



Socio-Psychological Views of Eastern Thinkers and Scholars on Management

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Abstract

The present article discusses the points of oriental thinkers and scholars on the psychology of management from a socio-psychological point of view. Moreover, it also proves the predominance of humanitarian ideas in the historical genesis of present day management culture.

Keywords: *Oriental Psychology; Personality; Personality Traits, Leader; Relationship View; Spiritual Management; Psychological Management; Managerial Personality; State*

Introduction

The problem of studying the identity of a leader has been an imperative issue in all periods of human society. The main reason for this is first, that the social relations of each period intrinsically required someone to be at a higher level in terms of social status, and besides; that people's way of life, prosperity, level, well-being, happy life depends on this high-ranking person, his various qualities and attributes.

The Main Findings and Results

The works of the great Chinese philosopher Confucius (551-479 BC), who left history in the East with his teachings, and his views on governance have not lost their relevance, even though thousands of years have passed since then. Indeed, in China, according to Confucian morality, the idea of cosmology is based on a compromise between politics and cosmic rhythm, while promoting the infinite place of man in the system of world order, the infinite sense of responsibility for the fate of the whole world. Chinese politics, on the other hand, sought to answer the question of “who is man for the state”, not “who is man for himself”. Man was doomed to live in society relying only on his own ability and waiting for the time when they would use it. For this reason, in China, the state, as the driving force of all processes, also served as a factor determining the social status of each individual in society. Confucius further developed the theory of the celestial idea with enlightenment dyes through socio-psychological research. In his view, society can be likened to a family with a strong system of relationships. He divides the system of human relations into five aspects. They are: (1) father and child; (2) husband and wife; (3) brothers; (4) different families and finally; (5) ruler and civil relations.

A man, according to Confucius, is not responsible for doing what he thinks, but for fulfilling the obligations set by society, arising from the nature of the social class. On the question of governing society, Confucius said: “If any of the rulers seemed to involve me in the management of the society, I would have made positive changes in the work in 12 months and radically improved the management in three years” [1; 608].

In the teachings of our thinker ancestors, in the products of folk art, the emergence of fair and unjust relations is the leader; that is, we read the idea that it depends on the king.

Abu Nasr Muhammad ibn Muhammad ibn Uzlug Tarhan Farabi (873–950) in his “City of Noble People” [2; 288–292] argues that in the spiritual and psychological management of the population, the urban population should be classified according to stratometric characteristics. At the same time, the self-government of the members of the society should lead to the self-government of the society, but at the same time each member will exist individually according to the method and direction of his psychological and spiritual maturity. “All this can be obtained in two ways. First, if the above events take root in the human heart, as they actually exist; in the minds of others this knowledge is formed on the basis of comparison or imitation. Some people have this knowledge in their hearts because they feel those things for themselves” [3; 167].

Farabi continued: “Secondly, the combination of people who do not have these qualities makes up the population of ignorant and lost cities. The inhabitants of such a city, based on reasoning, anger, jealousy, hatred... are constantly fighting and hostile to each other, the strongest will be more perfectly structured than the others. The victors also try to destroy each other, as if other beings are imperfect, as if their existence harms them, or as if others were created only to serve them as slaves, all trying to crush each other” [3; 170].

Farabi also points out that the well-being of people depends on the personality of the leader, that is, that his various qualities help him in this regard. In his opinion, the humanistic, humanistic features are important for the leader's personality: “Whoever does not have the ability to inspire someone to take the actions necessary to achieve happiness and bliss, and is incapable of carrying out that action, such a person cannot be a leader at all. They learn guidance from leaders who have lived in the past, but at the same time, the leader will change the image of the future past, the guidance, if necessary, depending on the demands of living conditions. He must also change the past, which embodies bad habits. Otherwise, if the requirements of the past are followed and the mood is maintained, there will be no ease, change and growth in life” [3; 160].

It is clear from these thoughts of Farabi that a leader must first be able to free himself from bad habits, to inspire others to good deeds. It can be observed that these ideas have not diminished in importance for our day as well.

Abu Rayhan Muhammad ibn Ahmad Beruni (973–1048), one of the great sages of Central Asia, also expressed a number of his views on the personality of the ruler and the ruler [4; 719–723]. He emphasizes that it is possible to observe what he has done in order to evaluate everyone: “Everyone's value lies in the excellent performance of their work” [5; 8].

Beruni puts forward this idea in his book *India*: “By nature, he is interested in governance and politics, has the right to be a leader by virtue and power, is steadfast in thought and purpose, leaving the state to his successors, every command given by one who intends not to oppose their forefathers is as firm as mountains before the one who is commanded, and although it takes a long time and a long time, the next will obey it” [5; 125]. In his view, a ruler who by nature is inclined to rule must be firm in his opinions and views, and in the conduct of his affairs he must be subject to the advanced considerations expressed by the sages. The main task of a just ruler is to establish equality and justice between the upper and lower classes, the strong and the weak. Another important task of the governor is to take care of the development of science, scientists [5; 74].

Thus, Beruni was able to contribute to the development of the teachings of management and leadership psychology with his humanitarian ideas. He advocated mutual understanding, equality and justice in governance among people, and these ideas are always valuable.

One of the great scholars of the 11th century, the thinker and statesman Yusuf Khas Hajib (1020 / 21–?) Wrote his “Kutadgu Bilig” [6; 169–170], that is, in Knowledge That Leads to Happiness, the idea that the ruler, that is, the king, should be with the people and just. His advice and counsel is directed to the governors, and only when there are well-intentioned, high-spirited people around the ruling leader can he do the right things, issue the right decrees, and only then will the country prosper.

According to Yusuf Khas Hajib: “No matter how high a person's rank is, he should remain humble” [7; 163].

“Kutadgu Bilig” instructs that in order to be the head of the country, a person must have a pure background, a pure ancestry, a pure character, a strong intellect, not be ignorant, and not lie. The author emphasizes that two things are a solid foundation for homeland: one is vigilance and the other is justice. Both are the root of justice.

Jalaliddin Muhammad Ibn Asad as-Siddiqi al-Dawani (1427–1502), a scholar who made a significant contribution to the development of the history of political and legal doctrines in the East in the 15th century, expressed his views on the process of governance in his book “Akhlāqi Jalali” [8]. In particular, the work consists of three parts; the first part contains views on morality, the second part on views on family management, and the third part on views on the management of the city (state) and the policy of kings. It is noteworthy that in this work, Dawani “Akhlāqi Jalali” divides the society into a just city and a city of ignorance. Like Farabi, Dawani says that the ten best qualities should be embodied in a good mayor. Of which:

- The first is to respect the rulers;
- The second is the fair performance of public affairs;
- The third is not to give in to lust and lust;
- The fourth is that he should not allow haste and anger in his rule, but should be based on compassion and mercy;
- The fifth is that it comes from the will of god to meet the needs of the people;
- The sixth, to try to meet the needs of the people;
- The seventh being fair to the people; the eighth shall consult and resolve each case in consultation;
- The ninth is to appoint everyone to a position commensurate with his abilities, not to give a higher position to incompetent people;
- The tenth is to issue fair decrees, not to break the law [9; 41].

According to Dawani, the emergence of society, the issues of the state and its management, the issue of a just ruler will depend on the intellectual and moral upbringing in society. The role of rulers and science in the state and its management, in the well-being of the people is also of special importance. Dawani attaches great importance to the role of scientists in society, in the management of the state, in his opinion; a real scientist should be actively involved in public affairs, in solving complex problems that benefit society.

The great commander, Sahibkiran Temir ibn Taragay Bahodir (1336–1405), that is, Amir Temur, as the founder and leader of a great empire, also established strong principles of governance and

leadership. Its rules are also a stratometric structure inherent in the social realities of its time. It distinguishes 12 social strata in its charters: (1) sayyids, scholars, mashayiks, noble people; (2) business-minded, wise people; (3) saints, dervishes; (4) nobles, emirs, commanders; (5) the army and the people; (6) special trustees; (7) ministers, secretaries; (8) governors, physicians; (9) scholars of commentary and hadith; (10) craftsmen and artists; (11) Sufis; (12) merchants and tourists.

According to Amir Temur, the fate of this category of people is decided by the king, treasure and soldiers. It is obvious that the basis of this diversification is the attitude and behavior of the class towards social reality.

Such a socio-psychological approach to the management of social life allowed Amir Temur to establish a great empire in his time.

Amir Temur writes about the means of governing the state: “Four things must be observed in the affairs of the kingdom: 1) the council; 2) consultation; 3) determination, entrepreneurship, vigilance; 4) caution”. According to Amir Temur: “A man of business, courage and bravery, determined, enterprising and vigilant is better than thousands of careless and indifferent people” [10; 75].

In addition, the selection of middle managers, their effective use in government management, should be tested not only, but also the individual-psychological characteristics of the leader, Amir Temur’s charters also state that it is expedient to take into account personal orientation, beliefs, needs, motives, etc., and to use these methods to encourage, promote or punish leaders.

It is obvious that 650-700 years ago, the ideas on the principles of governing and governing the state were very progressive. Because these principles are also in line with the nature of modern democratic states governed by the rule of law.

The opinions of these sages on the qualities necessary for leadership, the style of governing the state, and the etiquette of leadership are of great importance.

From the analysis of the literature on the subject, it is clear from history that many famous poets and statesmen of our people have expressed their views on this topic, enriching the views of Eastern thinkers. We will dwell in part on some of them.

Nizamiddin Mir Alisher (1441–1501), a statesman and a classical figure, wrote his “Saddi Iskandari” [4; 217–242] describes the set of qualities that a person must have in order to govern society fairly through the image of Alexander: “He should be a leader with a pure heart, pure intentions, kind and generous, humble and gentle, a wise king and an intelligent person who is interested in knowing the secrets of the world. It is arrogant to be a king, to be superior to others, to disregard others, and not to be with the common people”.

Mawlana Kamaliddin Husayn ibn Ali al-Kashifi (d. 1436 / 37–1503 / 04/05) wrote in 1500–1501, and his work “Ahlaqi Muhsini” dedicated to Abdulmuhsin Mirza, son of Hussein Bayqara, consisted of forty chapters, ideas of politics, law, observance of law are noted. Kamoliddin Waz Kashifi argues that in order for a person to have the highest moral character, he must follow ten rules [8]:

- Not to work against the wind;
- To be honest with oneself;
- Failure to plead guilty;
- Turning bad habits into good ones;
- Accept the apology of the person who confessed his guilt and apologized;

- To meet the needs of the hungry;
- Hardship for a person;
- Promotion of friendship between nations;
- Acquisition of a profession;
- Calls for the acquisition of knowledge and enlightenment.

Emphasizing the role of scientists in society, he emphasizes the need to respect scientists and scientists in general.

According to the enlightened scholar Ahmad Donish Mahdum ibn Nasir (1827–1897), Ahmad Donish believed that if the ruler was just and wise, he could save the people from poverty. The state must serve the interests of the people, not just a group of people. For this, the ruler must be knowledgeable, just, and wise. It is emphasized that in governing the country, the ruler should not only rely on his own opinion, but also act in consultation with important statesmen. Because the mind of many is more than the mind of one person. According to him, when such people rule the country, order and discipline are established in society.

Abdullah Avloni (1878–1934), one of the leading representatives of the Jadids, known for his great works on education, statesman and public figure, wrote in his book “Turkish Gulistan or Morality”: “Any relatively large-scale direct social or collaborative labor needs a manager to a certain extent; it coordinates the individual affairs of the manager and performs the functions arising from the action of the independent organs of the production organism” [11; 7], which in turn indicates the importance of having a “single leader”. Without it, management will not be accurate and complete.

For proper guidance, it is important to know in advance, anticipate and anticipate changes and challenges that may occur. Every management tool must have a specific system in place. What this means is that this work does not consist of a random set of unrelated activities, but rather of a specific situation, the nature of the situation, and the community; it was also emphasized that the characteristics of the tasks facing some of its links should consist of a set of plans and activities that are strictly regulated, interconnected and deeply thought out [11; 105].

In general, the analysis of the above literature shows that the works and views of thinkers, statesmen, representatives of the historical statehood in our region are devoted to the problems of management, leadership, socio-psychological approach to social reality, the ideas of humanity.

Conclusion

The analysis of this study, which is devoted to the theoretical foundations of the socio-psychological views of Eastern thinkers and scholars on managerial activity, allowed us to draw the following conclusions:

First, in the works and views of thinkers, statesmen, representatives living and working in the territory of Uzbekistan, the socio-psychological approach to social reality, the ideas of humanity are given priority.

Second, such theoretical and historical foundations of management science, as well as future management principles, management methods, leadership qualities, criteria for assessing the merits of leadership, the classification of managerial competencies, also necessitate economic, socio-psychological research.

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