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**THE CONTENT AND CHARACTERISTICS OF MILITARY  
ACTIVITY IN THE INTERPRETATION OF EASTERN THINKERS**

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**Abstract.** *The article presents the opinions of Eastern thinkers regarding the choice of profession, professional training, and the content and essence of military activity. Especially, the encyclopedic scholars of the East have thoroughly analyzed the issues of courage, willpower, courage, determination, and heroism characteristic of a person in military administration.*

**Key words:** *person, military serviceman, professional activity, professional orientation, begs, sultans, ministers, sadars, sycophants, tax collectors, sailors, black rot (soldiers), merchants, mirshabs, guard, bravery, willpower, courage, perseverance, heroism.*

**СОДЕРЖАНИЕ И ХАРАКТЕРИСТИКИ ВОЕННОЙ  
ДЕЯТЕЛЬНОСТИ В ТОЛКОВАНИЯХ ВОСТОЧНЫХ  
МЫСЛИТЕЛЕЙ**

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**Аннотация.** *В статье представлены взгляды восточных мыслителей относительно выбора профессии, профессиональной подготовки, содержания и сущности военной деятельности. В частности, учёные-энциклопедисты Востока детально проанализировали вопросы мужества, силы воли, отваги, решительности и героизма, свойственных человеку в военном управлении.*

**Ключевые слова:** *человек, военнослужащий, профессиональная деятельность, профессиональная ориентация, попрошайки, султаны,*

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*министры, садары, подхалимы, сборщики налогов, рабочие, черная гниль (солдаты), купцы, миршабы, гвардия, храбрость, сила воли, мужество, настойчивость, героизм*

In the teachings of Eastern thinkers, the idea of training boys and girls, along with education and training, also occupies an important place. It can be seen that the issues of career choice and career orientation are not new for today, but are being studied as an age-old problem. In particular, the problem is interpreted in detail in the works written by Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Jami, Ahmed Donish, Jalaluddin Davani and others.

Yusuf Hamadoni, one of the encyclopedic scholars of the East, calls his students to work hard, acquire a profession, and study military affairs. In the opinion put forward by our scholars, each person emphasizes the need to study professional skills and qualifications along with knowledge and acquisition. In particular, he emphasizes that it is an honor for every person to take up the military profession, which protects the freedom of the homeland and the freedom of people.

Abdurrahman Jami condemns the ignorant and ignorant people who are greedy for wealth. He emphasizes the need to study science all his life and criticizes scholars and kings. He said that a person is decorated not by career and high positions, but by knowledge and craft. It is known that in the maturity of the young generation, the need to acquire professional skills is emphasized. It is recognized that this is a factor that determines the future fate of a person.

In his "Mahbub ul-Qulub" work, Navoi divides the society in which he lives into 34 classes. In it, he thinks about strangers and needy people, gado and daidy, who do not have any position in the society, instead of being included in the classes that have property and wealth.

The social categories described by Navoi are conditionally divided into three groups, the first group of which is the officials who have certain wealth. They include begs, sultans, ministers, sadrs, yasovuls, tax collectors, navkars,

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black rots (soldiers), merchants, mirshabs, guards, and others. The second group includes priests, and the third group includes representatives of the common people. Alisher Navoi, tyrannical ministers, leaders who do not shy away from violence

In his "Shahnoma", Firdavsi appreciates the loyalty and kindness of kings and soldiers to their people and homeland, and tries to describe it on the example of legendary heroes such as Jamshid and Rostam. According to Firdausi, Jamshid will reign for a long time, during his reign people will live happily and happily; they do not know what death, illness, or old age are. Any sufferings and difficulties in the way of people's well-being and prosperity of the country cannot turn Jamshid back from the path he started. Firdausi's bravery, willpower, courage, determination, and heroism are summarized in the image of Jamshid.

Another hero of Firdausi is Rostam. There is no wrestler who can withstand his strength. He is invincible. When the enemy invades the homeland, when the people suffer and suffer, Rostam is the bearer of all of them. Rostam goes to the work that the kings failed to do, and single-handedly defeats large armies. He singles out heroes, even wrestlers with supernatural powers, Pashangs, Ashguyests, giants, witches, and dragons. The main reason and source of Rostam's invincibility in battles and not surrendering to enemies is his love for his homeland and his people. This tender love adds energy to Rostam's strength and makes him an invincible hero. He considers it his happiness to see his country free and free, its people peaceful, comfortable and prosperous. Rostam is a symbol of a great hero who sacrificed his life, family life and happiness for his country and his people [2].

Kaikovus, one of the encyclopedic scholars, put forward a number of opinions about the qualities of a military leader in his work "Nightmare". In particular, it is said that a soldier or an army chief should be brave, courageous, able to overcome any difficulties and show strength, fortitude, and patience.

Kaikovus put forward the following points about sipahs. O child, if you are brave, show kindness to your army, both on your side and on the side of the

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king, create a picture of goodness for them. Always be awesome, build an army and fight, know how to fight. In the day of war, send many warlike generals to the right and to the left. Put a braver general or a more valuable people in the rear wing of the army, so that the rear of the army is strong. Even if the enemy is weak, do not see him as weak, and be careful about him as much as you are about the enemy. Do not be brave in war, because of your bravery you will destroy the army, and do not be brave, because of your bravery you will cause your army to retreat.

Don't be careless to send a spy to keep an eye on your enemy. Do not hesitate to send gold during the day and night. There is a lot of war, look at the army, be open-faced and speak well when you are face to face. Let me say to your army, "The enemy's army is such a dog, we will destroy it in an hour." Do not send the army at once, send the army in groups to the king, and keep the horses of the generals one by one. "Hey so-and-so, know your subjects too." Everyone who is among the best advisers, keep in your eyes.

Har bir kishi urush qilsa urushda biror kishini yiqsa, majruh qilsa yoki o'zi majruh bo'lsa, biror dushman kishini tutsa yo otni tutib keltursa, bosh kesib keltursa, yoki boshqacharoq yaxshi xizmat qilsa, unga o'sha xizmati uchun ikki chandon mukofot betg'il, sarpo taqdim qilg'il, ish haqini va vazifasini burung'idin ziyoda etg'il va molingni xuddi shu vaqtda sarf qilg'il, toki maqsuding tezroq hosil bo'lg'ay. Bu sabab bila o'zgalar ham mardonalikka harakat qilg'aylar va sen g'alaba qozong'aysan.

If all your goals are achieved, don't act hastily and don't move, don't throw your horse at the enemy.

If you go to war, act bravely and do not think of running away. Don't worry about death, if death is what everyone wants, no army can stop it.

If you win, don't chase after the fugitive, there is a lot of danger in this business. My father's behavior was like this, and Sultan Mahmud also had this kind of habit in mind, he did not follow the footsteps of a fugitive, and he used to say: "A fugitive tries without sparing his life, and if everyone strives with his soul, he will surely win." will find."

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Don't take a single step back in war. If you take a step back, you will surely find success, always fight to move forward from where you stand and never take a step behind.

Always speak good words to the army and if you find a piece of bread and a cup of water, share with them, because a piece of bread cannot do what many dice and swords can do. Lashkar always keep my heart happy. If you don't want them to understand your soul, you don't want them to understand your bread. If it leads you to the honor of kingship, keep your royal ways [1].

Amir Temur glorifies himself as the head of state and army chief and puts forward the following points. Accordingly, Ashraf Akhmad Temur highly appreciates the following qualities he practiced.

The first quality "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 poor over the poor."

The second attribute: "I have always strictly followed Islam and treated with respect those who are glorified 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 attribute: "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 everyday and worldly affairs." "I started to do my daily work only after I finished obeying God first."

The sixth quality: "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.

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The seventh quality: "I kept my promise to everyone. I did not do anything contrary to my promise. I realized that if I always keep my promises exactly, then 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 attribute: "I have always held high the banner of honesty and considered spreading the faith as the mighty ground of my greatness."

The eleventh quality: "I always treated the Sayyids with respect. I mentioned scholars and sheikhs. I always invited these people to meetings. I listened carefully to what they said about religion and followed it. That's why the people loved me so much and everyone was grateful to me."

Davani thinks that he should acquire a certain profession. But he brings out a unique idea that the variety of professions originates from the diversity of people's character and behavior. The diversity of character and behavior leads to the fact that each person begins to engage in a certain profession. If the thoughts and nature of people were the same, everyone would strive for one profession and not occupy others. This could lead to enmity and quarrels, he reasoned naively.

Davani's classification of social classes applies the 4 elements: water, air, earth and fire to human society, and believes that society consists of 4 groups just like the elements.

Scholars, judges, mathematicians, doctors, astrologers belonging to the first group correspond to the element of water.

The second group consists of soldiers. Davani compares them to the element of fire for their boldness and bravery. Employees of the financial economy, merchants, rich people, artisans and craftspeople, civil servants are included in the element of Davani air. They deal with food and property. The last, i.e., the fourth group of people are mainly peasants, laborers who work in agriculture in general.

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Davani believes that the king should not fight for personal gain. In order to fight, a soldier must acquire 3 qualities: that is, he must be brave, intelligent and skillful in fighting. In this regard, it is important to adequately evaluate and motivate the soldiers who have shown themselves. It is not proper for a king to lose his vigilance even after defeating an enemy. He pays great attention to the soldiers who keep the country united and safe. Such a view of the thinker was natural for the feudal society of that time. Zero, on the one hand, he supported the increase and protection of the army, and on the other hand, he opposes unjust and senseless wars that depress the state.

Davani considers courage to be one of the highest human qualities. In the eyes of a scientist, a courageous person should possess humility, endurance, gentleness, mental freshness, self-control, self-worth, kindness, steadfastness, and other similar qualities.

Speaking about courage, Davani emphasizes that a person should be strong in heart when faced with a danger, not lose himself in the face of failure, and behave bravely without straining.

According to the thinker, it is necessary to be able to distinguish naughty actions from real passionate actions. After all, some people do things that look like ambition only from the outside.

Davani contrasts courage with cowardice. Some are afraid of difficulties and look for an easy way in life, first of all, they criticize such people, stressing that enthusiasm is connected with the concepts of difficulty and neediness.

"Courage," says Davani, "is real only when it is carried out by the command of the mind and its purpose is to acquire (positive) qualities." Therefore, a person should show courage only with the judgment of the mind and only when it is necessary. Soldiers are considered the most courageous people, because they guard the borders and fortresses of the state. Therefore, they are the most respected people of the state. The head of state should always provide them with material support and honor every soldier.

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According to Davani, there are noble and vile, vile professions. Noble professions depend on a person's mental strength. They are divided into three, the first is ministerial and other positions, the second is achieved through education. These include dealing with disasters, geometry, medicine and others. The third group of professions depends on a person's ambition. They include riding, soldiering and similar professions.

It can be seen from the mentioned opinions that the opinions put forward by the encyclopedic scientists of the East are related to the extent to which they acquire professional knowledge, skills and qualifications in military activities. At the same time, the professional formation of a military person is determined by the content of their ideas and concepts about military activities.

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