



## DIALECTICS OF PHILOSOPHY AND THE MILITARY SPHERE

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### Abstract

The article highlights opinions on the strong dialectical connection between philosophy and the military sphere, the military views of great philosophers and the philosophical thinking of great commanders. It was concluded that philosophy is the basis of the officer personnel worldview.

**Keywords:** philosophy, military sphere, military cadres, dialectics, metaphysics, rationalism, irrationality.

### Instruction

In those states where philosophers do not deceive, or in the current glories and kings, they will not learn to conduct reasonable philosophical thinking and do not solve the problems of philosophy with state power, the state cannot get rid of evil. Platon the logic of the development of military-political processes, the relevance of the tasks of ensuring the military security of the state show the role and role of philosophy in the military sphere. As you know, a modern state cannot exist without an army with professional training. The main indicator characterizing the training of the army is high-quality comprehensive training of officer personnel. At the current stage of the development of a new Uzbekistan, the principle "from an action strategy to a development strategy" is borrowed as the main idea and the main criterion, on this basis it is devoted to the Motherland, with a wide worldview, strategic thinking, with high professional qualifications, psychological training, high combat skills, in a word, the skill of his profession education of personnel with masters, has become one of the urgent tasks. Indeed, "It is more important than ever to pay attention to spirituality and enlightenment, moral education, the desire of young people for knowledge and skill, when the world is rapidly changing, new threats and threats appear that contribute to the stability and lasting development of peoples"[1]. Therefore, a military professional cannot objectively assess the changes taking place in the military sphere without the presence of a philosophical, methodological support. He must deeply penetrate the essence of things and events, think independently and promptly, make decisions in a non-standard situation, skillfully lead the unit, be proactive and creative. These qualities cannot be formed without philosophical knowledge. After all,





this is a universal science for philosophical sciences, a methodological orientation for practical life, able to generalize. Philosophical conclusions, which are the embodiment of wisdom, justice, always meet the criteria of moral values.

Philosophy occupies a special place in the military education system. Unlike other disciplines, it systematizes the most common and global problems of worldview, which make up the fundamental foundations of society and personality, and allows you to critically understand reality. It gives the main impetus to the formation of the training and abilities of future officers to perform military-professional tasks in various areas of practical activity. It is worth noting that Aristotle, the great philosopher of the ancient period, is at the head of all the victories of Alexander the Great. It is known that the ancient Greek philosopher was not a specialist in the military sphere, but, being the mentor of Alexander the Great, he managed to form a high culture and worldview in him. This character served as the basis for the professional culture and achievements of famous commanders and commanders.

Philosophical knowledge based on modern requirements forms a methodological culture of thinking and practical activities of students, taking into account the scientific landscape of the world, the peculiarities of military-professional activities. Philosophy is closely related to the military sphere, which performs methodological and worldview functions. History shows that many commanders and commanders in their military practical activities both spontaneously and consciously relied on philosophical knowledge, analyzed military processes and events. For example, Sun-ji, Jaloliddin Manguberdi, Amir Temur, Zakhiriddin Mukhammad Bobur, Alexander the Great, Napoleon, A.V. Suvorov, it is enough to recall the Kabardians. Based on the experience of well-known commanders, it can be said that when controlling troops, it is necessary to rely on the foundations of the philosophical methodology and carry out it consciously. One of the great commanders of his time, mentor Alexander the Great, many times emphasized that Aristotle's philosophy had a huge influence on him and said: "I respect my mentor Aristotle as my father, for some reason because he gave his life to my father, I owe all the achievements, victories of my mentor". At the same time, many philosophers, fulfilling their civic duty, were able to show that they are not far from military practice (Confucius, Sokrat, Platon, Abu Nasr Farobi, Yusuf Khos, Alisher Navoi, Ahmad Donish, etc.). In particular, Xenophon of Athens wrote such works as "Otlyk on the site of command and control of troops," N. Makiavelli "On the site of military art," G.V. Plekhanov "On the site of war," Zakhiriddin Muhammad Babur "Harba case" Gradually, such specific areas as "philosophy of war", "philosophy of the army", "philosophy of military activity" appeared in the system of philosophical knowledge.





One of the first sources reflecting the philosophical approach to the event of the war is the Seven Books of ancient China, one of which is the Military Strategy, written by military theorist, commander Sun-ji (er.av.VI-V century). The work explores important foundations for the conduct of armed struggle, the opposite nature of war, describes some general laws. He introduces into the subject and content of letter science the main elements operating in the war: time, place, position of commander, organizational structure of the army, methods and forms of hostilities [2].

The powerful and disciplined army, created by Sahibkiron Amir Temur (1336-1405), is recognized by prominent world military theorists, great commanders, historical scientists and has performed standard functions for several centuries. In Tuzulaki, Amir Temur acts as a defender of justice, with the words of one, apologetic, longtime, outstanding leader. He puts nine shares of public affairs on the council, leaving only one share to the sword. Cheerful hooligans are not allowed to attend the meeting, and remote inspectors, elderly and experienced people enjoy communication [3].

From the above examples, it follows that philosophy has a dialectical connection with the theory and practice of the military sphere, both sides have an influence on each other and the opposite influence. Philosophy with its content helps them find answers to questions of the military sphere, military construction, education and education of military personnel, assessment of today, prediction of the future, theoretical and practical problems of military sciences. It will allow philosophically summarizing and realizing the processes of globalization and prospects for the development of the military sphere that are taking place in the world today, developing and conducting military policy and defense doctrine of the state, optimizing the areas of modernization of the Armed Forces, strengthening the military security of our country and implementing them.

In modern conditions, the influence of philosophy in solving issues of military construction is clearly manifested in two main directions. Firstly, this includes the influence of philosophical content on the analysis of events and processes of military-social reality, as a result of which officers have the ability to scientifically understand the world, to positively solve problems in the field of military construction. Secondly, professional competencies formed in the process of mastering military-scientific knowledge have a worldview nature, provide for a certain philosophical (methodological) training of military personnel. In other words, philosophy is the worldview and methodological basis of the military sphere, military activity.

At the same time, not only philosophy affects the military sphere, but also the military sphere, of course, affects the content and development of philosophical problems. First, the military sphere provides specific material for philosophical generalizations.





For example, large-scale military theorists compared to history and modernity, commanders cannot clearly formulate theoretical and practical recommendations for ensuring the defense capability of the state and the safe existence of man and society. However, clearly formulated conclusions, ideas and theories are attached to the substantive and practical activities of military personnel, demonstrated as real forces and factors of social development, the military sphere, military personnel activities to ensure the national security of the state. Secondly, the military sphere in the life of society creates a number of methodological problems that require the attention of philosophy and, as a result, the expansion of its scope. In particular, we can cite as an example the action of the Republic of Uzbekistan and other states against international terrorism and extremism and on this basis the search for decisive measures in the fight against them, the development of modern Military science and its components, solutions to modern global problems.

The true relationship between philosophy and the military sphere is carried out on general philosophical principles. Philosophy takes an active part in the formation of the worldview of a serviceman, finding ways to solve various issues in the military sphere. The world lists the strategic factor of the activity of each serviceman, social group, military units, a kind of spiritual leadership of all personnel. The worldview in the spiritual world of a military man is a motivating factor in his activities, determining his attitude to himself and his loved ones, to the natural and social environment, and also serves as a solid support in the activities of a military specialist, if it fully regulates reality.

The development of the military sphere and the succession of officers in practical activities depend on how well they know dialectics. Knowledge and skillful use of the requirements arising from the content of the basic laws of dialectics contribute to an effective solution to the issues of increasing the combat effectiveness of the Armed Forces, improving the educational process, educating personnel, and combat command and control of troops. In particular, the law of unity and the struggle of contradictions makes it possible to deeply understand the peculiarities of the manifestation of contradictions in the armed struggle, to reveal the true cause and source of changes in military situations, to anticipate them, to identify ways and ways to resolve the contradictions that have arisen, to promptly eliminate shortcomings in the training of troops.

Military activities, like other activities, are subject to the general laws of the cognitive process and are carried out through methodological management. Currently, it has unique methods and means of achieving the expected results. The problems of the methodology of knowledge of these and other situations include social phenomena





and processes, including the essence, content and features of the methodology of knowledge; the development of the methodological culture of the military leader requires careful response in order to directly evaluate the tribe. The main thing is that the methods control and regulate the process of cognition, the practical activities of a person, increase his effectiveness.

With the growth of the official scale of military activities, the demand for the training and maturity of a military specialist, the ability to see the consequences of his decisions and actions and respond to them increases. This is facilitated by philosophical knowledge focused on virtue as a guarantee of continuity. After all, a necessary condition is deep and wide thinking, analytical abilities with a timely solution and the search for an optimal solution to professional issues. Mastering the basis of philosophical knowledge develops the attractiveness of a person, stimulates him to creativity, expands his worldview. These qualities will help to determine the main link of their activities, forms and methods, directions for solving problems. All this involves the constant work of the serviceman on himself, a critical assessment of what has been achieved, strict observance of life principle and beliefs. Philosophy, ultimately, will help a military person choose a direct path to knowledge and assessment, awareness of the present, practical change in reality, knowledge of the essence of social phenomena and processes in society and the army, vision of various ways of their development, and prediction of prospects.

Military practice shows that a person who is rich in all respects, possessing high military-professional training, is able to selflessly serve the Motherland, qualitatively fulfill his obligations for the security and development of the state. It is philosophy that is an important factor in the spiritual and moral education and development of a military specialist, requires a methodological approach to solving personal, professional, social problems. Philosophy will teach a military person to think, be critical of events and events, evaluate various processes in social realities, identify the relationship between the colorful events that are taking place, and realize their choice. These qualities are important to every person, but especially important for those whose profession is directly related to the defense of the Motherland. So, all philosophical problems are the logic of the real world, the solution of which will help the serviceman to realize the world, to realize his place in this, to fully prove himself at all stages of his life path. Philosophy is aimed at ensuring that a person who faces the difficult life difficulties of the modern world is given a direct assessment of the situation, a direct assessment is obtained, and his behavior and activity are focused on both scientific knowledge and practice.



Based on the above, we can say that philosophy increases the level of knowledge of an officer, humanizes his worldview, provides knowledge about the most general laws of nature and society; contributes to the understanding of the dialectics of human rights and obligations, the boundaries of freedom and the need for society, the essence of the state and civil society; contributes to a philosophical understanding of the role of the army in the modern state system; forms scientific and moral ideas about officer honor, dignity, military duty; and finally, plays an important role in the formation of specific professional qualities.

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