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THINKERS OF CENTRAL ASIA ABOUT THE IMPORTANCE OF THINKING AND KNOWLEDGE IN MANAGEMENT ACTIVITIES

Numonova Dildor Umurzoqovna
Navoi State Pedagogical Institute

Abstract:

Access data / relevance.

Methods. The article presents the spiritual and moral characteristics of the leaders and leaders - officials, rulers and officials in terms of their social status in the periods in which they lived and worked, as well as their philosophical views on the various qualities that are important for management activities and the ill-deeds that negatively affect this activity. The thinkers analyzed and summarized the pamphlets reflecting the views, views, which emphasized the importance of thought and knowledge in the management activities of a person.

Results. The views of the thinkers of Central Asia on the leadership and management activities described in their works still maintain their significance today. These data have an important role to play in the formation of socially and professionally necessary qualities that are related to the management of young people, in the formation of a valuable attitude to professional activities, in the upbringing of a sense of responsibility and diligence.

Conclusions. The philosophical views of the encyclopedic scholars, philosophers and great figures of Central Asia on the characteristics that are important for management activities, in particular their views on the importance of thought and knowledge in management activities, can be used in the selection, training and replacement of young management personnel, in the formation of socially and professionally necessary qualities in them.

Key words: leadership, management activities, managerial characteristics, mentality, official, national values, vices.

抽象的 :

访问数据/相关性。

方法。 文章介绍了领导者和领导者——官员、统治者和官员在他们生活和工作时期的社会地位的精神和道德特征，以及他们对管理重要的各种品质的哲学观点。活动以及对活动产生负面影响不良行为的。思想家们对反映观点、观点的小册子进行了分析和总结，强调了思想和知识在一个人的管理活动中的重要性。

结果。中亚思想家对他们作品中所描述的领导和管理的看法今天仍然具有重要意义。这些数据在培养与青年管理相关的社会和职业必要素质、形成对职业活动的宝贵态度、培养责任感和勤奋感方面发挥着重要作用。

结论。中亚百科全书学者、哲学家和伟人关于管理活动重要特征的哲学观点，特别是他们关于思想和知识在管理活动中的重要性的观点，可用于选择、培训和替换培养年轻管理人员的社会和职业素质。

关键词：领导力，管理活动，管理特点，心态，官员，国家价值观，恶习。

Introduction.

Finding effective ways of governance has been identified as a priority for the development of our country. If the leadership of our society is properly planned, many problems facing our state and people will be solved, and a number of decrees and resolutions of the President of Uzbekistan will pay special attention to this issue [1].

At the same time, taking into account the role of government in the eyes of the people, President Sh.M. Mirziyoyev said: "The people should serve the people, not the government," he said. This motto has become a basic rule in the activities of all joint leaders. "Civil servants, first and foremost, are not just sitting in the cabinet, they are going to the places and dealing with the practical solution of the most pressing problems that are bothering the population" [3].

Materials and methods. Management activity and its effectiveness depend on a number of objective and subjective factors. Among such factors, in addition to the knowledge of the specific complexities of the industry and the main goals and objectives of the management team, it is necessary to include in the management staff the formation of skills and competencies related to modern management.

Because some young management staff find it difficult to fully implement the responsibilities assigned to them. The main reasons for this are that they do not develop management skills, that they overestimate themselves, and that they have little experience in making creative decisions in non-standard situations.

One of the criteria that ensures the development of a manager who is effective in leadership is the formation of creative thinking and knowledge. Therefore, the issue of formation of creative thinking and knowledge in the professional development of management staff and the ability to apply them in practice has always been given great attention among our people, entrepreneurship, leadership and creative thinking are glorified.

One of the main conditions for the selection and training of management staff, the development of creative thinking and management competence in them is the careful preservation and effective use of knowledge and experience accumulated by our scientific and philosophical ancestors over the centuries. To this end, in our research, we have studied the great thinkers and encyclopedists of Central Asia Abu Rayhan Beruni, Ibn Sino, Mirzo Ulugbek, Alisher Navoi, Abulqasim Mahmud az-Zamahshari, Ahmad Yassavi, Zahiriddin

Muhammad oglu Babur, Yusuf Khas Hajib, Mohlaroyim Nodira. We have studied his works. In their works, the views of thinkers on leadership, management activities, and thinking and knowledge are still relevant today.

Results.

It should be noted that the problem of improving the personality of the leader, the leader, has been of great importance at all stages of development of human society, including the history of the Uzbek people. Because the social relations of each period depended on the high position of the leader in terms of social status and the lifestyle, development, level, well-being, happy life of the population, the person in this high position, his various qualities and attributes.

Al-Moturidi, Abu Mansur Muhammad ibn Muhammad al-Hanafi (870-944) in the preface to the *Kitab at-Tawhid* (The Book on Monotheism) speaks of reliable sources from which emotional perception, moral thinking, and information can be obtained as the three sources of knowledge. The significance of al-Moturidi's conception is that it transcends pure religion and glorifies the importance of reason and logically based knowledge. Thanks to al-Moturidi's ideas, theology has come a long way from the level of traditional Islamic ideology to the rational interpretation of the basic tenets of the religion. The idea of normativeness interpreted in his works also applies to contemplation, when he interprets the basic rules of religion. First of all, he emphasized that the mind must be deep and independent, and that only a person with such a mind can properly understand the essence of events, things and phenomena [14].

Abu Nasr al-Farabi (873-950) emphasizes that the well-being of a nation depends on the officials, rulers and officials who govern it, on their knowledge and on the cultivation of various qualities in their character. "To be a 'decent person', a person has two opportunities: education and upbringing. Theoretical maturity is achieved through education, and education is a way to create moral dignity and practical activity in communication with people, "the scholar wrote [16, p.36]. He tried to determine the peculiarities of the acquisition of knowledge by reason, by contemplation. Contemplation in his works is abstract. generality indirectly, that is, it has the property of knowing through the senses. According to the teachings of Farabi, through contemplation (intellect) man knows the general laws, the essence of the aspects of matter unknown to the senses, acquires knowledge in the system of art and science. The scientist understands the mind as a force unique to man ("power notifa") that is the leader over all the forces in man, the power that governs them [19, P.46].

While developing his reason logically, the scientist believed that one of the most important functions of the power of the mind (power notifa) is to perform logical operations. This task is carried out in the process of independent "power of thought" - human logical thinking, which is part of the power of the mind, that is, if it is necessary to know what is understood by the power of the notifa, the power of thought begins to work. This activity is carried out with the help of thinking as well as concepts and judgments, and then ends with drawing conclusions. Thoughts about the nature of such properties as generalization and abstraction, analysis and synthesis are important to thinking. There are also hypotheses in the teachings of the

scholar about the direction of thinking from concreteness to abstraction and the return from abstraction to concreteness. In his treatise *On the Mind*, Farabi says, "Only a person who combines the 12 qualities in himself will be a moral person." The fifth of them is to be clear in their words, to be able to express their thoughts and opinions fluently. It is these ideas that show that independent thinking is an important quality of a person [19].

Abu Rayhan Beruni (973-1048), one of the oriental scholars who made a great contribution to the development of world science, strongly criticized the vices of some people, including officials - ignorance, laziness, ignorance. He put forward advanced ideas about the means and methods of knowledge selection, the attainment of truth, the study of sciences, their close connection with life, interdisciplinary communication, aesthetics and ethics - the method of education. Beruni called good human habits "... honesty, justice, self-preservation, honesty, humility, kindness, steadfastness, prudence, generosity, gentleness, knowledge in political and managerial work, entrepreneurship; bad habits: chasing each other, competing, following one's own mood, fighting for leadership "[20, P.95].

Man has a talent for knowing, understanding, thinking, discussing, inventing, "he believes. The power of human reasoning is that it teaches that by comparing and analyzing events and happenings, one can distinguish truth from falsehood, justice from injustice, good from evil, and truth from injustice. this proves that something has a positive effect on the development of any science. Beruni puts forward the operation of studying the event and the event that needs to be known in small pieces, that is,

the analysis of thinking. Spirituality, consciousness, and contemplation depend on the influence of all the phenomena in the environment. Because human thinking is always focused on knowing reality. But man, says the scholar, does not stop at the level of knowledge of things and events, which gives knowledge about the qualities and features of activity, but requires a deep and comprehensive knowledge of things, a reflection on these things. Because of reason, man compares and compares things and events with each other, determines the truth of his knowledge, that is, compares the relevance of knowledge to objective reality [9].

Beruni argues that the method of comparison in knowledge and education is to look for the practical usefulness and reliability of human knowledge in order to explain this or that phenomenon of being. There should be similarities between the objects being compared. If there is no definite correspondence between them, each resistance of the objects being compared loses its objective basis. Beruni emphasizes the importance of methods such as analysis, comparison in human mental activity, explains that these methods determine the relevance of knowledge to reality and develop the qualities of analysis and observation.

Beruni goes on to say that there are many sources of evil, but they are based on three things: taste, anger, and ignorance. If these foundations are cut, the outlets will dry out. The basis of these principles is appetite and anger. Appetite is the strongest and most destructive enemy of man, deceiving man with the pleasure of eating and the pleasure of revenge. These vices, 'writes Beruni,' cause man to suffer and sin. A person who succumbs to their influence loses his human image.

Abu Ali ibn Sina (980-1037) expresses his pedagogical views in such stories as "Tayr" (bird), "Hayy ibn Yaqzan" (Living son of Awakening). In the story of Hayy ibn Yaqzan, he calls for the knowledge of scientific logic in order to gain a deeper understanding of the nature and essence of human behavior. Because this knowledge grows a person's taste, expands the scope of thought. The benefit of the science of intellect is that of the cash sciences. If you know this science, it will tell you the pinnacle of people. If you enjoy the knowledge of Farsat, you will become very sharp, - says Ibn Sina [13]. The mind is the abode of knowledge, the sacred place, the meaning of which is that there should be no real science, that is, no deception, inferiority, evil, etc. in the mind. The flowing fountain in the story is the science of logic, in which bathing can occupy logic. If one acquires the science of logic, one will not drown in the sea [5, P.9].

In the works of Ibn Sina, justice and reasoning are said to be the most important moral wealth in the process of governing and directing an official. He connects the concept of justice with the concepts of balance, moderation. Ethical concepts must be based on thinking, reason, mental knowledge. But no matter how knowledgeable a person is, if he does not rely on moral requirements, he will allow obscenity and evil, says the scientist [13, P.52-53]. Ibn Sina's views on education and upbringing are based on high human tendencies, great ideas of humanity, and the image of man is central in his scientific works. In his works, the great scientist speaks about science, science, profession, education, education, the improvement of human life, the richness of human life, the richness of spirituality and morality. This means that a person's good thoughts and the good qualities

associated with him depend not only on himself, but also on the other people around him. Only then will human perfection be ensured," he says. These ideas are a source of instruction and scientific conclusion for us as well. He goes on to say, "If bad behavior becomes a habit, it leads to customer disruption. Anger heats up strongly, grief weakens strongly, frustration loosens the lustful energy and makes the client prone to indifference. As a result of temperance, both the soul and the body become healthy," said the scholar [4, P.38].

Abul-Qasim Mahmud az-Zamahshari (1075-1144) condemned the vices of some officials, such as greed, arrogance, and conceit, and urged people to stay away from these vices and to be virtuous. The heart of one who is unable to do so and is not protected from sin and error will never be free from guilt "[9, 52]. In Zamakhshari's work, people with noble qualities are considered to be great, dear people who deserve the praise of the people. "The dearest and most respected of human beings," says Zamakhshari, "are known in times of sorrow and anxiety, as if these worries are as close to them as the sister who gave birth to them" [6, P.53]. In his works, he praised such qualities as analytical thinking, aspiration for knowledge, knowledge, courage, self-confidence, willpower, honesty, nobility, humanity, and condemned such vices as ignorance, indifference, arrogance and conceit.

Ahmad Yassavi (1105-1167) was a well-known representative of Turkish mystical poetry and was known and popular in several countries of the world with his work "Devoni Hikmat" ("Book of Wisdom"). In his religious and philosophical teachings, Yassavi called on people to get rid of vices such as selfishness, greed, ignorance, ignorance, and materialism. Yassavi condemned the vices of the rulers of his

time, such as lust, ignorance, ignorance, materialism, and always glorified such qualities as the pursuit of knowledge, teaching knowledge, contentment, and piety [8, P.102].

Amir Temur (1336-1405) - a great commander, politician and statesman, left valuable insights into the state and people's government based on the spiritual values of the ancestors and personal experiences. As the founder and leader of a great empire, Sahibkiran created strong and weighty principles for governance and leadership. According to historians, the most characteristic features of Timur were the care of the state, the country and the citizen, and his understanding of the rule of the world - the truth - health, truth - order, truth - justice. He respected humanity and courage in his subordinates, and in governing the state and the country he relied on such qualities as impartiality, respect for scholars, generosity, compassion, honesty, fidelity to promises, contentment, morality, and the need to govern the country on the basis of justice and law [17, P.163-166].

Amir Temur said in his charter that before choosing an official and using him in governing the government, it is necessary to test him, that is, to take into account factors such as personal suitability for the position, personal orientation, thinking, beliefs, needs, promotion or punishment. commented on. Sahibkiran appreciated such qualities as perseverance, entrepreneurship, vigilance, courage and bravery: "In my experience, a person who is determined, enterprising, vigilant, fighting, brave and courageous is better than a careless and indifferent person. Because an experienced person orders a thousand people "[17, P.36]. Amir Temur warned that in building social relations, a wise official must act according to his

position, sometimes harshly and sometimes politely, otherwise excessive politeness can alienate the worldly and greedy people, and excessive harshness will alienate those around him [20, P.167]. These ideas emphasize once again the importance of the product of creative thinking.

The great thinker and statesman **Alisher Navoi** (1441-1501) called on everyone who is a member of society, especially government officials, to serve, help and benefit their people, to put the interests of the people above their own. He also said that it is good for the country. He said that love for man is connected with love for the motherland, that the country is prosperous, prosperous and people live in harmony, that the management of the country should benefit the people of this country by deeds, words and hearts. emphasized that leaders who fight for happiness can be recognized as real human beings [7, P.102-104]. He strongly condemned such vices as immorality, malice, and crookedness, including morality, knowledge, humility, patriotism, generosity, and humanity, among the qualities that are important for the activities of officials, and warned that these vices lead to negative consequences in leadership.

Zahiriddin Muhammad Babur (1483-1530), a great representative of the culture and literature of the Middle East (perhaps - of the East in the Middle Ages), in his political and cultural activities paid special attention to the development of science and enlightenment, sponsored scholars. In his works, Babur stressed that the most beautiful qualities for civil servants are to do good to people, loyalty to their word and duty, and good manners, and the need to keep in mind the interests of the working people, regardless of their position. He praised the importance of knowledge, patriotism and

diligence in governance as a tormentor to do harm to others [11, P.146], and called on officials to be fair, truthful, honest, humble and humble [23, P. 219].

In the works of **Mohlaroyim Nodira** (1792-1842), which has a special place in the Uzbek poetry of the XIX century, the ideas that ensure the spiritual maturity of man are vividly expressed. The ideas of humanity: justice, fairness, the interests of the people played an important role in the poet's views on leadership, management and education, and he consistently promoted these ideas in his work. In his works, he addresses the officials, urges them to be kind, just, generous [15, p.84], always aware of the plight of the people, emphasizing that the glory of a leader who does not pay attention to his people is in vain [15]. The poet urged the officials not to be greedy for wealth, to be kind to their subordinates, and to be fair and humane in their judgment (decision-making).

Zokirjon Holmuhammad oglu Furkat (1859-1909) played a special role in the development of the idea of governance. Realizing the high social significance of wisdom and knowledge in governance, he strongly condemned the indifference and carelessness of some officials of his time in this regard, their indulgence in luxury [22, P.11].

Discussion.

The great thinkers of Central Asia have expressed their views on thinking and reasoning and their role in governing. Their spiritual heritage has made a great contribution to the development of science. This knowledge has not lost its unique significance to this day. The example of their immortal works, in which their exemplary ideas were written, illustrates the importance of independent, free thinking, and creative thinking in governing activities. In the

works of thinkers, the processes of thinking, reasoning, thinking are interpreted not only as a product of psychological processes in the individual, but also as an important criterion and factor in the management of processes related to interpersonal relationships in the communication environment.

Conclusion.

The views of the great thinkers on the importance of thinking and reason in governing activities, the ideas put forward by them, have not lost their relevance to this day. We believe that these philosophical views and ideas can serve as a methodological and theoretical basis for research work related to this problem for many years to come.

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