



THE VIEWS OF EASTERN COMMANDERS AND SCHOLARS ON THE FORMATION OF LEADERSHIP QUALITIES IN THE ACTIVITIES OF MILITARY PERSONNEL

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Abstract

This article focuses on the formation of leadership qualities of Eastern commanders and thinkers in military service activities, and the leader's tactical and strategic actions in his work are analyzed based on the views of Eastern thinkers. It is stated that the high personal qualities of the leader should be the basis for building a just and ideal society.

Keywords: State work, determination, community development, justice, human feelings, mutual aid, moral views.

Introduction

Encyclopedic scientists of the East give opinions on the issue of education, family and family education, and the influence of human relations on personality development. They also put forward valuable ideas about the position of the leader in his management activities. Especially in the works of Abu Nasr Farabi, Abu Ali ibn Sina, Abu Rayhan Beruni Kaikovus, Jami, Davani, Alisher Navoi and others, the problem is covered in detail.[1, 2, 3, 4, 5, 6]

Materials and Methods

Farabi greatly glorifies the human personality in his moral views. Contrary to the dominant beliefs that reduce man to the level of "weak slave", "being incapable of anything", according to the opposite thinker, man is the highest perfection, possessing "the gift of intelligence" and capable of creating all the things he needs.

"...Man can attain such perfection only through the union of many people helping each other, where each person supplies another person with a portion of what is necessary for his existence. He is worthy of such perfection according to his nature.





Such a society is the totality of the activities of all its members, and provides everything that everyone needs to live and reach maturity".

According to Farabi, governors should be like the head of the family who is a wise teacher and a caring coach. Pharoah attaches great importance to moral qualities. As Farabi said, "The governor must be very intelligent, love the truth and those who fight for the truth, destroy lies and the conditions that lead to lies, that is, respect those who are just by nature and fight for justice, and oppression, and to be fair, not to be stubborn, not to be arbitrary and capricious in the matter of justice, to act with complete stability in the face of any injustice, to show determination in realizing what he finds necessary and at the same time to be brave and courageous, not to know what fear and courage are must" [7].

Farabi considered the absence of such a wise governor to be a great disaster for the state.

In his work "The City of Virtuous People", Farabi gives a number of ideas about the leadership and management activities. The ruler of such a city should not be subject to anyone (other than Allah). The first head of the city of virtues is a wise man who leads the inhabitants of this city, and he must have 12 qualities of virtue in himself. Only a person who combines his two innate qualities can be a moral person [8].

First of all, it is necessary that all the members of such a person should be so perfectly developed that he can easily do all the work he wants to do with these members;

Secondly, the aim of the speaker, who can quickly and correctly understand the meaning of the discussion and reasoning, should be able to quickly notice the truth of the expressed opinion;

Thirdly, his memory should be very strong, he should be able to remember without forgetting any of the things he saw, heard, felt;

Fourthly, let the mind be so quick and sharp that, as soon as it perceives a sign of something, it quickly knows what this sign means;

Fifthly, his words should be clear, he should be able to express his thoughts and opinions fluently and clearly;

Sixthly, let him have a love of knowledge and study, he should be able to learn the knowledge he wants to learn easily without feeling tired;

Seventhly, Consistency in eating, let him not be gluttonous in his eating, and let his nature be far from gambling, and be disgusted with the joy they bring;

Eighthly, let him love the truth and those who support the truth, and hate lies and liars;

Ninthly, let him value the pride and conscience of his soul, let his soul by its nature be used for higher and noble deeds than lowly deeds;





Tenthly, let him look with disgust at dirhams, dinars and similar articles of life; From the eleventh, he who loves justice by his nature and hates those who fight for justice, he should be fair to his people and others, he should promote people to justice by presenting beautiful and good things to everyone, he should eliminate unjust consequences, he should not allow them;

From the twelfth, let him be stubborn on the path of justice, do not give in to selfishness, but let any pursuit of justice be verbal in the face of inferiority, show determination in doing what he considers necessary for him, be fearless, be brave, do not know fear and unconsciousness.

A virtuous city is a city that brings together people who help each other to achieve true happiness. A community of people united to achieve happiness is a virtuous community.

A nation that helps each other to achieve happiness is a virtuous nation. In this way, if all nations help each other to achieve happiness, the whole earth will be virtuous.

According to Farabi's work "City of virtuous people", a cultured society and a cultured city or country will be such that every person in the population of this country will be free in all professions, there will be no difference between people, everyone can choose a profession that he wants or does not want. People will be truly free. One is not the master of the other. There will be no sultans (i.e. kings) interfering with the peace and freedom of the people. Among them, various good people enjoy pleasures.

The leader or head of chiefs elected by them will not be absolute. They will be the noblest leaders ever to rise from among men. Therefore, such leaders give full freedom to their voters, protect them from external enemies. Such leaders treat everyone equally, they even consider everyone's interests more than their own, sacrifice their personal interests for the sake of the common good, and do not spare their energy and wealth for the sake of the people.

But there are some cities or countries in which the whole people's thoughts and minds are focused on the accumulation of wealth. Leaders from them also consider leadership to increase wealth. That is why they are in the act of collecting goods early and late. People of the city who worked under such leaders develop various bad habits, sexual desire, inability to see each other, robbing one another, enmity, conflicts. A generation with different characteristics and inclinations will be born from such urban peoples.

In the works of Abu Raykhan Beruni, he puts forward a number of ideas about society, people, management activities, and the character of governors. Beruni's patriotism, consistent humanity, true scientific vision and conclusions are closely related. This is his noble quality and virtue.





In the preface to the work "Mineralogy", Beruni expressed his valuable thoughts about man and his condition, his duty on earth, nobility, as well as the emergence of society, the importance of learning languages, economy, ethics and manners.

Beruni tells his opinion about social justice as follows: "They tell a story about those who live in one of the distant lands of the Maghreb, that the administration of the land there alternates between the peasants and the landowners. At the end of his term, he would automatically leave the world of governing the country, give alms in gratitude and return to his mind, thereby he would be happy as if freed from shackles and would be busy with his work.

This is because to rule and regulation is to deprive of pleasure. In this, he will be exhausted, saying that he will make the oppressors of that place fair to the oppressed. This word means to protect the landowners by saying that they will protect their life and property. And this is the torture of one's soul in preparing war measures to protect one's subordinates and themselves.

From the people, Beruni continues, the payment money collected for him (the governor) is also an example of the payment given to the neighborhood watchman, which is similar to collecting money for the person who is the leader of the passenger caravan, according to his skill and level. Every era has its own customs. It is necessary to observe them among one's own mind, otherwise, if the rules and uniformity disappear, the order will also disappear" [9].

From this passage, it can be said that Beruni's concept of governing the country in a democratic way was born out of the study of the state structure seen in the cities of ancient times. "Forcing and hiring someone is unstable, not permanent. Otherwise, the increase of requirements and their appearance at different times, as well as sometimes the carelessness of someone to what another has, all of them have led people to find the common value of those things, and in some cases to find a common measure that replaces it. For this reason, people choose things that are attractive to the eye, but which will remain the same for a long time.

With these thoughts, the goals and desires of Beruni people are different, so their demands increase. The importance of gold and silver in exchange and trade will increase. Later, some people develop a desire to collect gold and silver. And this proves to be a source of evil and ruin in the end.

Abu Raikhan Beruni's views on the main issues of sociality, ethics and manners are mixed with humane feelings. He advocates friendship between peoples and opposes mutual wars of domination. Human society is at the center of his social views.

Yusuf Khos Khajib's teachings on the ethics of officials in his work "Kutadgu Bilig" are noteworthy, and these thoughts of his are considered valuable even today. The





scientist's practical training and guidance on the behavior of many officials such as beks, khajibs, ministers, courtiers, ambassadors, army chiefs, Devan bash, treasurers, sarcotibs are considered a program for every official. For instance, every official is a master of his work, who has mastered science, is eloquent, intelligent, dignified, ambitious, bright-eyed, open-handed, generous, intelligent, alert, serious, contented, brave, healthy, Sincere, loyal, and concerned about his words, he can read poems in different languages, he can speak in these languages, he can know and write different scripts, he emphasizes that he should have distinct qualities, who can play chess games [17].

Also, it is taught that officials who serve the country must be free from the bad vices, defects and shortcomings that hinder the development of every person: indulgence in pleasures, hatred, strife, enmity, corruption, domestic disorder, greediness, indulgence, Arrogance, treason, chasing away from the state, self-interest, selfishness, seeking the rights of others, avarice are such vices as insults, as a result of which he advises to refrain from such bad vices, which will damage the development of the state and lead the society to moral poverty.

Amir Temur says in his "Tuzuklari": "I understood impartiality as the first of my qualities. It's the same for everyone: I looked seriously and fairly, I didn't differentiate anyone from another, I didn't put the rich over the poor" [16]. Amir Temur followed the following qualities in managing the state:

The first quality: "I understood my qualities first of all to be disinterested. It's the same for everyone: I looked seriously and justly, I didn't differentiate anyone from another, I didn't put the rich over the poor."

The second attribute: "I have always strictly followed Islam and looked with respect at the people who were honored by the command of Allah Ta'ala."

The third quality: "I gave a lot of charity to the poor. I carefully investigated every conflict and problem and tried my best to solve it as correctly as possible.

The fourth quality: "I showed mercy to people, I benefited everyone. I didn't hurt anyone unfairly and I didn't push those who came to me for help. I read the verse of the Lord in the Qur'an, which says that it is necessary to obey God's command and show compassion to his people, and I followed it in all my work throughout my life.

The fifth attribute: "I have always prioritized Islamic affairs over every day and worldly affairs. "After I finished obeying God, I started my daily work."

The sixth attribute: "I have always acted truthfully in all my words." I was able to distinguish the truth from the lie in what I heard about this world and that world.





The seventh quality: "I kept my promise to everyone. I did not do anything contrary to the promise. I realized that if I always keep my promises, I will be fair and I will not hurt anyone".

The eighth quality: "I always considered myself the custodian of God's property on earth and spent it without God's permission".

The ninth attribute: "I always tried to fulfill the command of God and the hadith of his prophet Muhammad Alaihissalam."

The tenth quality: "I always held high the banner of honesty and considered spreading the faith as the mighty ground of my greatness."

The eleventh quality: "I always looked at the Sayyids with respect. I honored scholars and sheikhs.

According to Amir Temur, the country should be governed on the basis of fair laws. Of course, Amir Temur understood justice based on his own class political interests. He interpreted it in order to preserve the rule of the property classes, and further compacted the forms of state administration, implemented various measures for the activities of hardworking peasants in one system.

Amir Temur conducted the affairs of the kingdom according to four things, i.e. 1) council; 2) consultation; 3) determination, entrepreneurship, alertness; 4) diligence. "Nine percent of the affairs of the state are carried out by councils, events and consultations, and the remaining part is carried out with strictness."

"Before starting a job, plan ways to get out of it."

"I used to refrain from listening to the (irresponsible) council that makes Allah hesitate. I would listen to anyone who was complaining about something that stuck in his mind. But after thinking about the good and bad sides of each piece of advice, I would choose the right and worthiest one".

"If I wanted to do something, I would take advice and then do it according to the ruling of the Qur'an."

Temur used to say that "by defining a fair boundary for each class, justice and reason will rule in state administration".

The second paragraph of Amir Temur's "rules" states that a minister should be elected to manage state affairs fairly. He entrusted the affairs of the state to his ministers. "Find among the good people who are of pure lineage and nobles, and make them ministers. Because a pure person does not make a mistake, and a bad person is not unfaithful" - he used to say.

He always required the ministers to be pure and fair. He used to say, "Whichever minister enters into the work of the ministry with pure honesty and performs the



financial and property affairs of the state without corrupting his ego, let that minister be promoted to high ranks".

Results and Discussion

According to Amir Temur, a wise minister looks at his position, sometimes acts harshly, and sometimes gently. If the minister is too gentle, the world will swallow him up. If he uses too much harshness, they avoid him and do not refer to him again. "A wise minister is one who brings the state to order and discipline by carrying out the affairs of the state enterprise in a well-informed manner using the most appropriate measures"

He wanted the ministers to have three qualities: 1) nobility, 2) subtle and impressive, intelligence, 3) endurance and the ability to compromise. A minister with such qualities was given confidence and given freedom and independence.

Jami and other thinkers connected the development of society with the actions of kings and the behavior of some individuals. According to Jami, if justice is celebrated in the country, society will progress, attention to science will increase, and the condition of the people will improve. That's why in his works, he dreams of an ideal society that meets the requirements of justice, a society that can make everyone happy. In the work "Iskandar Khirodnoma", Jami paints the scenery of the fantastic city he dreamed of. According to Jami's story, Iskandar travels around the world and comes to a city where he gets to know the people of the land and is amazed by their way of life. Because in this city, everyone is doing their work in peace and prosperity, without any wars or quarrels. In this city, there is neither a thief, nor a burglar nor a poor man, nor a rich official.

Conclusion

From the above points, it can be seen that the activity of the head is not only a novelty for today, but this problem is also reflected in the views of the scholars of the East. It is also known from the studied sources that it is an important aspect of human activity. Therefore, it is appropriate to teach the teachings of Eastern commanders and thinkers in the formation of leadership qualities in military personnel. We ranked their teachings as follows: social solidarity+maturity+mentor teaching+moral qualities+just society+social development. It is advisable to implement a separate approach to each of these systems [10, 11, 12, 13, 14, 15].





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