

## THE EXPRESSION OF GEOPOLITICAL KNOWLEDGE IN THE WORKS "THE CITY OF VIRTUOUS PEOPLE" AND "INDIA"

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### Abstract

The article examines the geopolitical knowledge in the work of Abu Nasir Farabi "The City of Virtuous people" and in the treatise of Abu Rayhan Beruni "India". There was also a scientific analysis of geographical and geostrategic views expressed in the works, geopolitical knowledge on the development of the state, entry into international relations, reflections on the organization of a powerful state.

**Keywords:** mature personality, mature feelings, community of wise men, geopolitical thinking, geographical data, geopolitical actions, geostrategic doctrines, geopolitical theories, political map.

В статье рассматриваются геополитические знания в произведение Абу Насира Фараби "Город добродетельных людей" и в трактате Абу Райхана Беруни "Индия". Также был проведен научный анализ выраженных в работах географических и геостратегических взглядов, геополитических знаний на развитие государства, вступление в международные отношения, размышления об организации могущественного государства.

**Ключевые слова:** зрелая личность, зрелые чувства, сообщество мудрецов, геополитическое мышление, географические данные, геополитические действия, геостратегические доктрины, геополитические теории, политическая карта.

### INTRODUCTION

After the independence of Uzbekistan, a system of introduction of sciences of international standards was formed in order to properly organize the study of political knowledge, to make the population enjoy the historical-theoretical foundations of geopolitical knowledge and views. In the period of the former union, the residents of the colonial republics were not allowed to study geopolitical knowledge. The people of Uzbekistan were also deprived of studying geopolitical knowledge. As a result, the transmission of historical sources that reflect geopolitical knowledge to our people has been artificially hindered. With the honor of independence, it has become an urgent task to study geopolitical knowledge from our historical sources and convey them to our people. Therefore, the scientific analysis of geopolitical knowledge in Abu Nasir Farabi's "The City of Virtuous People" and Abu Rayhan Beruni's "India" determines the relevance of the topic of the article.

Analysis of literature on the topic. The works "The City of Virtuous People" and "India" have been studied by the scientists of our country. For example, from a socio-philosophical point of view, J. Tolenov, Q. Nazarov, A. Choriyev, M. Nurmatova, N. Shermukhammedova, H. Alikulov, political and legal aspects, H. Odilqariyev, F. Musayev, A. Mo' Minov, H. Boboyev and other scientists studied it in detail. Social, philosophical, political, legal, spiritual and cultural scientific analysis.

Research methodology. Logical methods such as historical analysis, synthesis, generalization, comparison are used to clarify the essence of the topic. The ideas, views, doctrines reflected in both works were compared and analyzed, political opinions were summarized and geopolitical conclusions were given.

Analysis and results. The famous encyclopedist, political thinker Abu Nasir ibn Muhammad Farabi (870-950) was one of the brightest stars of his time, one of the organizers of the ancient University of Baghdad, studied natural, social, and political sciences in depth and gained fame as a wise philosopher. . Socio-political issues, in particular, the structure of the state and its management, and the issues of achieving a mature and perfect community occupy a special place in Farabi's scientific heritage. Farabi thought about a powerful and just state in his work "The City of Virtuous People". He emphasized that the path leading people to goodness can be realized only through a powerful state. He emphasized that the establishment of a powerful state can be achieved through a just and wise ruler and ministers with high thinking. In the work, if the state does not find a person who has the necessary qualities, then if two people get together and have these qualities (one is a sage, the other has the other qualities), they should be placed in the city of virtues, so that a group of people can have all the qualities. (the twelve necessary qualities in the ruler)" [5;43] mentioned the need to hand over the management to them. It can be seen that in order to be a powerful state, a mature (enlightened) person, a few persons with mature feelings (aristocracy) and elected persons (democracy) are supposed to manage the power. In his opinion, the task of the state is to ensure and protect the happy life of city residents. It is reflected in the work that only a country that can firmly protect its population and territory will be stable in the international arena.

It is noted that the increase in state power does not depend only on the ruler and the group of wise (leaders), but also on the intelligence and craftsmanship (entrepreneurship) of the city residents. Because the organization of city dwellers is important in the development of the state, "in achieving the level of happiness, similar to the above (skills) are preferable to each other" [5;48]. Therefore, if the inhabitants of the city are consistent in doing bad things and show effort and energy [5:48], the state will become crippled and turn to ignorance. According to the article: people who pursue the goals of (residents of) cities in ignorance (seek prestige, wealth, enjoyment of wealth) are a special category. Seeing that such people are forbidden to live in the city of virtues with the above goals, they try to violate the (just) laws there, to move away from things related to the truth, and to distort the essence of the rules. They achieve this in two ways. They assume the above-mentioned fortunes in their own way, and secondly, they follow the path of false wisdom and deception. They follow this path so that no one can prevent them from achieving their ignorant and base goals. It is noted that such people should not be accepted into the community of virtuous cities [5;51]. How profound, intelligent, enlightened the population is, how it serves to increase the internal power and external geopolitical power of the state does not escape Farabi's attention.

Due to his profoundly wise works, Farabi was awarded the title of "Second Teacher" (i.e. the second Aristotle) in the Islamic world. His political ideas were openly geopolitical in nature. Farabi, like Aristotle, explained events and processes in political and social life in terms of nature and natural causes, and considered politics and geography to be closely related. For example, according to his imagination, the formation of human norms is a process of joint influence of geographical and social factors. At the same time, Farabi divided people into different nations according to the language,

religion and behavioral norms of the society. He evaluated these differences on the basis of three natural factors: spirituality, natural character and the human factor manifested by individual character. In addition, he showed the language and way of thinking in the form of different qualitative indicators of peoples. Thus, Farobi explained the differences in the formation of consciousness, spirituality, character and religion of people with the differences in the geographical environment and the processes of ethnogenesis. According to the work "The City of Virtuous People", "there is kindness and agreement between people in a certain connection, but they understand differently what lies at the root of this connection and agreement. Some believe that the reason for the commonality of people (living in a community) is that they are descended from a common ancestor. That is, the purpose of (many) people belonging to the same ancestor coming together, agreeing and helping each other is to overcome and not be defeated by representatives of other generations. People quarrel and quarrel because of their origin" [5;55]. From ancient times to the present day, Farobi described the geopolitical contradictions of belonging to the same nation (Islamism, or Christianity, Pan-Turkism, Slavism, etc.). The brotherly virtuous cities consider it natural that "when there is an external necessity, for example, when a random disaster occurs, when the enemy attacks, they unite in large groups to fight against the enemy and defend themselves" [5; 55]. He described that it has always been important for countries to unite in the union in order to maintain their power in the geopolitical arena.

In his works, Farobi revealed the political and geopolitical aspects of the emergence of states. He divided the states into three: large, medium and small states. He included the states that united many peoples and directed them to higher goals, lived in peace and prosperity among the "Great States". He considered the countries that united one people to be medium-sized, and those that ruled only one city to be small. We see that his concept of a geopolitical state is fully compatible with the system of empires, simple states and city-states called polis that arose in Europe a hundred years later. Farobi distinguished three types of state administration in the form of dominance, autonomy, and dependence, and accordingly, three qualities of state administration. According to Farobi's teaching, "collective city management" is the most perfect form in the state administration system [6; 23].

Farobi's work "The City of Virtuous People" is a set of ideas typical of geopolitical teachings. In it, attention is more focused on the issues of creating a powerful city and forming a population with strong intellectual potential in this city. The virtues of the city and people are recognized as important in the work. It points to the fact that the city is virtuous but not in the people, or in the people and not in the city, such a state cannot maintain its power permanently.

Abu Rayhan Beruni was born on September 4, 973 in Khorezm, on the outskirts of the city of Kot on the right bank of the Amudarya. At the end of the 10th century, the city of Kot, which was considered the capital of the South Khorezm region, was in the place of the current Beruni district of the Republic of Karakalpakstan. It is known by several names: Khorezm, Fir Castle, Kos, Shabbaz. The territory of the city is 4 km<sup>2</sup>. Later, the river washed away most of this city [7; 47]. Beruni mastered all the sciences of his time, primarily astronomy, physics, mathematics, theology, cultural studies, and geography. With his contribution to the development of these sciences, his name was included among the great figures of world science. The word "Berun" means "foreign city", and "Beruni" means "a person living in a foreign city" [8;719]. Beruniy made a great contribution to the activity of "Ma'mun Academy" (1009-1017). When Khorezm was conquered by Mahmud of Ghaznavi in 1017, Beruni was taken to Ghazna along with other scholars. His life in the treasury will be very productive for his scientific work.

Accompanied Sultan Mahmud to India and later visited frequently. He studied the history, science, language and culture of Indians and wrote the work "India". Beruni died on December 11, 1048 in Ghazna [9;128].

Beruni wrote "Hindistan" ("Kitobi fi tahqiqi molil hind min article Maqbula fil aql au marzula" - "The Book of Explaining Special Things to Indians") from 1020 to 1030 [7;64]. Some sources say that he wrote between April 30, 1030 and December 19, 1031 [10]. This book is popularly known as History of India. Beruni wrote the work "India" (consisting of 80 chapters) in a very difficult period. At this time, the relationship between the Ghaznavids and the Seljuks was complicated, and the Ghaznavid empire, which united the west of Central Asia, Afghanistan and part of India, was in danger of falling. In such conditions, the scientist immersed himself in scientific observation, but he tried to finish it at the height of the riots. "It can be understood that this situation depends on the political events of that time. The fact that Beruni accompanied Mahmud Ghaznavi on his march to India at that time indicates the possibility that he was assigned the task of exploring the territories by the sultan. Because it is known in history that Mahmud Ghaznavi marched to India 17 times. According to some reports, Beruni could not withstand the oppression of Sultan Mahmud and left Ghazna for Khorezm. It is said that after the death of Mahmud, when the new sultan Mas'ud sat on the throne, he returned to Ghazna[7;53]. Beruni's study of the ethnography of India's geography, culture, and customs is not just an experiment, it is not out of the question that the Ghaznavids had a special mission to gain permanent control over India. The creation of the scientist's work "India" was able to make a great contribution not only to the teachings of the Torah and India, but also to the development of the world science.

Beruni's work "India" consists of eighty chapters, and from the issues raised in them, one can imagine how excellent the scientist's thinking is, and his range of ideas is wide. In the work, the concepts of Hindus about God, their mental and emotional existence, their thoughts about the relationship of the soul to matter, their views about the transition of souls from one body to another (tanosukh), the gender and names of beings, holidays, claims, the issue of inheritance, laws and regulations, punishments, religious judgments, the beginning of worshipping idols and their origins, books on Indian grammar, poetry and other fields, Indian measurements, letters, and accounts [10].

The work "India" is also important for the science of geography. It contains general geographical information (concepts of the Earth, boundaries of land, sea and land, rise and return of water, history of the prime meridian), along with a detailed description of the nature of India (mountains, rivers, cities, tribes, animals and so on), literally the natural and political geography of India. Ethnographic information, religion, philosophy, politics, customs description in it are detailed and authentic. According to Beruni, the earth was in the form of a sphere, half of which was known (western hemisphere) and half unknown (western hemisphere). Since one of the northern (two) quarters of the earth was land, he assumed that its quarter would also be land. Beruni knew that there was a new continent (America) at the beginning of the 12th century. In his work, he spoke about the structure of the earth's surface, the sea and the land: "A quarter of the earth is the administration. The administration is surrounded by the Mediterranean Ocean (Atlantic and Pacific) from the west and east. It says that the Mediterranean consists of land that may be on the other side of the seas, or inhabited islands. In this book, Beruni mainly told about what he saw and discovered. He accurately measured the locations of cities and their diameters. For example, it is mentioned that the width of Lahore fort is 340 10/, from it to Kashmir fort is 56 miles (one mile is 1973.2 meters), half of it consists of hills and half of

flat fields. He also wrote accurate information about the location, width, and distance of cities and forts such as Ghazna, Kabul, Gandiamir, Dunpur, Lamgon, Pirshavur, Vaihand, Jailam, Nandna, Molton, Sialqut, Mandakkapur. In addition, this book serves as a valuable source of information about Indian cities, country boundaries and their distances between other countries, earth and sky, and concepts in their religious books. The work covers opinions on each issue as much as the science and enlightenment of that time allowed. In it, the Indian rivers, their sources and confluences, various roads, parts of the world inhabited by people according to Indian scientists, concepts of duration, time, night and day, small parts of the day, eras, months and years. He touched upon such matters as the divisions, the positions of the moon, his views on the seven rogue stars, the luminaries, their distance and magnitude, the rise and fall of the waters of the sea, and eclipses of the sun and moon. Beruni studied each of these issues and thought about them objectively.

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