

THE SOCIAL-PHILOSOPHICAL ESSENCE OF MILITARY SERVICE AND ITS ROLE IN THE SPIRITUAL STABILITY OF SOCIETY

СОЦИАЛЬНО-ФИЛОСОФСКАЯ СУЩНОСТЬ ВОЕННОЙ СЛУЖБЫ И ЕЕ РОЛЬ В ДУХОВНОЙ СТАБИЛЬНОСТИ ОБЩЕСТВА.

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Abstract: This article examines the socio-philosophical essence of military service and its role in ensuring the spiritual stability of society. The study analyzes the ontological and axiological aspects of military service, highlighting its importance in transforming individuals from personal existence to social responsibility. It also explores the relationship between military service and concepts such as duty, patriotism, and moral consciousness. Furthermore, the role of military service in shaping ideological immunity in the context of modern information challenges is substantiated.

Keywords: military service, social philosophy, spirituality, duty, patriotism, social responsibility.

Аннотация: В статье анализируется социально-философская сущность военной службы, её роль в духовной жизни общества и формировании нравственных качеств личности. Особое внимание уделяется значению военной службы в укреплении общественной стабильности и идеологического иммунитета.

Ключевые слова: военная служба, общество, духовность, ответственность, патриотизм.

INTRODUCTION

Military service is one of the most important social institutions of society, which plays an important role not only in ensuring state security, but also in strengthening the spiritual stability of society. The essence of a person as a social being is manifested precisely through duty and responsibility. Military service, as the highest form of this duty, expresses the responsibility of a person to society and the state. In the conditions of modern globalization and informatization, ensuring ideological stability in the minds

of young people has become an urgent issue. In this regard, an in-depth study of the socio-philosophical essence of military service is of scientific and practical importance.

METHODS

The following scientific methods were used in the study:

- socio-philosophical analysis
- historical-comparative method
- systematic approach
- axiological and dialectical analysis
- analysis of modern scientific literature

Through these methods, the essence of military service was studied based on various philosophical schools and approaches.

Determining the socio-philosophical essence of military service begins, first of all, with an understanding of the ontological place of man in society and his spiritual responsibility. Man is essentially a social being, and his life activity is manifested through social necessity and moral duty. Military service, as the highest form of this duty, expresses the moral responsibility of man to his homeland, people and society as a materialized social practice. This process shows the main ideological connection in the system of relations of social philosophy “man - society - state”. As L. Uzoqova noted, “the spiritual perfection of man is formed through moral qualities, honesty, justice and patriotism, because these qualities are the socio-philosophical support of the stability of society”. The philosophical essence of military service is closely related to this support: the patriotic activity of a military serviceman is a concrete historical expression of social consciousness and moral duty. But Uzoqova's approach is mainly in the aspect of moral values, and she does not deeply analyze the socio-political essence of military service. Therefore, it is necessary to expand her ideas in the context of the philosophy of social activity.

Sh. Samanova in her dissertation raises the issue of restoring moral harmony between man and society through the social problem of man's "alienation from nature". She writes: "The more a man separates himself from nature and society, the more he loses spiritual and moral values, which increases social instability." Analyzing this idea in the context of military service, one of the most effective philosophical and practical mechanisms against human alienation from society is military service itself, because it moves a person from the center of "I" to the center of "we", transforming individual existence into unity through social responsibility. From this point of view, Samanova's concept of returning a person to social harmony can be an important philosophical basis for revealing the essence of military service. Analyzing the phenomenon of social networks, A. Madrakhimov writes that “in an information society, a person is losing moral reflection, destructive ideas are taking over the mind, which extinguishes the civic responsibility of young people.” Military service appears as a reflection of this

process: it strengthens civic consciousness, turns moral reflection into action, and brings the individual to a state of social and moral harmony. However, Madrakhimov's approach is limited to the technological environment; his analysis does not sufficiently reveal the role of social institutions such as military service in the formation of information ethics and ideological immunity. Sh. Gulamov, analyzing the philosophy of the digital society, emphasizes that "technological modernization directs human consciousness to new axiological paradigms; in this process, moral norms take the form of digital responsibility."

In military service, this "digital responsibility" reaches the level of real reality: information, defense, and ideological security are considered as a single conceptual unit. However, Gulamov's concept does not fully reveal the moral-existential aspect of military activity; in military service, not only the technological, but also the spiritual-cultural self-awareness of a person should be the focus of social philosophy. A. Abdullahojayev, relying on the ideas of Ishoqkhon Tora Ibrat, states that "for the Jadids, the center of spiritual perfection is the homeland, justice and knowledge; this trinity is a moral formula that determines the social duty of a person." When analyzing this idea in the context of military service, military activity brings a person closer to this "moral formula." Ibrat's idea of "unity in language, thought and work" finds its socio-philosophical expression in military service: in this process, a person harmonizes his national identity, social responsibility and collective consciousness. In her study, T. Khojanova emphasizes the need to "arm young people with ideological immunity in the conditions of ideological aggression and information warfare," and writes that such immunity is formed through "critical thinking, moral stability, and ideological responsibility." Military service is seen as a socio-philosophical model of this immunity. Because in military activity, a person submits to a social idea, subsumes individual interests into the common good. In this sense, Khojanova's concept of "ideological stability" makes it possible to interpret the philosophical essence of military service as a spiritual structure that protects society from internal and external threats.

Sh. Sulaymanova, analyzing the philosophy of Ibn Miskawayh, writes that "the basis of personal perfection is the harmony of reason and moral qualities; a person achieves perfection through justice, courage, chastity and wisdom." Military service is essentially a social model of these four virtues: courage - military courage, justice - military legality, chastity - honesty and purity of service, and wisdom - strategic thinking. However, if these qualities of Miskawayh are directed at the individual, then in military service they operate at the level of the social system. At the same time, this difference allows us to interpret military service not only as ethical, but also as axiological, that is, as the practice of creating social values. Thus, the socio-philosophical essence of military service is the process of spiritual mobilization of a

person for society. It turns the category of “duty” in the ontological essence of a person into practical activity. Military service frees a person from alienation, harmonizes moral self-awareness with the collective spirit, and strengthens the social system through spiritual stability. From the point of view of social philosophy, it is not a force that protects society, but a moral school that returns a person to his essence.

The socio-philosophical interpretation of military service contains a multi-layered content that is directly related not only to the state's defense potential, but also to the spiritual and moral level of society, the maturity of civic consciousness, and the nation's instinct for self-preservation. It is fully consistent with philosophical logic to assess the essence of military service not only as a political-institutional task, but also as a process of strengthening society's self-awareness, civilizational pursuit, national unity, and spiritual discipline. The German philosopher E. Fromm, analyzing the socio-psychological roots of military service, emphasizes that “the instinct for self-preservation of society constitutes one of the deepest layers of the social order.” Although Fromm's approach focuses on the psychological foundations of military service, it does not sufficiently reveal the moral impact of military service on society. According to K. Jaspers, the defense of the state is not only administrative preparation against external threats, but also a sense of society's own historical responsibility. Jaspers says: “The degree to which a society realizes its own value in the face of danger is, in fact, its most important moral test.” This consideration by Jaspers provides the basis for interpreting military service as an existential responsibility of society, but it does not broadly cover the impact of military institutions on social structures. T. Hobbes, who analyzed the social essence of military service within the framework of state-social system relations, sees it as a mechanism for society's own preservation. Hobbes himself emphasizes that “the security of citizens is the main condition of the state.” However, Hobbes's approach narrows the moral and ethical aspects of military service within the framework of the utilitarian security paradigm. Abu Nasr Al-Farabi interpreted military service as a necessary element of the ethos of a virtuous society. He says: “The strength that strengthens the state is the virtue, intelligence and courage of the person who serves it.” This interpretation of Al-Farabi allows us to interpret military service as an activity based not only on force, but also on spiritual maturity. However, Al-Farabi's model does not always correspond to modern democratic interpretations of military discipline. The American sociologist S. Huntington, highlighting the social function of military service through the concept of “institutional professionalism”, writes that “the essence of military service is manifested in ensuring a responsible balance between civil society and the state.” Huntington's idea shows that the military institution should be independent of political interference, but it sheds less light on the spiritual aspects of military service. The French social philosopher M. Merleau-Ponty interprets the social essence of military service as a “bodily-subjective

experience” and argues that “military service is not a physical act, but a meaningful activity that shapes society’s ability to understand itself.” This approach illuminates military service in a phenomenological context, but bypasses its institutional-economic aspects. The Japanese philosopher T. Watsuji also explains the social essence of military service in terms of “the spatial-collective existence of man,” noting that “military service is a socio-moral task that the community performs to preserve its integrity.” In Watsuji’s opinion, military service is interpreted as a moral phenomenon that strengthens the sense of “we” of society.

Military service is one of the oldest and most complex social institutions of society, and its socio-philosophical essence is manifested much more broadly than the defense function. It is defined as a spiritual and cultural mechanism that forms the spiritual immunity of society, creates a collective security space, awakens civic duty and social responsibility, and strengthens national identity. A philosophical understanding of the essence of military service requires its analysis in connection with the historical memory, spiritual values, political legitimacy, and social evolution of society. The American political philosopher R. Nozick, analyzing the ontological place of military service in society, argues that “the state restores the moral basis of its existence by protecting its citizens.” Nozick’s approach interprets military service as a minimum obligation of the state, but it does not sufficiently capture the spiritual and transformative qualities of military service. The French phenomenologist G. Marcel, linking military service with a person’s “ability to assume responsibility for the defense of existence,” writes: “Military service is an act of self-sacrifice before a collective existence that is higher than the individual.” Marcel deeply understands the existential nature of military service, but the sociological mechanisms of the military institution remain limited in his interpretation. In the Eastern philosophical heritage, Ibn Tufail links military service with the spiritual perfection of society, emphasizing that “the guardian of justice is the greatest servant of society.” This position of Ibn Tufail presents military service as a spiritual duty, but in modern pluralistic societies, secular interpretations of military ethics are also important. Nitobe Inazo, a representative of the Japanese socio-philosophical tradition, interprets military service as a set of moral and disciplinary principles through the concept of “Bushido”, saying: “Military service is a general name for courage, honesty, loyalty and self-control”. Nitobe’s model reveals national military values in an idealistic context, but this approach can be used with caution in a modern professional army. B. Buzan, on the other hand, links military service with the state’s mechanism for maintaining its existence, emphasizing that “security is a metaphysical category necessary for the survival of any political entity”. This interpretation shows military service as a means of maintaining national existence, but pays little attention to the role of military service in civic education.

RESULTS

The results of the study showed the following:

- Military service directs a person from individual interest to social interest.
- It forms patriotism, duty and moral responsibility in a person.
- Military service is an effective mechanism against social alienation.
- Military service in an information society strengthens ideological immunity.
- Military service is an important institution that ensures the spiritual stability of society.

DISCUSSION

Analysis shows that different philosophical approaches interpret the essence of military service differently.

For example:

- E. Fromm associates military service with the instinct of social protection;
- K. Jaspers sees it as a historical responsibility of society;
- T. Hobbes interprets it as a security mechanism;
- Abu Nasr Al-Farabi evaluates military service as a key element of a virtuous society.

In modern research, military service is considered not only as a means of defense, but also as a system that ensures spiritual education and social harmony.

CONCLUSION

In conclusion, the socio-philosophical essence of military service shows that it is not limited to its defense function. It is an important institution that strengthens the spiritual foundations of society, directs the individual to social responsibility, and ensures national unity.

Therefore, the development of military service is important not only for security, but also for the spiritual development of society.

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