



Our Ancestors About Leading The Army

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ABSTRACT

The article discloses the creation of the army of the great Middle East misters, Yusuf Khos Khojib and Nizamulmulka at-Tusiya, and valuable comments about management, issues of their support, commanding and their quality.

KEYWORDS

Scientist, king, commander, soldier, guard.

INTRODUCTION

No state can be imagined without regular armed forces defending its independence and future. Therefore, from the first days of independence of our country, a serious attention was paid to the formation, strengthening and improvement of a

professional army that meets the requirements of the time. In-depth study of the military heritage of our ancestors is of great importance in order to fully implement this process.

The great poet and thinker Yusuf Khas Hajib wrote his work "Kutadg'u bilig" ("Knowledge that brings happiness") in 1069. In his book, the thinker puts forward valuable ideas about the military leader and his qualities. According to him, the army definitely needs a commander. This leader, in turn, must be experienced, brave, and courageous. Yusuf Khas Hajib points out that being the head of an army is a difficult task because he faces the enemy. Therefore, it is necessary to distinguish among the young men a noble, courageous and strong, a sniper and a generous man. But ignorant people are not fit for this. A generous army also holds each other's hands tighter, resulting in increased cohesion. It is better for a soldier to refrain from many things and be content with a horse, a coat, and a weapon. For example, he says that it is good for him to be away from being interested in collecting the wealth for himself, gold and silver and so on.

According to the thinker, it is the hero who gathers near the leader of the army, the heroes who sacrifice their lives and follow the example of their leaders while lying on the rocks of the mountains. After all, knowledge, sanity, courage and braveness are their adornment. In battle, a heartless man is useless. In turn, a heartless single coward affects the entire army, destroying it. The disruption of the army, on the other hand, shows its strength even in the alpine lands, where they can at least be given to confusion and panic [1].

According to Yusuf Khas Hajib, "the commander-in-chief should, first of all, be humble and honorable. A man is thrown into the wild for his honor, and he takes revenge on him. For he hath scattered the armies of the enemy. He goes on to say that it is good for a soldier to be comfortable, humble,

generous, sweet-spoken, and a man-hunter. These features make him love the wind. Also, the person standing at the top of the soldiers must be strong and cheerful, at the same time tough and demanding, which scares the bad guys.

The scholar emphasizes that a military leader should have a number of qualities, such as courage, physical strength, toughness, strength, determination, vigilance, intelligence, and foresight. If these qualities are combined, it would be appropriate to appoint that person as the leader of the army. Such a leader will be able to take revenge in the fight against the enemy. It is also advisable for the military leader to be an entrepreneur. As a result, the lion also falls into the trap of the heroes. If the commander of the army attacked the savage, he had to drive his sleep and stay awake day and night. He must watch over the spies and guards, the guard and the whole army. Capturing an enemy army will accelerate the victory. Addressing the rulers, Yusuf Khas Hajib also said, "The army does not need many people, but good people, because when good people come together, they need the right weapons. An army of innumerable armies will be helpless and unmanaged, and an army of helpless soldiers will be heartless. Do not want a large number of soldiers, do not want the best men, do not want the best weapons" [2]. These thoughts of the thinker are of great importance for today. After all, the strength of the army depends not only on the number of soldiers, but also on the level of professionalism of servicemen and the level of combat readiness and armament.

Yusuf Khas Hajib's views on martial arts are also noteworthy. According to him, there are two main ways to defeat the enemy: the first is to distract the enemy, to deceive him, and the second is to be cunning. But war should

never be rushed. If possible, send an ambassador to find a way to reconcile. He said, "The housekeeper, who saw the war during the war, should put the warriors on the front lines because they encourage the army. For example, young soldiers may lose themselves and become confused if they are confronted by a predator, even though they are fierce. Trustworthy people should be placed in front and behind the ranks of the army. Others can be placed on the right and left wings" [2].

The work "Politics" of the great minister and sage of the Seljuk state Nizamulmulk at-Tusi is one of the unique masterpieces in the history of world statehood. The book provides an in-depth and comprehensive analysis of the issues of governing the state, maintaining the army, their supply and the qualities of military leaders.

According to the scholar, it is better to have in the palace special guards and guards, consisting of two hundred vigilant, tall, brave and courageous young men, one hundred of whom are from Khorasan and one hundred from Daylam. They were always in the service of the palace on their journeys and were required to be well-dressed and armed. Twenty of the special guards were to be armed with gold-plated weapons and shields, and the remaining eighty were to be armed with silver-plated weapons and long spears, to be fully clothed, and to be assigned a deputy to fifty men to inquire about their condition. There were also four thousand infantrymen in the palace, always with their emirs, a thousand of whom were the king's own soldiers, and three thousands of whom were subordinate to the emirs and generals, and were used only when necessary.

In the Seljuk kingdom, twenty murassas (decorated with precious jewels and crown jewels) and simple personal weapons were always made and kept in the treasury. This is because when ambassadors from a country visited, twenty of the servicemen in military uniforms lined up around the throne with these weapons. He says, "No king is greater than our king at this time, for every quality in kings is ten times greater than ours, in which wisdom, armor, and intelligence are a hundred times greater and more powerful than they are." [2]

The views of the Nizamulmulk on the relationship between the armies and their supply are also important. It was necessary to determine the condition of the troops correctly, and the iqta (check land) was absolute and inevitable. The rights of soldiers who do not belong to the iqta should also be taken into account, and if their rights have been determined, all the rights of the army should be paid on time, he said. However, it is forbidden to take the truth from the treasury without the permission of the king, for it is better for the king to give the truth with his own hands to the people of the army, so that their love and devotion are strong in their hearts.

Referring to history, the scholar writes: "The kings of old had such a rule, that is, they did not give iqta to the people of the army. While everyone received cash from the treasury four times a year according to their duty. They were always provided and flawless. If an important work came out, two thousand cavalrymen were hastened, and the necessary work was done. Factors (tax collectors) were quick to collect taxes and hand them over to the treasury. Soldiers were paid once every three months from the treasury. Landowners were told that if any of their troops were killed or disappeared for no apparent reason,

they were required to report it secretly, the commander-in-chief was required to protect the missing person's salary and property, determine his condition, and send troops from those present if necessary. If a person misses a certain reason, it should be reported immediately so that it is known to others. Failure to do so could result in fines and fines.”

Nizamulmulk advises the ruler to form an army of representatives of different tribes. Because it is an important factor that strengthens the discipline of the army and its combat readiness. He writes that if the army is of the same type, it is dangerous and chaos ensues. Therefore, it was required that the army should be from each tribe, and that there should be an army of a thousand men from the Dailamis and Khorasans in the palace. It is necessary to keep the existing army and replenish the rest, if some of them are Georgian and some are Persian, it is expedient, for they are good men. It is also important to know how many people go on guard each night before the walks and the location of each group. In this way, each group fears the other military group, smiles from its place, and peace is maintained until morning. For example, no one said that such and such a person was sluggish in the war. The reason is that everyone fought heroically without leaving each other. After taking up arms, one should not retreat until he has defeated the enemy army. If such an army wins one or two victories over the enemy army, then a hundred cavalymen will ignore a thousand enemy soldiers.

According to Nizamulmulk, “it is expedient for the soldiers and leaders to satisfy any requests and needs of the fighters. Then the respect of these leaders will be in place. As long as each subordinate expresses his or her

own wishes, the respect and prestige of the boss will not remain. If a soldier in the army goes to extremes, disregarding and disrespecting the commander, he should be punished. This is the difference between great and small titles.” These ideas of the scholar can be used today in the regulation of the duties of positions in our national army, in the development of relations between servicemen.

CONCLUSION

Thus, the valuable ideas of our ancestors about the organization and management of the army, their supply, the commander and their qualities today serve as an important source of maintaining peace and tranquility in our country, increasing the combat readiness of defenders and cultivating high human qualities.

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