



## Leadership in the Views of Eastern Thinkers Ability Development Issues

Saidakbar Khamidullo Ogli Mutalov

Doctoral student, Namangan State University, Uzbekistan

<http://dx.doi.org/10.18415/ijmmu.v9i6.3859>

---

### **Abstract**

In this article stressed about the theory of leadership, which is reflected in the life views, scientific, creative and socio-pedagogical activities of Eastern thinkers. On the basis of the works of scholars are analyzed about the qualities of individual perfection, the skills and social qualities necessary for a leader, their didactic aspects. In particular, there are scientific views on the importance of education, personality traits, political leadership, management competencies in Eastern pedagogy.

**Keywords:** *Leader; Perfect Man; Personality; Social Qualities; Leadership Ability; Competence; Education; Management; Oriental Scholars; Pedagogy; Didactic Teachings*

### **Introduction**

Leadership is not just a phenomenon, an individual's dominant qualities and progress in behavior. Leadership in a person is a pedagogical process that reflects the continuous improvement of his individual abilities, level of competence, social behavior, organizational and communicative qualities and professional motives. A person acquires social activity in the life of society through his leadership ability. In interactions, it not only develops itself through its emotional-volitional properties and intellectual capabilities, but also performs a leading function by exerting a pedagogical influence on those around it. That is why the ability to lead in a person, the stages of formation of his peculiarities, the benefits for society and the people have not lost their relevance from ancient times to the present day. The need for a leader has always been seen as an important socio-political issue - a pedagogical necessity. In the Eastern analysis of the phenomenon of leadership predominate specific upbringing, virtues, moral views, and qualities of political leadership.

In particular, the pedagogical ideas put forward by Eastern thinkers such as Abu Nasr al-Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Nizamulmuluk, Yusuf Khas Hajib, Unsurul Maali Kaykovus, Amir Temur, Abdurahman Jami, Alisher Navoi, Zahiriddin Muhammad Babur, Hussein Waz Kashifi even today has a conceptual basis for cultivating a leader's personality and has not lost its relevance.

Although the lifestyles of these scholars and state leaders, their lifelong teachings, and their productive creative heritage do not express a direct definition of leadership, they do contain the skills and competencies needed to shape an individual as a leader. A leader's personality is characterized by his or her perfectionist qualities and advanced qualities.

In particular, Abu Nasr al-Farabi, in his book “On the perfect state” (*Fozil odamlar shahri*), emphasizes personal leadership, noting that this ability is an important factor in achieving happiness and a high career.

“A harmoniously developed person has a high spiritual world and a perfect mind. Such a person is the one who has attained the highest happiness because he has reached the peak of human perfection. Because his spirit is connected to an active mind, he leads all people to true happiness. Such a person cannot be a leader if he does not have the ability to make someone happy, if he does not have the ability to inspire others to do the necessary work, and if he does not have the ability to do it”. The play also reflects the following 12 different competencies specific to a leader:

Firstly, the four limbs must be healthy and must not be hindered by a defect in any of its members in the performance of the duties entrusted to it, on the contrary, it must be able to perform these functions easily because of its health;

Secondly, being subtly intelligent by nature, one must be able to quickly understand and comprehend the words and thoughts of the interlocutor, to have a clear idea of the general situation in this area;

Third, what he understood, saw, heard, perceived it is necessary to keep it in memory, not to forget all the details;

Fourth, the mind must be sharp, intelligent, and quick to know and perceive the unknown signs of anything and what those signs mean.;

Fifthly, he must be able to express his opinion eloquently in order to be able to explain it clearly;

Sixthly, he (from the teachers) must be eager to learn, to know, enlightenment, never get tired in the process of learning, never run away from its hardships;

Seventh, it is necessary not to be greedy in eating and drinking, but to be able to restrain oneself, to stay away from enjoyment by (gambling or other) games;

Eighth, he must be truth, righteous and truthful people;

Ninthly, he must be a man of self-worth and honor, a man of inferiority, a man of innate generosity, a man of great, noble deeds;

Tenth, it must be not interested in worldly goods, dinars and dirhams;

Eleventh, to be just by nature, he must love the righteous, hate oppression and tyranny, oppress the tyrants and oppressors, be truthful to his own people and strangers, call everyone to justice, help the unjustly victorious, and do good to all and the beauties he loves. He must not be stubborn in the face of righteousness, but must be intolerant of all injustices and vices, as long as he acts justly;

Twelfth, he must be resolute, steadfast, courageous and not allowing cowardice and apprehension. [1-244].

Abu Rayhan Beruni also states in his creative heritage that the perfection of a person is reflected in his morals and qualities. According to him, “... Man has the most noble qualities. His true virtue is in science and through it they attain goodness. Again, his closest thing is his nature, his soul. So one has to do things that please nature. In everyday life, walking, behavior, personal hygiene, and most importantly, cleanliness and order are important”. [3-72].

As a leader builds his image, systematizes his behavior and constantly works on personal effectiveness, the level of competence increases and skills develop. This issue is reflected in the following pedagogical ideas of Beruni: “A person's face is formed while he is still in his mother’s womb. Therefore, it cannot be changed. But man is capable of changing his moral image and way of life”. [3-72].

The encyclopedic scholar also distinguishes between the qualities inherent in a good and a bad leader. Qualities of a good leader include honesty, fairness, self-control, honesty, humility, kindness, steadfastness, prudence, generosity, sweetness, fairness in leadership, and entrepreneurship. A bad leader displays jealousy, greed, unhealthy competition, self-interest, ambition, arrogance, lying, greed, and anger. [4-89].

The teachings on the abilities and qualities of a leader can also be found in the works of the encyclopedic scholar Abu Ali ibn Sina. According to him, perfection is inevitable if a person acquires good and good habits on the basis of high morals, knowledge, strong will, mental and physical upbringing..

In his book “On Etiquette”, the scholar explained the qualities required for a leader, such as justice, secrecy, generosity, patience, eloquence, patience, intelligence, determination, courage, sincerity, fidelity, generosity, compassion, honor, diligence, humility. Abu Ali ibn Sina dwells on the important competence of the leader, i.e. the ability to lead, and interprets it on the basis of the following 3 theories:

1. Knowledge of population management. It ensures the unity of the people, orderliness;
2. Knowledge of house (family) management;
3. Knowledge of oneself, i.e. how people should be. [3-184].

Nizamulmulk’s “Policy” (Siyasatname) is also an important methodological treasure for the development of leadership skills in young people as a product of Eastern socio-political thinking and the history of the great statehood. Through the work, the qualities of a leader based on knowledge of public administration, including good looks, good manners, courage, bravery, entrepreneurship, compassion, keeping promises, inspiring subordinates, forgiveness, punishment, and horseback riding and weapons cites weapons use skills. [2 - 20].

Thoughts about this set of abilities can also be seen in the didactic ideas of the great scholar Yusuf Khas Hajib. Kutadgu Bilig describes the characteristics of a leader based on the qualities of the country’s rulers and officials. According to him, “Bek (leader) should be wise, brave and courageous. He is required to be knowledgeable, intelligent, fair, and thoughtful. Open-mindedness, vigilance, vigilance are among the best qualities:

*El boshiga kerakdir bahodir abjir,*

*Har ishga qo‘l ursa u keyin arzir.*

*Sara bo‘lsin juda elning sardori,*

*Til, dili chin bo‘lsin, go‘zal atvori.*

*Bilimli, zakoli, yetuk – nuqsi yo‘q,*

*Qo‘li ochiq bo‘lsa, ko‘zi, ko‘ngli to‘q...”. [7-44-45].*

The head of the folk needs a brave leader.

It's worth every effort after that him.

He (leader) should be very special feeder,

His language and manner should be prim.

Educated, intelligent, mature - no flaws,

Be generous, have a clear vision scores. ..." [7-44-45]

Yusuf Khas Hajib emphasizes that every official leader should have the following qualities: a master of his craft, a master of science, able to think in its various fields, eloquent, intelligent, prudent, generous, open-minded, generous, enterprising, intelligent, vigilant, serious, contented, courageous, healthy, sincere, loyal, outspoken, thoughtful, able to weave poetry himself, know and write different languages, chess, chavgon ( equestrian sport, polo) can play, sniper. [4-104].

"Kabus-nama" an encyclopedia of Oriental pedagogy, also contains a number of important qualities of a leader. The play aims to raise young people to a high career through knowledge and profession, to bring them up as harmoniously developed people. In particular, the chapter "In remembrance of being high-ranking with journalism" remembering to be high-ranking with teaches young people to master the art of public speaking, analytical and systematic thinking, listening, persuasion and other communicative skills.

Based on his teachings, Kaikovus describes many qualities of a leader, such as intelligence, humility, civility, resourcefulness, patience, sincerity, determination, forgiveness, foresight, coherence, generosity, time management.

Consequently, the play emphasizes management perspectives and provides the necessary competencies. "My son, if you are a king, be careful. Be pure and secure, and do whatever you do with the command of reason, and do not act foolishly. Do not rush into anything. Whenever you start a business, make sure you get out of it first and look at the end. Measure and think through each task. Always be accustomed to kindness, but be political. Do not withhold service from anyone, but if you give a job to everyone, order a job worthy of you.

Always keep six aspects in mind: greatness, justice, generosity, protection, gentleness and honesty". [5-172].

In the analysis of the phenomenon of leadership, special attention is paid to the theoretical views and practical activities of Amir Temur. In particular, Sahibkiran describes the personality of the leader in the work "Temur tuzuklari" (Temur's rules) as follows: "A man of business, courage and bravery, determined, enterprising and vigilant is better than thousands of careless, indifferent people. Because one experienced person orders a thousand people". [6-15].

In addition to appearing as a leader of his time on the basis of his political management activities, Sahibkiran Temur managed to leave useful methodological recommendations for today's leaders on the basis of socio-didactic ideas.

As a personal example, he said, "I would do everything right with the board and take the right action to finish it. Before starting a business, I would plan ways to get rid of it. I would finish it with the right measure, determination, perseverance, careful looking into the distance and thinking backwards". [6-17].

It is clear from "Temur's rules" that in educating a leader, he should be intelligent, courageous, fair, responsible, active, courageous, honest, progressive, entrepreneurial, enterprising, and demanding, oratory, management skills, emergency decision-making and encouragement of subordinates. Abdurahman Jami also imprinted important ideas in the field of education and leadership in his works.

According to him, the qualities of youth perfection are formed on the basis of science and enlightenment. Wisdom, humility, patience, honesty, solidarity, generosity, experience, charisma, justice, etc. should be the primary qualities of a leader. In particular, the ability of the thinker to manage time encouraged the acquisition of knowledge and skills in every field:

*O'tkinchi narsadan ko'ngil uza ol,*

*Adablik tadbiri bila birga qol.*

*Nimani bilolsang bilishga intil,*

*So'ngra bilganlaring bir-bir ishga sol [13-10].*

Give up temporary things,

Stay with the etiquette events.

Strive to know what you know,

Then apply what you know one by one. [13-10].

Jami's creative, social and pedagogical activity led to the emergence of such a great leader of his time as Alisher Navoi. Not only did Navoi achieve creative perfection, but as a mature statesman of his time, he achieved political activism in governing the country and appeared as a leader. His invaluable works today serve as a real pedagogical program for the formation of leadership skills in young people and their upbringing as a harmoniously developed person.

The work of the thinker "Mahbub ul-qulub" combines the complex abilities and social qualities necessary for a leader. The work can be called an excellent didactic source that not only forms leadership in young people, but also promotes personal development based on the education of abilities. According to the play, not educating a gifted person is oppression and educating a disabled person is a pity. Navoi urged not to be afraid to make mistakes in achieving personal efficiency. Acknowledging his mistake and drawing conclusions from the shortcomings, the study urged him not to stop researching and explained it as follows:

He who avoids learning is - a lazy, who opens the door of excuses in his face to avoid learning - does not like work, who learns hard – he is wise. He is a world scholar who is hard at work. [8-86].

According to Navoi, the qualities of a leader are based on their relationship with people, their spiritual and moral influence on each other. Politeness and discipline are important factors in achieving perfection. In this sense, the thinker through his works noted that the image of a leader requires such qualities as politeness, knowledge, eloquence, wisdom, gentleness, patience, generosity, justice, courage, humility, gentleness, inspiration, courage, loyalty. Navoi deeply expresses these abilities through the image of "Farhod" in his "Khamsa". In his views on governance, the leader is characterized by leadership, justice, toughness, intelligence, humility, justice, forgiveness, gentleness and honesty:

"The king should be both a benefactor and a politician. But each is good in its own right. The king needs a lot of thought and ingenuity to distinguish between friend and foe. It takes a lot of experience and ingenuity to separate a friend from an enemy. For all will be in danger from the king's policy, and all hope from his blessing. The king must show himself to the people as a humble man". [8-68].

In "Hayrat ul-Abrar", there is a call for the supremacy of justice and fairness in government: He delivered a high-ranking sermon, "Keep your commandments with justice" - he wrote. [9-35].

In the definition of sultans, beys, ministers and officials, it also describes the qualities characteristic of a negative leader. These include immorality, lying, selfishness, greed, injustice, failure to keep promises, self-indulgence, malice, arrogance, and greed. Navoi's contemporary, Hussein Waz Kashifi, also has a very important methodological basis for the theory of leadership in his life and creative legacy.

According to Kashifi, good manners and pleasant qualities bring a person fame, a high career, a place of honor in the world, and even the status of a king.

In his view, the scientist believes that the basis for the formation of a leader is courage and enthusiasm: "A courageous person is one who prepares himself to do great and difficult deeds, encourages his heart to bear the burden of suffering and pain in order to grow to the level of greatness and leadership. Then his greatness will spread to the world, and the voice of his glory will reach the heavens like a parable". [12-244].

The importance of the didactic ideas put forward in Qashifi's work "Ahloqi Muhsiniy" is about the 40 necessary qualities for a leader which is still strong today. They include:

1. To be able to understand the right path;	2. Sincerity, impartiality;
3. Doing good intentions;	4. Thanksgiving;
5. Patience;	6. Temperance, moderation;
7. Taking risks;	8. Honour;
9. Cleanliness, orderliness;	10. Being polite and courteous;
11. Highness, generosity;	12. Ability to abide by the covenant;
13. Perseverance, ability to set goals;	14. Consistency;
15. Justice, fairness;	16. Forgiveness, tolerance;
17. Gentleness, meekness;	18. Kindness;
19. Compassion, being merciful;	20. Entrepreneurship;
21. Generosity, being generous;	22. Humility;
23. Religion;	24. Fulfillment of a promise, fidelity;
25. Honesty, speaking the truth;	26. Necessity;
27. Don't rush to make a decision, to be thoughtful;	28. Proceedings on the basis of advice and consultation;
29. Experience;	30. Courage;
31. Enthusiasm, importance;	32. Pursuing a strong policy;
33. Awareness, vigilance;	34. Understanding;
35. Confidentiality;	36. Ability to manage time;
37. Ability to feel responsible and accountable;	38. Have a culture of communication, speaker;
39. Self-control;	40. Ability to educate subordinates.

Issues of leadership in the East are also reflected in the life and work of Zahiriddin Muhammad Babur. As a political leader of his time, he had special abilities and competencies in public administration, as stated in the Baburname: "The true power of the king's words can be seen in the results of his practical work. But in every righteous king, eight qualities must be constant: be considerate, forgiving, be a ruler, be able to govern a people, be compassionate to his citizens, be able to encourage the army, be able to maintain justice". [10-356].

It is understood that Babur, as a leader, has the ability to persuade, has a high reputation, is generous, strong-willed, generous, enterprising, objective in maintaining a stable policy towards his subordinates, disciplined, has high management skills, effective conflict resolution, strong has a strategic analysis, is flexible, forgiving, aware of the general condition of those around him, can motivate them and is a fair person.

According to Babur, the special role and participation of each person in the administration of the country, whether he is a prince or an ordinary soldier, it is important. In this regard, the following leadership aspects are noteworthy: “When Babur was away from his homeland Andijan - in Afghanistan, his return from Herat to Kabul coincides with winter time. The snow and cold of the week make it difficult for the rider to move forward. He took after his soldiers with compassion, rather than ordering them to open the way for him. Personally, like the warriors, he makes his way through the snow”. [11-46].

In fact, there are issues worth studying separately for each of the great scholars and thinkers named above. The study sought to shed light on the value of only some of their views on leadership. Leadership instills in young people the idea of achieving their goals, using their inner potential effectively and making progress in society based on the competencies they have acquired. Each person not only seeks to satisfy their inner motives and needs, but also deeply understands that they must be able to give confidence and hope to others as well. Cognitive consciousness, heuristic knowledge, mental intelligence and communicative ability are strengthened on the basis of the integration of his general abilities. Leadership among young people is not only a source of meeting the needs of everyday life and social needs, but also plays a special role in the formation, development and growth of pedagogy of the peoples of the East.

Therefore, it can be said that personal perfection, leadership is an important component of folk pedagogy.

### **References**

1. Abu Nasr al-Farabi. On the perfect state. - Tashkent: Yangi asr avlodi, 2016. - 320 p.
2. Nizomulmulk. Politics (Siyar ul-muluk). - Tashkent: Yangi asr avlodi, 2019. - 304 p.
3. Qayumov A. Abu Rayhon Beruniy. Abu Ali ibn Sino. - T.: Yosh gvardiya, 1987. - 240 p.
4. Hashimov K., Nishonova S. History of pedagogy: textbook (part II). - T: Alisher Navoi National Library of Uzbekistan Publishing House, 2005. - 304 p.
5. Kaikovus. Kabus-name. Prepared by: S.Dolimov. U.Dolimov. - T., Teacher NMUI, 2006. - 208 p.
6. Amir Temur Koragon. Temur's rules. - Tashkent: State Enterprise of Publishing House “Fan” of the Russian Academy of Sciences, 2019. - 160 p.
7. Yusuf Khos Hojib. Kutadgu Bilig. B.Toxliev. - T.: Yulduzcha, 1989. - 192 p.
8. Alisher Navoi. Mahbub ul-Kulub. Author of prose statement: I.Makhsumov. - Tashkent: Gafur Gulom Publishing House of Literature and Art, 1983. - 109 p.
9. Alisher Navoi. Hayrat ul-abror. Author of prose statement: A.Hayitmetov. – T.: Gafur Gulom Publishing House of Literature and Art, 1974. - 145 p.
10. Zahiriddin Muhammad Bobur. Baburname. Prepared by: P.Shamsiyov. Tashkent, Yulduzcha, 1990. 368 p.
11. Qudratullaev H. Bobur harmony. Tashkent: Sharq, 2009. - 384 p.
12. Hussein Waz Kashifi. Futuvvatnomai sultoni; Moral muhsiniy. Prepared by: M.Aminov. F.Hasanov. - T.: National Encyclopedia of Uzbekistan, 2011. - 376 p.

13. Abdurahman Jami. Bahorustan Tashkent: Yangi asr avlodi, 2007. - 110 p.

### **Copyrights**

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).