farabi, Yusuf Khos Khajib, state leaders and figures–Nizamulmulk, Amir Temur, the qualities of a leader, the ideas of a true state being formed on the basis of three things—a virtuous society, a just system and a just leader, generosity, kindness, passion, entrepreneurial spirit. Attention is paid to the features of a leader such as intelligence, knowledge, insight, and issues such as the methods and ways of managing the state, who to rely on in the management of the state, and the duties and tasks of the leaders.

**Keywords:** *East; Uzbekistan; Management; Leader; Leader's Activity; Political Management; Fair Society; Leader's Role; Leader's Responsibility; Leader's Behavior; Leader's Skills; Leader's Characteristics; Farabi; "City of Virtuous People"; Yusuf Khos Hajib; Knowledge That Leads to Happiness; Nizamulmulk; "Politics" Work; Amir Temur; "Temur's Rules"; Management History and Present Time*

### **Introduction**

After the independence of the Republic of Uzbekistan, the process of reforms began in the field of updating the system of leaders and management personnel in our country, as they were implemented in all spheres of society. This process, realizing the nature of socio–political, economic, spiritual and cultural relations, which is developing and improving on a new basis, meeting the requirements of independence and democratic development, unlike the old system formed during the totalitarian regime, is the priority of forming a new personnel training system related to direct our society towards the settled goals. The President of Uzbekistan Shavkat Mirziyoyev spoke about the importance of personnel training at an event held in connection with the Day of Teachers and Trainers, saying, "Today, the society we live in needs a

new idea, and most importantly, a new generation of personnel capable of implementing reforms. If you are asked what troubles you every day, I will answer without hesitation that it is the personnel, the pool of personnel reserve” [1], which means that there are a number of urgent tasks in the training, education and placement of management and leadership personnel.

That’s why it is important to creatively use materials from books and works written by great scholars and famous leaders in the history of our nation, as it is stated in the folk proverb that “history is the best teacher”.

Especially the qualities of the leader, ideas about the formation of an all-round strong state based on three things—a virtuous society, a just system and a just leader, the role of the leader in the society, their responsibility, talent, humanitarianism serve as the basis of development are today’s legal opinions and conclusions. They can also serve as a resource in the work carried out on the development of the state and civil society.

## **Main Part**

If we look at the history of several thousand years of our country, we can see all aspects of the past, especially the management system, leader (king, tsar, caliph, sultan, ruler, etc.), special attention has been paid to such issues.

As we know, in the East, when thinking about leadership personnel, we are witnessing that it was considered very broadly and responsibly, and its cultural and educational aspects were approached with priority, because the spiritual qualities in the work of many leaders of that time are still necessary and important today. There is a rich historical and cultural tradition of the Eastern approach to leadership and their characteristics. It is stated in Abu Nasr Farabi’s work “The City of Virtuous People”, “a person who will be the ruler of such a city should not obey anyone (except Allah). The head of the city of Fazillar is an intelligent person who leads the inhabitants of this city, and he must have twelve qualities by nature”. Among them:

- Good health;
- Being sensitive and perceptive, able to clearly imagine the general situation;
- Fully remembers events and does not forget details;
- To have a sharp and intelligent mind and the ability to perceive in advance;
- Express their thoughts with beautiful words in order to clearly explain;
- To be eager for education, knowledge and enlightenment, not shying away from its hardships;
- Able to restrain himself in eating and in other situations;
- Who loves truth, righteous and true people, hates lies and liars;
- To be self-respecting, dignified, innate nobility;
- Does not have interest to the goods of this world, does not chase after the goods of the world;
- Just by nature and calling everyone to justice, helping people;
- He emphasizes that it is necessary to be persistent and courageous in implementing the measures he considers necessary, and not to allow cowardice and hiccups [2].

Farabi calls people who embody all these characteristics rare, rare talents and emphasizes that they should be used appropriately in leadership. According to his reasoning, he concludes that a real state consists of three things: a just leader as well as a just system and a virtuous society.

Throughout his career, regardless of the field of science, Farabi focuses on the essence of the issue, event or object he is researching or commenting on. Before giving an explanation, the goal is to clarify the fundamentals of the object, to explain what it is, what it comes from, and why it is needed.

We see that he followed the same path in matters of leadership and politics. According to Farabi, a real state is based on three things—a virtuous society (according to Farabi, a city, a community), a just system and a just leader, and in the administration and politics of this state, all three foundations of the state participate equally in their place and time. It is the mutual compatibility of these, the one direction according to the goal and the clear and truth-oriented behavior in terms of the task that ensures the high development of the real state.

According to Yusuf Khos Hajib, society consists of many people. They all have knowledge. But, this knowledge varies according to intelligence, learning and perception. Depending on these levels, people have their place in society. That is, people with deep knowledge are “Bek”—managers—leaders, and people with shallow knowledge are governed—citizens. If the society has a management system based on this level of knowledge, intelligence, education, it will definitely be a developing and prosperous society. When people live together, live a prosperous life and this prosperity leads to development, this political system, its leader and leadership are good. This system, the state will live for a long time. If citizens live in disarray, incompetence, and fear, this system, leader and leadership are evil. Soon the citizens will also become evil and destroy the state [3].

After Yusuf Khos Hajib divides the society in this way, he focuses on the characteristics of the leader, i.e., power—leadership. Because it is the main decisive force in the development of society. Citizens follow the path he started. One of the characteristics that he chooses as a general criterion for power is the same goodness, that is, goodness, both in intention and in action. Authority is good in intention and not in practice, or good in practice and not in intention, it is devalued and ignored. In the eyes of the citizen or official, the authority in such a case remains a hypocrite, and people do not pay attention to its management or demands. The result is that chaos again [4].

Yusuf Khos Hajib believes that the ability to deeply understand this feature should be present in each of the people working in the power system and related to politics. In fact, these characteristics create initiative in a person. Initiative is a special feature that shows the leader as a leader. However, with these characteristics, the presence of some defects can turn the initiative in a negative direction [5]. In this case, there will be disorder in the society, leadership and, worst of all, a feeling of division between the leader and the employee, the leader and the citizen, the system and the people. Knowledge, intelligence, language and manners, qualities of good attitude lead to the acquisition of other characteristics. According to Yusuf Khos Hajib, the society will develop and the state will live long only if the governance system is in the hands of people with such characteristics [6].

Yusuf Khos Hajib, commenting on the management system that implements power and the ruler who owns it, emphasizes that accumulating wealth after ruling, living only for one’s own happiness can impoverish the people and at the same time affect the authority’s reputation. A leader is a person who has hired himself for the service of society, and he needs a memorable name and exemplary deeds, that is, knowledge of laws, spiritual and moral skills, an ideology encouraging goodness and development, and a remnant of spiritual enthusiasm. Otherwise, the leader can only harm the society [7].

Proper organization of the system of government work, implementation of its policy, leadership has always been the most responsible work, it always brings hardship to a person. His joys are rare, his sorrows are huge, his mercy is few, and his curses are abundant. There will always be many people who do not like the leader, and very few people who like him. There is too much anxiety and too little pleasure, there is always little trust in the leader, and there is always a lot of suspicion. The dangers of leadership are many, the leader has many enemies, and few friends and pleasures. Therefore, having the above qualities will be the only remedy for negative attitudes towards the leader. A leader must demonstrate these qualities in front of his subordinates every day, all the time. There is no need to make a mistake. Society is structured in such a way that there is evil in it:

1. Governance should be financially secure;
2. To have material conditions, comfort, equipment, additions according to the scope of service;
3. Each leader will be financially and morally motivated according to the work he has done;
4. Satisfaction of the position of each employee in the leadership according to the benefit they bring to the state;
5. Provision of duties and freedoms of management;
6. When a servant goes on a journey on the assignment of a leader for certain reasons or dies due to an accident, he should take control of the maintenance and protection of all his family members, and should not leave them unattended in case of illness [9];
7. Governance system—strong control of all behavior and ideas of management;
8. It is necessary to prevent the participation of uneducated, ignorant and self–interested people in the state system. Because the leader sees with his eyes, hears with his ears, works with his hands [10].

Nizamulmulk’s views on the issues of spiritual activity of the leader in state administration are also of particular importance, “... it is an important requirement for officials to play a major role in the administration of the state, to choose them correctly, to put them in their place, to give each of them worthy actions, and to educate them towards the main goal. Explaining that it takes a lot of time to train any officials and it is a difficult task, he advises leaders to be careful with their subordinates” [11].

A leader must acquire the ability to correctly assess a person, situation and action, in which he should have the virtues of strictness and kindness, if strictness increases, fatigue with the leader, dissatisfaction with work, indifference to the national ideas, goals and interests of the state and society arising from this, he argues that if love increases, robbery and other vices may increase, so this criteria should be met.

In “Politics” alertness and entrepreneurship occupy a special place in all work, because in the process of governance, these two feelings are necessary for the leader to rationally organize the work, to correctly direct the relationship between the leader and the employees, and to manage the ideological relations that arise due to various social, economic, political, and spiritual reasons. It should be noted that in the principles recommended by Nizamulmulk to the leaders, he focuses on the need to break down the spiritual image of a person into the tasks that need to be performed in practice. For example, in his recommendations regarding incentives, he describes more characteristics such as generosity, diligence, kindness, enthusiasm, and intelligence, knowledge, insight, and learning in his views on entrepreneurship. The relevance of this issue directly depends on the following factors:

First of all, the majority of citizens evaluate the morale of the employees who serve the state power, its systems, especially the leaders, depending on the level of their moral qualities. It is not just an assessment, but a factor that shows people’s confidence in the government;

Secondly, individuals holding positions in the field of public service develop their own moral standards and solve various types of problems in complex situations while exercising their powers;

Thirdly, measures to solve the issue of legal coordination of the process related to the spiritual image and professional ethics and morals of the representatives of the power structures have not been taken seriously yet;

Fourthly, increasing the effectiveness of the mechanism of public opinion, which influences the formation of morally mature managers in the public service, is gaining urgent importance.

The legacy of Amir Temur serves as an important factor in the preparation of leaders who meet today's demands. He understood the demands and needs of his time, was formed as a knowledgeable, spiritually strong, humanitarian, knowledgeable, wise and strategic leader.

In the personality of Amir Temur, a great politician was combined with a great man. His every action and accumulated knowledge was aimed at the celebration of human well-being, truth and justice. That is why he was able to achieve the highest political position in his time, and his political school served as an example for others for centuries. Amir Temur is considered one of the strongest heads of a state in the history. That is why his exemplary life is studied with interest by scientists and politicians from all over the world.

Amir Temur worked within the complex laws and conditions of the Middle Ages, and one can understand how much strength, knowledge, perseverance, will, work, strategy and vigilance required him to live and move in such conditions. A single fatal mistake could have cost him dearly, as well as those behind him. He was able to give inner strength to the wheels of history with his unique talent, potential and actions, and showed great courage in setting it on the right path.

The social and spiritual views of Amir Temur are expressed in the tuzuks, and in the selection and placement of ministers, emirs, devanbegi, regional devans, beks, their lineage, intelligence, patriotism, patience, peace-loving, justice qualities, high morale. He adhered to the rule of state power "not by violence, but by the effectiveness of his judgment and justice" [12].

In order to build a state based on protecting the interests of citizens and the state, realizing their dreams and hopes, first of all, a person who has high moral qualities in all aspects, who is sensitive, able to move quickly, who can realize his goal in any situation, who can eliminate conflicts and shortcomings, a leader who can understand the psyche, willful and has management knowledge is required. In his personality we can see the combination of ethics and politics.

Amir Temur is considered the leader to be the main mediator in the realization of the goals of the state and the people. He writes that when a good ruler comes to the top of the state, "the surrounding corrupt people will leave their greed and enter the path of obedience and submission".

Already in his time, he knew that career-oriented, world-oriented people aspire to high positions, and he tried to protect the state from their actions.

"Tuzuks of Temur" is a rare work defining the way of life, morals and manners of the rulers. It describes the methods and ways of governing the state, who to rely on in managing the state, the duties and functions of leaders, and the personnel policy implemented by Amir Temur in "Tuzuks" reflected.

Amir Temur, knowing that the good and bad deeds done by him will determine the public's respect or hatred for the state, always tried to preserve his reputation and the people's trust. In his "Tuzuks of Temur", he stated that he often kept the raiyat (people) between hope and fear. It can be seen that Amir Temur approached the issue of legal, moral and spiritual education of citizens at the level of state policy.

Sources testify that Amir Temur, as the head of the state, set an example for the people in every work, military campaign, state work, he and his family members. As the head of the state, he won the respect of the people, always gave donations, took care of them in every way, and through these humanitarian actions, he won the respect of many citizens, because through his personality, great respect was awakened in the people for both his state and the management system. This situation had a great positive effect on the strengthening of the political position of the head of state. His will, psychology and spiritual power are worth to learn for every leader.

Studying the activities of Amir Temur, one can understand that the science of diplomacy should be available not only to the people of this field, but also to the ordinary people, starting from the leaders. Because the science of diplomacy was embodied in his person, and this foundation served as the basis for his further success. He was one of the only rulers who was able to find a way to the hearts of his bitter enemies. Some rulers, after coming to the top of the state, are on the verge of losing their enemies, and Amir Temur found a way to the heart of his most powerful and potential enemies and used their strength and potential in state management and military campaigns.

There is a special rule about this in “Tuzuks of Temur”: “The day I conquered the Turanian country and after sitting on the throne of the kingdom in the capital Samarkand, I took an even course in dealing with friends and enemies”. The emirs of Badakhshan, who had harmed me and drawn their swords against me on the battlefield using tricks, were afraid of the actions of the Turks and Tajiks. When they came to my shelter in desperation, I did them such good that they were ashamed of my grace and benevolence. Whoever I offended, I removed their resentment with donations and gifts, and I gave privileges according to their rank” [13].

He followed the concept that “An intelligent enemy is better than an ignorant friend”. Amir Temur was forgiving in his relations with the leaders of other states, strictly followed international laws and customary rights of the time. Amir Temur tried to give his enemies time to think about their actions. Amir Temur testifies that nine out of ten of his measures used to resolve disputes were on the path of peace and reconciliation. At the same time, he was not a weak and unwilling leader of his time, he was able to show great concessions to his enemies who had harmed him, and he was able to stand in a strong position in the whirlwind of political games and find various measures against tricks.

As a determined ruler, he fulfilled the goals and tasks he set for himself, even if they were difficult and complicated. His determination and diligence helped him to win over the strong opponents of his time. He did not miss any opportunity in different situations. Amir Temur acted immediately to achieve his goals, such a feature was not developed in any leader of his time.

Perseverance, striving for a goal, ability to use opportunities perfectly and correctly, carrying out these actions in the way of humanity show its important place in the history of mankind. Amir Temur never directly resisted his enemies who tried to eliminate him, he followed the development of events and attacked his opponent at the moment, which increased his reputation in the international arena. At the same time, Amir Temur was never in a hurry and did not give in to emotions. According to historical sources, his face could not show his happiness or sadness, he always kept the same mood and sadness. In his time, Amir Temur relied on the method of information struggle and enriched the history of ideological struggles of that time. He was able to create a conflict between his enemies as well.

Amir Temur was a respected person not only in terms of government and military science, but also in matters of Islamic religion. The main part of Amir Temur’s communication with society and citizens would be through scholars. He respected scholars too much. If his name was ulama (scholar), it was his destiny. In this regard, it was not necessary for the emir to be the ulama of the Sunni and Jama’ah schools that they followed. The Shia and Rafizi sects even condemned the scholars of Christianity or other religions. It is known and famous that he invited the chief monk of the Sultanate monastery to his presence, and Amir Temur respected him even though the monk was rude with him in front of the crowd [14].

In short, the works created as a national heritage in the history of socio–political governance of our country, the views and opinions of scientists, leading scholars on management, the harmonization of the existing historical national values with the work being carried out to build a new era, new Uzbekistan, creative management processes and the comparative use of them serves to make a great contribution to the development of society.

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