

FARABI'S MILITARY AND PATRIOTIC VIEWS

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Any state cannot be imagined without regular armed forces protecting its independence. Therefore, since the first days of our country's independence, serious attention has been paid to the formation, strengthening and improvement of our national army. In order to fully implement this process, a deep study of the military-patriotic heritage of our ancestors is of great importance.

It is known that the scientific legacy of Abu Nasr Farabi (873-950) occupies an important place in the history of human thought. He created for the first time a coherent doctrine about the origin of society, its goals and tasks in the conditions of this. In particular, in his pamphlets "Views of the inhabitants of Fazel city", "On the achievement of happiness", "Civil policy", "Statesman's stories", "A treatise on military commanders", "A word about life and battles", military-patriotic issues are described in detail. "The task of the state is to lead people to happiness", Farabi writes, "and this is achieved with the help of science and good morals" [1]. Farabi mentions the forms of governing the state by a mature person (monarchy), a few persons with human qualities (aristocracy) and elected persons (democracy). He considers the city to be a mature form of social organization, a necessary means of human development.

Abu Nasr Farabi divides the city-state into two: the virtuous city and the ignorant city. According to him, the virtuous city is the most perfect and ideal in this classification. Therefore, in his teaching about the state, the scholar pays special attention to the virtuous city. He writes: "A virtuous society or a virtuous city is such that every person from the population of this country is engaged in a profession. People will be truly free. One is not the master of the other. There will be no sultan who interferes with the peace and freedom of the people. Various good habits and pleasures appear among them. The leader or chiefs elected from among themselves, the governor will not be absolute. They will be the noblest, tested and most worthy of leadership. Therefore, such leaders release their voters to full freedom, defend them from external enemies. Such leaders treat everyone equally, they even consider everyone's interests more than their own interests, they sacrifice their personal interests for the sake of the public, and spare no effort and resources for the sake of the people" [2].

Abu Nasr Farabi divides the people in the virtuous city-state into different groups based on their different characteristics. However, he attaches great importance not to the religious sect, nationality, race of people, but to their natural characteristics, abilities, first of all, their intellectual ability, as well as the knowledge and skills acquired in the process of learning sciences and life experience. According to philosopher, the virtuous state consists of 5 layers of the population with a certain socio-political structure:



1. Relatively privileged persons. This category includes wise men and those who are respected in important jobs.

2. Religious figures and orators, poets, musicians, calligraphers and those who perform similar activities.

3. Surveyors, accountants, travelers, doctors, priests and the like. Farabi includes them in the most important groups of civil servants. The state takes care of them.

4. Military personnel and those performing the function of protecting public order and protection against external attack. In a virtuous state, the military, although necessary to restore justice and wage a just war, does not have a special, privileged position. They do not appear as an alien, hostile force to the population, as in an ignorant state. Scientist Fazil gives qualities such as bravery and patriotism to the military of the state. A soldier risks his life knowing that he will benefit his fellow citizens; puts the interests of society and the state above personal interests. Therefore, when he dies, all his fellow citizens cry. Scientists views on the representatives of this layer are consistent with the views of the ancient Greek philosopher Plato (427-347 AD). In his time, Plato also focused on guards and guards and divided them into two. In his time, Plato also focused on guards and guards and divided them into two. Plato included in the first those who guarded the city, i.e. night watchmen and soldiers of the regular army, and in the second he included the guardians of the laws and kingdom, i.e. rulers, preachers, leaders and officials.

5. The rich. These include farmers, shepherds, merchants, and the like who make their fortune in the city [3].

The great thinker of the East clearly shows the external and internal tasks of the state in his political doctrine. According to Farabi, the external task of the state is to protect the inhabitants of a virtuous city or state from external enemies, that is, to organize a strong defense. Constant wars with other countries, attacks on foreign lands, seizure of their property are typical for an ignorant city-state. And in a virtuous state, war is waged only in self-defense, in order to maintain the well-being of its people.

Abu Nasr Farabi's thoughts on wars and their prevention are valuable because of their profound content and social importance. According to Farabi, war serves either to repulse the enemy, or to protect the city from the external enemy, or to take the wealth necessary for the city from others. In this matter, he agrees with the Greek philosopher Plato. After all, in his views on the state, Plato talks about the need to strengthen people's true desire to eliminate mutual wars, because he recognizes that this is virtue and goodness. According to him, this can only be done when there is a law and that law works well. If the law commands to fight, then it is not for war, but for peace, he says.

In the thinker's system of ideas of military patriotism, issues such as a virtuous soldier and a virtuous commander are noteworthy for their high humanitarian essence. He explained, "If a virtuous soldier is worried about death, he is not thinking about himself, if he is thinking about himself, he is a fool. Therefore, he does not think whether he will die or not, he will probably live or die. If necessary, he can escape death by begging. However, that is not the main point, whether he will bring more happiness to his people

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by his death or whether he will bring more happiness by staying alive - that is the point. A good soldier is worried about this"[4].

Abu Nasr Farabi continued his opinion and said, "If a virtuous soldier dies or is killed, one should not only cry and be sad because of his death, but also express deep condolences to his people and envy the happiness that the nation has achieved with the help of this virtuous person. Because when a virtuous soldier sacrifices himself in war, he does not think of his own praise, but rather thinks that he is sacrificing for his people, that he will be sacrificed for them"[5].

The thinker from Central Asia also expresses advanced ideas about the military leader and his qualities. In Farabi's opinion, along with his intellectual abilities, which are considered useful and beautiful, the commander should also have moral qualities common to all soldiers, and if the commander wants to complete these actions, he will use the qualities characteristic of soldiers. His bravery must be matched by the bravery shown in the individual actions of the military. In our opinion, we can be sure that he was a mature military theoretician of his time from the opinions expressed by Farabi about soldiers and generals. For example, Farabi argues that the ignorant state also has its external function. According to him, this is manifested in the struggle of an ignorant country to protect its wealth from the attacks of other countries, to acquire the wealth of other countries and to destroy other nations. Farabi shows that one of the sources of income of the head of state is the contribution from the defeated states. Here the essence of the foreign policy of the feudal states during his time is revealed.

According to Abu Nasr Farabi, the internal task of the state is manifested in the process of implementing the following necessary measures, through which its people will achieve real happiness. These are: establishing justice, enlightening the people, teaching them the basic sciences of existence, educating them morally and intellectually, establishing virtue and goodness, etc. All other economic and political problems are part of the main task of the state, which is related to the spiritual improvement of people in order to achieve happiness. At the same time, the issue of a just ruler occupies a special place in Abu Nasr Farabi's doctrine of the state. In his opinion, a true, just king is such a person who is always ready for any challenge, like knowledgeable and experienced doctors, whether people know his healing ability, whether they give him the opportunity to practice medicine or not, whether he finds someone to heal, whether the sick person listens regardless of whether the people obey him or not, respect him or not, he must be able to manage the state, make his people obey, know what measures to use, be ready for any chance, and be an experienced person. The people do not call a king who is not useful to the state a king. Some call him rich, others call him a cruel, discriminatory, dangerous ruler, which are not enough conditions to be called a king.

For example, Arastus of the East - Farabi divides the virtuous heads of state into four categories and includes the king who acts in the way of truth in the first category. He is called the first chairman, that is, the chief, and he has six qualities: wisdom, great reasoning, persuasiveness, the ability to explain, the ability to fight physically, and the physical structure of a warrior, that is, there should not be any defects in his body. A

person who has such qualities will be skilled in his work, communication, execution of orders, and business management. If such a person is not found, a group that has the above qualities can replace the king. In turn, one of this group puts forward ideas, another shows how to implement these ideas, and another convinces and explains. The last one is the commander of the army. Thus, all of them together play the role of kingship and are called the united chiefs, and the council they form is called the council of the virtuous.

As long as “if such people are not found,” says Farabi, “at this time, the head of the city who knows Sharia and Sunnah well, who can understand the situation in any situation, who has studied, who can find and apply things that are not written in the Sunnah when the time comes, has a good mind and is better at organizing the city”. A warrior with good oratory skills can also be a leader. Such a boss is an experienced manager. If such a person is not found, a group of people with the above qualities can take his place. This team is experienced people” [6]. Here it can be seen that he supported the democratic system in the administration of the country.

Abu Nasr Farabi emphasizes that in a virtuous state, ranks should always rise gradually. According to him, “a person should always strive for a higher goal, the person who works tirelessly will eventually become a leader, and secondly, he will be the most advanced person in the state. For example, when we take cavalry warriors, their goal is to use weapons skillfully against the enemy, and one of them is the most skilled master in this field, and he is both a leader and a teacher”[7]. It can be seen from these thoughts of Farabi that he wanted a virtuous ruler to act as a pillar of the state and a protector of the people. For this, the ruler was required to be a perfect person physically, mentally, and spiritually, that is, a model for the people.

We believe that the military-patriotic ideas of our great ancestors will undoubtedly serve as an important source for strengthening our national army, increasing the combat readiness of military personnel, and forming high human qualities such as patriotism, selflessness and determination in them.

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