

STUDY OF MANAGEMENT PROBLEM BY EASTERN THINKERS

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Annotation

This article reflects the study of the problem of management by Eastern thinkers, their opinions on management. In particular, even before management was formed as a science, he successfully led a diverse group of complex people who understood the essence and meaning of this process and applied it in practice, using his experience and There were great people who left their views as a legacy to the next generation, and their study has an effective impact on the development of modern management science. Among such persons are Al-Khorazmi, Abu Nasr Farabi, Abu Ali ibn Sina (IX-X centuries), Yusuf Khos Hajib (XI-XII centuries), Amir Temur, Nizamulmulk (XIII-XIV centuries), Zahiriddin Muhammad Babur, Alisher Navai (15th century)'s management works, whose instructions are still useful today, are analyzed.

Keywords: Management, Eastern thinkers, Timur's rules, Abu Nasr Farabi, Abu Ali ibn Sina, Amir Temur, Mirza Ulug'bek

Today, one of the important stages of educational preparation of specialists in the field of management is the study of the history of management. At the same time, representatives of the future field of management should study not individual theories developed in a certain country or at any stage of historical development, but the general theoretical and historical experience of management in many countries and among many peoples, from primitive times to modern management. It is necessary to get acquainted not only with modern, but also with ideas and theories of management developed several hundred or even thousands of years ago, because this allows to better understand the form of development of management practice.

Since time immemorial, man has lived a collective life, and as a result of the influence of heavenly management, the demand for management in his social activities has increased, and the desire for leadership has been developing. The demand for management appeared together with the social activities of mankind. Where two people are working towards a common goal, there is a need to coordinate joint actions. One of them tries to satisfy this need. In this situation, one person leads the management activity, and the other person becomes the executor of the activity.

The historical roots of management are very ancient and go back to the times when people lived in groups and groups in a primitive system. However, the emergence, development, formation and recognition of the idea of management as a science dates back to the second half of the 19th century and the beginning of the 20th century.

The emergence of management goes back to the time when mankind appeared. At this point, the question clearly arises, to which periods does the history of management development correspond? What did it look like before our time? We know that in ancient times, people lived as a tribe, and at

that time there was a need to protect the tribe from external military invasions, to defend their land, to conduct internal and external relations of the community, to hold discussions on various issues. In order to fulfill these tasks, the members of the team agreed to appoint a leader from among themselves. In this way, the development of socio-economic relations led to the separation of people who deserve special respect in society. They were not constantly busy in the production process, but only exercised control and leadership over social and economic life.

Management of economic processes has deep historical roots. As mentioned above, even before the formation of management as a science, there were great individuals who understood the essence and content of this process and successfully led a diverse group of complex people, who left their experiences and perspectives as a legacy to the next generation. has an effective impact on development. Among such persons are Al-Khorazmi, Abu Nasr Farabi, Abu Ali ibn Sina (IX-X centuries), Yusuf Khos Hajib (XI-XII centuries), Amir Temur, Nizamulmulk (XIII-XIV centuries), Zahiriddin Muhammad Babur, Alisher Navai (15th century)'s management works are guidelines that can be used even today¹.

For example, Abu Nasr Farabi (870–950) is one such breed. Alloma's work called "The City of Virtuous People" contains very interesting ideas about management in a general sense. For example, the scientist thought about the conditions for ensuring the well-being of people's lives and said: "The well-being of social life depends, first of all, on the presence of a generous ruler. Such a ruler is not only a pledge of justice in the country, but also a person who cares for the needy"². When talking about one of the important conditions of social well-being, the following opinion of the scientist can be recognized: "A benevolent state that helps to unite people in cooperation for good goals in social life.". Farabi's advanced humanitarian ideas strongly influenced the formation of worldviews of another great genius from Central Asia.

Abu Ali ibn Sina (980-1037) is more famous for his medical works. However, Ibn Sina managed to write great works on other fields of science besides medicine. I believe that it is very appropriate to recognize his views on the principles of public administration, in particular, on the principles of ensuring a balance between public expenditures and revenues.

Abu Rayhan Beruni (973-1048), one of the contemporaries of Abu Ali ibn Sina, also made a special contribution to the advancement of science of his time. Focusing on Beruni's contribution to the development of modern socio-political sciences, the scientist reflected on the integral connection of man with the surrounding environment, the development and importance of relations between them, and revealed the special place and role of work in the spiritual maturity of man.

During the reign of the dynasty of Amir Temur (1336-1405) in Central Asia, many branches of science, including modern economic sciences, were developed with extremely important teachings. As a ruler, Amir Temur had a significant impact on the composition and development of the modern political administration. This ruler managed to create a specially designed political system to manage his huge kingdom. Along with the formation and development of the field of political management, a system of views compatible with management ideas has also been developed, which cannot be denied. The

¹ N.Q. Yo'ldoshev, V.I. Nabokov, O.A. Aripov, O.Ahmedov "Menejment nazariyasi" ma'ruzalar matni Namangan 2016. 19-bet

² Abu Nasr Farobiy. Fozil odamlar shaxri. - T.: Abdulla Qodiriy, 1993. - 224 b.

views of the ruler in the field of political management are clearly expressed in the work called "Temur tuzuklari".

Amir Temur in his "Tuzuklari Temur" defined the categories, qualities and duties that should be in the central apparatus of the state and the authorities, and elaborated on the activities of each of them. Amir Temur wrote that he worked on 12 socio-political principles, that ministers had 4 necessary qualities (nobility, nobility, nobility, tolerance from the state of raiyat) and headed the state under 7 ministers.

Amir Temur does not like ignorance, evil, violence. Was a humane, just ruler. For example, "Timur traps" are instructions that determine the rules of the ruler's control of power as well as the norm of etiquette. The famous scientist Boriboy Ahmedov describes the "Timur traps" as a treatise that determines the norms of standing-life and morality of Kings.

Indeed, we can place this work among the traditional ones, where the rules of marriage and holiness are ordered. After all, in all historically educational-moral works, first the views on the management of the state and then the norms of morality are described. Accordingly, it is desirable to use this work as an educational and moral work.

In this work, Amir Temur glorifies qualities such as humanity, hard work, fairness, loyalty to the Fatherland, courage, correctness, friendship and cooperation, showing kindness and grace, patience, goodness, and condemns betrayal, disloyalty, treason. In life, having adhered to the rule of "rosti-rusti", Amir Temur himself, acting according to the principle of "Dil ba yoru, dast ba kor" in the history of naqshbandism, we see that Yusuf Khos has instructed himself the following twelve rules, promoted by Hajib, Abu Nasr Farabi, Jalaliddin Davani and others, and necessary for a truly perfect man, a just ruler:

1. Supporting Islam everywhere and at all times;
2. Relying on people from twelve classes and categories in managing the state and kingdom;
3. giving advice, advice, entrepreneurship, activity, vigilance, prudence in the struggle with the enemy;
4. work with tolerance, kindness, and patience in conducting the work of the kingdom;
5. strict compliance with state laws and regulations in conducting state affairs;
6. conduct business with justice and honesty;
7. to respect sayyids, ulama, mashoyikh, intellectuals, engineers, historians;
8. to work diligently (obey what one says), prevent corruption;
9. to be aware of the citizen's condition;
10. to be respectful to everyone, to be kind, kind, generous, to honor, to fulfill one's right;
11. always keep in mind children, relatives, acquaintances and friends and be in close contact with them;
12. respect and care for the Sipahis.³

It can be seen that due to Amir Temur's compliance with these requirements, his kingdom flourished, science and culture developed, the prestige of his state increased, and he became famous not only in the East, but also in the West.

³ "Temur Tuzuklari" 1996 y. 68-72 pages

In addition to following these twelve rules, Amir Temur said about the principles of his life: "I firmly believed in five things throughout my life and always followed them, and they are these:

- Allah is the all-powerful power, if you worship him sincerely, he will bring you the desired goal;
- thinking - the ability to think and observe;
- the sword is the companion of the young man, the guardian of peace in the country, the weapon of destruction of any enemy, with its power it is possible to convert non-believers to religion;
- Faith is a characteristic that distinguishes man from all living things. A person of faith does not betray, protects the honor of his relatives and people, knows honesty and purity as virtues;
- a book (bitik) is the basis of all creativity, creativity and intelligence, understanding, knowledge, a teacher who teaches life.⁴

Therefore, Amir Temur recommended to others the religion, faith, working with reason and belief in science, which he strictly followed in his life and work, which were considered as a sign of true maturity, and paid attention to educating the generations in this spirit.

In his time, Mirzo Ulug'bek paid attention to the development of the science of management in connection with other disciplines, while Alisher Navoi wrote about the methods of state administration, procedures, problems of fair management and state control in his works. Especially during the period of Zahriddin Muhammad Babur, the effective principles of reforming the administrative and management sphere and managing treasury issues gained special importance.

Davani also says that ten best qualities should be embodied in a virtuous city manager. These are:

the first is that the ruler respects the people;

the second is the fair execution of state affairs;

the third is not to give in to greed and lust;

the fourth is that he should not allow haste and anger in his rule, but should be based on mercy and kindness;

the fifth is the origin of God's will to satisfy the needs of the people;

the sixth to try to fulfill the needs of the people;

the seventh is to be fair to the people;

the eighth is to consult and decide every case;

the ninth is to appoint each person to a position commensurate with his ability, not to give high positions to incompetent people;

the tenth is such as issuing just decrees and preventing violations of the law.

We can see that the analysis of qualities characteristic of a state manager is explained in Davani's ideas..

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⁴ " Temur Tuzuklari " 1996 y. 68-72 pages

It can be seen that in the works of every Eastern thinker, the essence of the problem of management is deeply analyzed, and in it, along with the analysis of the essence of qualities characteristic of a manager, the essence of the aspects that a leader should pay attention to in management is described..

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