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

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Training and appointment of potential young people for public administration has always been a topical issue for all countries.

In ancient times (from the 4th century BC to the 8th century AD) the emergence of the Arab caliphate from the formation of the first state, the practical formation of the election of leaders and officials in the system of government and administration is determined by the presence of older or middle-aged people in leadership positions;

The Middle Ages (IX-XVIII centuries) were a period of development, growth and emergence of scientific theories and doctrines in the field of public administration and the selection of leaders and officials (mainly in the appointment of young people to senior positions based on dynasties).

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Introduction

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

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

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

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

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

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

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

It was from this period that the affairs of public administration, as well as the selection of leaders for administration, began to be decided on the basis of the methods of military administration. Shortly after the

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invasion of Alexander the Great, the Seleucid, Greco-Bactrian, Kushan, Davan, Khorezm, and Turkish khanates, which emerged one after the other in Central Asia, also adopted military-administrative methods of governance.

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

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

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

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

The various tribes, ethnic groups, clans, dynasties that lived during the formation of the first states had their own principles, customs, traditions and other characteristics in the selection of leaders for government and other state positions. These ancient traditions of the Turkic peoples' system of electoral leadership in public administration were widely practiced in Central Asia until the eighth century when most of the region was conquered by the Arab Caliphate.

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

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

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

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

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

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

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

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philosophical ideas put forward in this field become more didactic.

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

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

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

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

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

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

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

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

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

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

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

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

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