

## Liderlik Sifatlarini Shakllantirishda Sharq Va G'arb Mutafakkirlari Qarashlari

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**Abstract:** *The concept of leadership was formed on the basis of different cultures and philosophies in human history and developed with different approaches. Eastern and Western thinkers' views on leadership differ through their cultural, religious, social, and philosophical contexts. The main difference between Eastern and Western philosophies is that leadership in the East is based on more ethical and spiritual aspects, while in the West there are more strategic and pragmatic approaches. This article analyzes the views of Eastern and Western thinkers on the formation of leadership qualities.*

**Keywords:** *Leadership qualities, Eastern philosophy, Western philosophy, Islamic philosophy, Plato, Moral values, Spirituality, Strategic management, Team management, Personal qualities, Justice*

In Eastern philosophy, leadership is more focused on improving moral, spiritual and interpersonal relationships. According to Eastern thinkers, a leader is not only a person who solves organizational and economic issues, but also serves the spiritual and moral development of his people. In Eastern philosophy, the main task of a leader is to lead his team on the basis of justice, harmony and moral values.

Confucius (551-479), as the founder of Chinese philosophy, considered leadership important in ensuring the moral unity of society. According to his teachings, a leader should lead his team through his moral qualities. Confucius saw the leader as fair, patient and impartial. The task of a leader is to ensure peace and balance among people. He also describes the leader as a person who "sets an example", that is, the behavior of the leader affects the general morale of the team.

The views of leadership in Islam were formed by Muhammad (pbuh) and his companions. In Islam, a leader should be based on justice, impartiality, compassion and responsibility. In Islam, leadership is described as a person who carries out the commands of Allah and protects the interests of the community. The main task of the leader is to ensure social justice and direct the people to the true path.

The problem of learning the personality of a leader in management has been an important issue in all eras of personal society. The main reason for this is that, firstly, the social relations of each period required someone to be at a high level in terms of social status, and secondly, people's way of life, development, level, well-being, happy marriage depends on this high-ranking person, his various qualities and characteristics.[1]

Prophet Muhammad (PBUH) created a theoretical principle of management based on religious teachings. He created a system of teachings (Holy Qur'an, Hadiths) that serve to master the art of management through striving for socio-political and economic coordination.

In the teachings of our thinking ancestors, we read the opinions that the occurrence of fair and unfair relations in the products of national creativity depends on the leader, that is, the king.[2]

In Abu Nasr Farabi's work "The City of Virtuous People", it is emphasized that in the spiritual and psychological management of the population in the city of virtuous people, it is necessary to stratify the inhabitants of the city according to stratometric characteristics. In this case, it is necessary to lead to the self-management of the society in the management of the members of the society, but at the same time, each member should develop his psychological and spiritual maturity according to the method and direction. 'ra exists singularly will be. All this can be obtained in two ways. First of all, if the above phenomena actually exist in a person's heart and mind, then in the minds of others, this knowledge is created on the basis of comparison or imitation. Some people have this knowledge in their hearts because they feel those things themselves.[3]

Farabi also says that the good life of people depends on the manager, that is, the leader, and his various qualities help him in this regard. In his opinion, the humanistic, humanitarian characteristics are important for a leader in this position: "Whoever does not have the ability to inspire someone to the actions necessary to achieve happiness and well-being, and this action if he is incapable of doing it, such a person cannot be a leader. They learn the ways from the leaders who lived in the past, but at the same time, if the future leader finds it necessary to reform the ways and ways of the past, depending on the requirements of the living conditions. changes. He must also change the past that represents bad habits. Otherwise, there will be no relief, no change, no growth in marriage, if we follow the requirements of the past and maintain its mood".[4]

Yusuf Khos Hajib created his work "Qutadgu bilig" ("Knowledge that leads to happiness"). Popularly known as "Etiquette of Rulers", this work is dedicated to the main qualities of a leader and his duties. In this work, the author of the work emphasizes that the main criterion for a ruler or leader should be justice, and his wings should be knowledge and satisfaction. In "Kutadgu Bilig", it is said that in order to become the head of the country, a person must be of pure descent, have a good moral character, have a strong intellect, must not be careless, and must not tell lies. pains are given. According to the author, two things are a strong support for El: one is prudence and the other is justice. Both are the root of justice.[5]

In the 15th century, the scientist Jalaluddin Muhammad Ibn Asad al-Siddiqi al-Davani, who made a great contribution to the development of the history of political and legal doctrines in the East, expressed his views on the management process in his work "Akhlaqi Jalali". In particular, the work consists of three parts, in the first part, views on morality, in the second part, views on family management, and in the third part, on the management of the city (state) and the politics of kings. comments are noted. It is noteworthy that Davani divides the society into just and virtuous cities and ignorant cities in this work "Akhloqi Jalali". Like Farabi, Davani says that a good city manager should have ten best qualities. Of these:

- the first is to respect the ruling people;
- the second is the fair execution of state affairs;
- the third is not to give in to greed and lust;
- the fourth is not to allow haste and anger in ruling, but to be based on mercy and kindness;
- the fifth arises from the will of God to satisfy the needs of the people;
- sixthly, to try to fulfill the needs of the people;
- the seventh is to be fair to the people;
- the eighth is to consult and resolve every case;
- the ninth is to appoint each person to a position commensurate with his ability, not to give higher positions to incompetent people;

➤ the tenth is to issue just decrees and not to break the law.[6]

Abu Rayhan Beruni, one of the great sages of Central Asia, also expressed a number of opinions about management and management. He emphasizes that in order to evaluate each person, it is possible to observe the work he has done: "The evaluation of each person is that he does his work well".[7]

Beruni puts forward this idea in his work "India": "He who is interested in management and political affairs by nature, has the right to be a leader by his virtue and strength, is stable in his thoughts and goals, leaves the state to his successors, and their Every command given by one who intended that they should not oppose their forefathers is as firm as mountains before the one who is commanded, and though many times and long ages pass by that command, those who follow they obey".[8]

The great leader and entrepreneur Amir Temur, as the founder and leader of a great empire, created strong principles of management and leadership. Its structure is also a stratometric structure characteristic of the social reality of its time. In his rules, he distinguishes 12 social classes: (1) sayyids, ulama, mashoyikh, virtuous people; (2) business-minded, wise people; (3) God-fearing people who have renounced the world; (4) noyons, emirs, thousands; (5) sipoh and raiyat; (6) special trustees; (7) ministers, sarcotibs; (8) governors, doctors; (9) tawsir and hadith scholars; (10) craftsmen and artists; (11) Sufis; (12) traders and tourists.

In Central Asia, the theoretical foundations of management and its main principles existed in one form or another even in ancient times. However, they acquired a certain form by the time of Amir Temur's rule, and Amir Temur's "Tuzuklari Temur" is a vivid example of this.

It can be seen that 650-700 years ago, ideas about the principles of state management and leadership were extremely progressive. Because these principles correspond to the character of modern democratic legal states.

The opinions of these sages about the qualities necessary for leadership, the style of state administration, and leadership ethics are of great importance.

A statesman, in a classic manifestation, in the epic "Saddi Iskandari" by Alisher Navoi, the set of qualities that must be present in a person in order to manage the society with justice is described through the image of Iskandar: "The heart, A leader should be a person with pure intentions, benevolent and generous, humble and gentle, a wise king and an intelligent person who is interested in knowing the secrets of the world. When a king dies, arrogance, putting himself above others, disrespecting others, and not being able to be with the common people are defects." [9]

Western philosophy analyzes leadership more through individualism, strategy and decision-making processes. According to Western thinkers, formality, strong decision-making ability, and success in economic and political management are important in leadership. In this approach, the leader is more associated with organizational and strategic activities.

Plato (429-347 years) connected leadership with moral unity of society. In his work "The State" he shows the leader as a "philosopher-consul". According to Plato, the best leaders manage through their own knowledge, moral values, and thinking. The main task of the leader is to manage the society in a fair and stable way. It describes a leader as a manager with justice, wisdom and moral behavior in achieving his goals.

In Western research, leadership and its various concepts were initially developed based on empirical research of small groups. The understanding of this phenomenon is based on the comparison of two concepts such as leader and leadership in science. Such studies have been comprehensively analyzed in the research works of G.K.Ashin, N.I.Biryukov, E.B.Voronova, M.Yu.Fedorova. The CIS scientific school distinguished a spontaneous, natural, i.e. free, informal basis in leadership, contrary to the official basis in leadership.

I.P. Volkov defines this concept as: "Leadership is an internal social-psychological process of organizing and managing the activities and communication of small groups and team members, collective norms and expectations that are formed spontaneously in interpersonal relationships is carried out by the leader as a subject" [10]

O.G. Marchukova gave a different definition to this concept: "Leadership is a set of psychological qualities, the ability and skill to interact with a group, and the successful implementation of leadership tasks and functions." provides". [11]

By the 19th century, a number of theories appeared that considered individual will to be the determining force of society's development. According to Thomas Carlyle (1795-1881) and Ralph Waldo Emerson (1803-1882), representatives of this theory of leadership, most people can live normal lives without the guiding influence of leaders in all relationships. they cannot forgive. Friedrich Nietzsche wrote, "The purpose of mankind is embodied in its highest representatives, mankind must work tirelessly to create great people, its task is only in this and nothing else.[12]

The work of Gabriel Tarde (1843-1904) significantly influenced the modern theories about leaders. He is one of the founders of the theory of socialization and tries to establish the idea that one of the main laws of life is that leaders are imitated by their followers. According to Tarde, one of the main sources of the development of society is innovations and discoveries made by enterprising and unique individuals.

According to Mark Twain, a leader must have the ability to influence others. He has such characteristics as following others, leading them to the right path, helping his comrades in finding and developing their talent, and not sparing his help. We can't help but admit that the demand for leaders has increased in the era that is developing day by day. Modern and frequent problems of leadership psychology include inability to communicate, lack of responsibility and sense of responsibility, inability to agree and compromise, inability to achieve a satisfactory result in planned work, Examples include the standard of incentives and punishments. [13]

There are some similarities and differences between Eastern and Western thinkers about leadership:

Similarities: In both cultures, the main task of a leader is to develop the team, ensure justice and help achieve goals. The moral qualities of the leader, his wise opinion and his responsibility to the community are also important in Eastern and Western thinkers.

Differences: In Eastern philosophy, leadership is more based on spirituality, community, and helping others. In the West, leadership is more based on the individual and his ability to make strategic decisions. In the West, leadership includes political, economic, and organizational aspects, while in the East, more emphasis is placed on moral and spiritual issues.

In short, the views of Eastern and Western thinkers on leadership are based on their historical, cultural and philosophical contexts. In Eastern philosophy, leadership is more focused on moral, spiritual and community integration, while in the West, the main directions of leadership are focused on pragmatic and strategic decision-making, economic and political management.

In the philosophy of Eastern thinkers, leadership values are mainly focused on ensuring justice, compassion and harmony between people. They describe leaders as individuals who demonstrate their moral qualities and encourage people to develop spiritually. For Western thinkers, leadership is more about managing society through personal qualities, strategic thinking, and decision-making. At the same time, the main task of a leader in both cultures is to direct people to goals, ensure social justice and develop their inner potential. Understanding the differences between the views of Eastern and Western thinkers helps to understand the complex and multifaceted nature of modern leadership. Such

approaches allow to create more effective management systems by combining the best aspects of both cultures in the formation of personal and professional qualities of modern leaders.

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