

1 The Analysis of the System for the Selection of Leaders in 2 Uzbekistan in Ancient and Middle Ages

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5 **Abstract**

6 Public administration is a type of social governance that governs society. Some theorists
7 believe that public administration, in the broadest sense, is the regulatory activity of the
8 state, the influence of particular subjects on social relations. However, public administration is
9 also the activity of the executive branch of government to provide guidance in certain areas
10 and objects of public life. Training and appointment of potential young people for public
11 administration has always been a topical issue for all countries. In ancient times (from the 4th
12 century BC to the 8th century AD) the emergence of the Arab caliphate from the formation of
13 the first state, the practical formation of the election of leaders and officials in the system of
14 government and administration is determined by the presence of older or middle-aged people
15 in leadership positions; The Middle Ages (IX-XVIII centuries) were a period of development,
16 growth and emergence of scientific theories and doctrines in the field of public administration
17 and the selection of leaders and officials (mainly in the appointment of young people to senior
18 positions based on dynasties).

21 **Index terms—**
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23 **1 By Dilnozakhon Kattakhanova**

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50 the appointment of young people to senior positions based on dynasties);

51 Analyzing the history of the country in terms of the formation of the foundations of the system of selection
52 of leading personnel for public administration, we are convinced that Uzbekistan is one of the first places where
53 theoretical views and popular practical experience in this area are formed and developed. There is a need for its
54 separate scientific research and application of the results of the analysis in practical political science.

55 Despite the fact that in the history of our national statehood, there are many works on the formation and
56 development of the system of selecting leading cadres, they have not been analyzed in depth from the point of
57 view of the present time. There is also a need to study the national heritage in this area as a special scientific
58 object for widespread use in the current rule of law reforms.

59 Given that in ancient times the state and society in the territory of the Republic of Uzbekistan was formed
60 in the middle of the third millennium BC, it becomes clear that our people have a great history and experience
61 in the field of statehood. The fact that at that time there were independent states in the territory of modern
62 Uzbekistan, such as Khorezm, Bactria, Sogdiana, Margiana, Parthia, is the evidence of our opinion.

63 Information about this can be found in various historical sources. In particular, according to political scientist
64 T. Alimardonov, "Avesto" is a force that is becoming a spiritual and moral source of our national psyche. This
65 invaluable spiritual heritage can be called the sum of social views on the first statehood created by our ancestors.

66 By Avesto it can be noted that religious leaders also played an important role in the selection, appointment and
67 election of state and local officials. In those days, the Avesto was a sacred book that embodied the laws governing
68 the organization of the state and society, and the status of religious leaders who supervised the implementation
69 of these laws was high. Candidates for public office or community management are required to memorize the
70 rules governing the state and society, the punishment of crime, and the reward of goodness, which are embodied
71 in the Vandidod section of the Avesto.

72 In general, the main requirements for leadership in Avesto are as follows: belonging to one of the four categories
73 of society (militants, peasants, craftsmen, believers) and gaining prestige among them; the existence of the four
74 divine elements in the Avesto in the character of the person and the ability of the person to control them.

75 However, it should be noted that the procedure for selecting and appointing leaders based on the rules of
76 the Avesto began to deteriorate after the invasion of Alexander the Great. Abu Rayhan al-Biruni reported,
77 "Alexander destroyed the fire temples and burned it while killing the servants of the temples. That's why
78 three-fifths of Avesto has disappeared since then."

79 It was from this period that the affairs of public administration, as well as the selection of leaders for
80 administration, began to be decided on the basis of the methods of military administration. Shortly after
81 the P invasion of Alexander the Great, the Seleucid, Greco-Bactrian, Kushan, Davan, Khorezm, and Turkish
82 khanates, which emerged one after the other in Central Asia, also adopted military-administrative methods of
83 governance.

84 Summarizing the views of the domestic scholars studying ancient times, it is clear that in the early stages of
85 statehood in Central Asia, the issues of governance and public security, the election and appointment of heads
86 of state and other officials were decided by the community, council of elders, religious and military leaders.

87 In the middle of the 6th century, more precisely in 553, Kushu Mughankhan, the second son of the Turkish
88 Hakan Buminkhan, introduced a system of selection of leaders, which lasted by the end of the 8th century. L.N.
89 Gumilyov calls this system the "Hierarchical Ulus system". According to him, "the prince who was considered
90 an heir to the throne waited their turn and ruled their nation until they ascended the throne." But sometimes
91 the method of selecting positions on the basis of dynastic succession would not work. Because, according to L.N.
92 Gumilyov, the head of state or Beks in the state administration of the Turkic peoples of that time, on the basis
93 of military democracy, were elected by ordinary soldiers or the Urug (tribe) members they were related.

94 If soldiers or a team were dissatisfied with their leader or a candidate for leadership, they would abandon him
95 or not elect him at all. In such cases, sometimes a certain group of soldiers or the tribal elders who commanded
96 them came to an agreement and appointed a candidate who belonged to a former official or bek house to lead
97 them. But the choice of head of state and other senior positions has of course been decided through large
98 councils. In summary, physically fit middle-aged people with managerial experience were selected and appointed
99 to leadership positions during this period. This period is not characterized by a management system of relatively
100 young people.

101 Additionally, according to Abulgazi Bahodirkhan's book "Shajarai Turk", the requirements of leadership are
102 mainly: knowledge and intelligence; power and property, prestige among the population; good knowledge of the
103 laws and rules of religion; proves that it is associated with hereditary characteristics.

104 The various tribes, ethnic groups, clans, dynasties that lived during the formation of the first states had
105 their own principles, customs, traditions and other characteristics in the selection of leaders for government and
106 other state positions. These ancient traditions of the Turkic peoples' system of electoral leadership in public

107 administration were widely practiced in Central Asia until the eighth century when most of the region was
108 conquered by the Arab Caliphate.

109 In conclusion, it can be said that during the formation of the first states (in ancient times) the tradition of
110 electing young people to management positions was carried out only in exceptional cases, leadership positions were
111 dynastic, passed down from generation to generation or based on qualities such as knowledge, power, prestige.

112 From the VIII century, the rules of Islamic law and Sharia began to play an important role in the system of
113 public administration. It should be noted that the science and scholars of Islamic jurisprudence and hadith have
114 had a great influence on the system of public administration and selection for public office.

115 By the Middle Ages, Islam had entered the territory of Movarounnahr, where the weakening of the existing
116 states as a result of internal conflicts was determined by the population's conversion to Islam. During this period,
117 a Tahirid state was established on the territory of Uzbekistan and a new statehood was formed. Economic,
118 scientific, cultural and enlightenment development is observed in the Samanid state, which replaced the Tahirid
119 state. In the Karakhanid, Ghaznavid, Seljuk, and Khorezmian states that came to power later, the system of
120 selection and appointment of public officials was in many ways close to the traditions of the Tahirid period.

121 In this regard, Professor N. Kamilov notes: "The customs, rituals, reception ceremonies, emirate and khokimiat
122 (government), ministry and devon system formed in the caliphate were preserved. These customs were fully
123 accepted by the Ghaznavids. The Karakhanids and Seljuks had a great desire to build a new, independent and
124 strong state, to introduce the devon method, to establish a ministerial institution and to create a strong system
125 of government.

126 In these countries, the methods of selecting candidates for senior positions differ little from each other. For
127 example, in the Samanid state, the selection of leaders was based on the distribution of high and middle levels of
128 government among the ruling dynasties and its inheritance from generation to generation, while in the Karakhanid
129 state, the method of appointment was based on merits from lower to higher positions.

130 In Nizamulmulk's "Siyosatnoma", the study of research, analysis and various other rules for the selection of
131 leaders in the field of management is itself a scientific direction. At the same time, this work plays an important
132 role in reviving our historical and national traditions in the area of training, selection and placement of modern
133 leaders. Therefore, Siyosatnoma is a unique scientific source.

134 Qutadghu bilig, a work by the thinker Yusuf Khas Hajib, was written in the 11th century and is dedicated
135 to Tavghach Boghrakhan, one of the rulers of the Karakhanids. By this time, the main themes of political-
136 philosophical views on the state system were limited to the system of governance, the role of the leader and
137 leadership in society, and how to nationalize or religiousize this area. As a result, the doctrines and

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139 Volume XXI Issue X Version I Year 2021 () A philosophical ideas put forward in this field become more didactic.

140 Qutadghu Bilig mainly reflects the traditions of Turkic Hakanates and Chinese states, while Siyasatnoma
141 reflects the traditions of Iranian and Arab states. After the Mongol invasion, Amir Temur established a unique
142 statehood in the region and in the time when the traditions of these two directions merged. During the reign of
143 Amir Temur and the Temurids, a number of studies on state and public administration were conducted.

144 This means that in the second period, the appointment of young people to leadership positions was an
145 exception.

146 "Temur Tuzuklari" written by Amir Temur was created in the XIV-XV centuries as the main law of a large
147 territory uniting 27 states. The work at that time served as a program that embodied the perfect laws, the rules
148 of organization of the state and society, the criteria of requirements for the heads of public administration.

149 The most important thing about "Temur Tuzuklari" is that it was able to create clear rules and guidelines
150 that can be quickly implemented in the selection of management staff, their appointment, organization of their
151 activities and control over the work schedule. Additionally, the laws in the "Tuzuklari" served as the basis for
152 building a strong and stable state. Therefore, in the last quarter of the XIV century -the beginning of the XV
153 century, in the post-Roman period, no other country had formed a potential, talented and strong political elite
154 as in the state of Amir Temur.

155 In Mirzo Ulugbek's "Turt Ulus tarixi", the methods of selecting officials for the state and public administration
156 differ from each other and are expressed as follows: the emergence of the roots of team-based election in the
157 selection of a leader, and the emergence of disagreements, conflicts on leadership issues within a particular team,
158 their grounds related to property, land disputes and other issues ("exemplary arrangements, remarkable rules
159 began to appear between each of their descendants and relatives... Until they lead the country to the creation of
160 rituals. Abulchakhan was enthroned by the People's Council on the merits..."); the appointment of a new leader
161 on the basis of a free decision by a former leader or an individual who has just resigned; decisions and actions of
162 tribes, clans, regions, as well as geographical conditions, the location of the population, the requirements of the
163 natural environment; the choice of leader according to family decision.

164 The scholars of Movarounnahr -Moturudi, Bukhari, Termezi, Nasafi, Yassavi, Pahlavon Mahmud, Khorezmi,
165 Fergani, encyclopedic scholars Farobi, Ibn Sino, Beruni grew up as a product of this period. Philosophers,
166 historians and poets such as Rumi, Firdavsi, Rudaki, Nasir Khisrav, Umar Khayyam, Yusuf Khas Hajib, Mahmud
167 Kashgari lived and worked in this period. Thus, the culture created in Central Asia paved the way for the
168 emergence of new theoretical views and doctrines in the development of statehood.

169 From the 17th century onwards, crises in the practical aspects of public election in Central Asia led to a fall
170 in the system of governance in the region. During the Ashtarkhanids, the power of the central state was greatly
171 weakened, and civil wars intensified ... A large part of Khorasan was lost. An independent Khiva khanate was
172 established in Khorezm. By the beginning of the 18th century, the Kokand Khanate was established on the
173 northern borders of it. The unrest caused by the division of the whole region into small states, the civil wars also
174 led to the cessation of the development of the national system of selection for public office.

175 In his book "Dasturul muluk" Samandar Termizi was able to show the irregularities in the system of government
176 in the emirate, the appointment of officials, the general failure of public administration.

177 The Khiva Khanate, the Bukhara Emirate, and the Kokand Khanate, which were formed during this period,
178 tended to support young leaders in public administration, but the selection of cadres was not based on their
179 potential, but on dynasties and hereditary rule from generation to generation.

180 Abu Nasr al-Farabi, the encyclopedic scholar of the history of science and culture in the East and the West,
181 who became the "Second Teacher" after Aristotle and connected ancient culture with medieval Europe with his
182 philosophical works, is the thinker who laid the foundation of the theory of national system for selecting and
183 training leaders for public administration. His views in this area are invaluable not only for his time, but also
184 for the present.

185 In particular, Abu Nasr Farobi's theoretical views on the training and selection of leaders of state and public
186 administration are widely expressed in his works on state and society building, state and public administration.
187 In his works, he analyzes the issues of state and society building as a whole. That is, in the eyes of Farobi, it can
188 be said that all types and all organizations, all officials, leaders and their activities are a single phenomenon, the
189 foundations of which are linked to the foundations of the development of the state and society.

190 Farobi writes the following lines for young people: "Whoever claims knowledge, wisdom, let him start (learning)
191 it from a young age, ...Let him be virtuous, let him keep his word, let him refrain from evil deeds, let him be free
192 from treachery, deceit and trickery, let him know all the rules, let him be knowledgeable and eloquent, let him
193 respect the learned and the wise, let him not deprive himself of knowledge?" ¹

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