

The Issue of Civil Society in Political and Legal Education

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ABSTRACT.

In this article, public and public administration is a complex process, and various models, forms and ways of governing its organization and management have been developed. For thousands of years, humanity has been promoting the idea of building a "progressive state" and a "perfect society." Today, for many countries with their own sovereignty, such a path has become the most desirable goal. As a result, many countries are moving towards higher development based on the formation of a democratic state and civil society based on the rule of law.

It should be noted that civil society is a phenomenon that arises from the need for people to interact with each other about common goals and objectives, as well as the need to regulate these relations. Its formation and development is directly related to the activities of self-governing bodies, political parties, movements, trade unions, public associations and foundations, non-governmental non-profit organizations, independent media. Therefore, any state that has set itself the goal of forming and developing civil society will focus on strengthening the foundations of civil society and further improving the functioning of its institutions.

Currently, significant work is being done in Uzbekistan to develop civil society. It should be noted that the activity of civil society institutions in all spheres of public life is growing.

KEYWORDS: idea, theory, concept, civil society, democratic state, just society, ancient, religious and classical paradigms of civil society.

INTRODUCTION. Civil society is an important social space that ensures the well-being of people, glorifies their dignity, raises the person in all respects. Scientific, theoretical and methodological analysis of this social space remains an important task of the social sciences and humanities today. Because according to the doctrines of society, scientific views on the concepts, trends and principles of civil society, which is the product of human history and civilization, which is the highest stage of human life practice, must always have a perfect appearance.

Indeed, the principles of the study of civil society, the features of the approach to socio-economic reality are constantly changing and improving. According to U. Fozilov, "Political and legal doctrines about civil society are conditionally divided into two directions. The first

is the teachings of Western thinkers on civil society and related issues, and the second is the teachings of Eastern thinkers on "just society" and related issues. "¹

Some elements of civil society, the idea of building a just society, were originally reflected in the studies of the Greek philosophers Socrates, Plato, Aristotle, and the ancient Roman thinker Cicero. Socrates believes that a prosperous world is achieved, first of all, by wise and prudent people, because it is they who are just and obedient to the law, and whose life is full of goodness.

Socrates puts the problem of "self-awareness" on the agenda to change society and interprets it in three ways:

- a) to be wise;
- b) the attainment of justice;
- c) follow the general rules.

According to Socrates, the existence of man in a just society is related to self-knowledge. Self-knowledge is accompanied by a change in one's spiritual world, and only then can one change one's life, the world in which one lives. According to Socrates, the transformation of the spiritual world depends on knowledge, knowledge makes a person well-intentioned and leads him to good deeds. A knowledgeable person does not sin consciously, guilt, sinful deeds stem from evil, ignorance. Knowledge is infinite, so one can be satisfied with one's knowledge and be in constant search, that is, one can attain maturity by "knowing what one does not know." The nature of human cognition is not only the result of subjective activity, but also the objective state of the mind, the result of its power, that is, knowledge is an objective necessity, an objective need.

Plato's views can be said to be a logical continuation of Socrates' ideas. "How many types of life are there that are pleasing to us and can be voluntarily accepted as a law for everyone, as well as pleasant, pleasurable, the best and most beautiful, accessible to people, living happily? These types of lives are thoughtful (conscious), intelligent, courageous, healthy living. Four of these four types are opposite: unconscious, unconscious, cowardly, unhealthy. He who is acquainted with a meditative life is at peace in all respects: his pains are at peace; their presence is also peaceful; it has neither relaxing passions nor desires that come to mind. On the contrary, a carefree life is full of rudeness ..."²

Aristotle's Politics emphasizes that the right to free life is ensured through the organization of human society on the basis of justice and the rule of law. In the management of society, special attention is paid to the correctness and fairness of laws. The play focuses on civic culture and emphasizes that the combination of three factors, namely, nature, habit and intellect, makes people good and virtuous. Man, as a living being, cannot live outside of nature and must therefore have a conscious attitude towards nature. A person cannot be a member of society without mastering the customs of the people to whom he belongs. According to Aristotle's interpretation, the mind is not determined by man, but the intellect defines man, only the intellect separates pleasure and suffering, restrains passions, and

¹Fozilov U. E. Theoretical and legal bases of development of civil society in Uzbekistan. T.: Academy of the Ministry of Internal Affairs of the Republic of Uzbekistan, 2016.- P.16.

² Plato. Laws. T.: A new generation. 2008.-P.B.143.

prevents the development of bad habits. The great philosopher first explains the concept of "citizen." In his view, the state is a complex of citizens, their community.³

Aristotle in his works "Ethics of Nikomakhova", "State", "Politics of Athens" indicated the criteria of civil society. In particular, a perfect man must be a perfect citizen, and in order to be a perfect citizen, the state must also be perfect. laws are necessary for social upbringing, the highest happiness of the state is the possession of property among its citizens. It is extremely important for people who own property to think rationally that the way to the best state is through knowing the reality that exists.

The ideas and views of civil society in the East, especially in the Turanian land, have a centuries-old evolution. Many elements specific to this method of administration have already been tested in the experience of our national statehood. There is ample historical evidence to support this.

In the East, the specific interpretation of civil society is directly related to the harmonious form of morality, culture, and spirituality in harmony with law, and to the harmonious form of behavior, actions, and norms. In particular, the ancient Chinese philosopher Confucius (Kun-fu-tszy, 551 - 479 BC) promoted the idea of a just society and educated people and defined the basic principles of its implementation as follows:

- living in and for society;
- give side to each other;
- was in office
- listening to people;
- obedience to the emperor;
- self-esteem, self-esteem;
- to be humane;
- public service, patriotism;
- setting high goals;
- to be noble;
- to do good only to the state and the environment;
- development of personal skills and responsibilities;
- Concern for the welfare of the state and the people.

According to the teachings of Moism, one of the Chinese sages, the state should not attack a small state, a strong family should not oppress a small family, a strong family should not rob a weak person, a famous person should not laugh at a stranger, a person should love not only his relatives but also strangers. The idea that the solution should be justice in society, that people should be friendly to each other, embodies the principles of civil society.

The oldest cultural historical and legal monument, the Avesta, promotes ideas such as the coexistence of people, the reliance of relationships and relationships on morals and norms. This was the first sign of civil society, such as the rule of law in society, the rule of law, not the individual.

"I glorify a good thought, a good word, a good deed," says the Avesta in Yasna (14). "O Spitama, the one who violates the contract will destroy the whole country, while at the same

³Aristotle.Politics. Ch. Sh. - M., 1965. - P.5

time destroying all the property belonging to Arta. O Spitama, do not break your covenant ...”(Yasht, Chapter X) Putting ideas in this way encourages the world to understand the wisdom of the coexistence of these forces, the renunciation of a vow or oath made in the family and community, the breaking of a covenant between people, and the injustice of being a great sin. One of the most important issues in Avesto is the theoretical formation of legal relations. It contains information that human life and socio-economic relations between people are based on law. Truth, good words and purpose, the pursuit of purity and goodness, and the protection of water, land, fire, homes, and livestock were considered moral duties. Man, with his deeds and thoughts, serves as a helper to the supreme deity Ahuramazda, who brings goodness, light and happiness, life and truth.

Lawyer N. Safo-Isfihani notes that “the concept of law has been an important part of Zoroastrianism since its earliest stages. One-third of the Zoroastrian scriptures concerned law at various stages and in all fields, and the Zoroastrian holy book, the Avesto, which embodied "practical laws," aimed to "build a cohesive, prosperous society in all respects and in all relations."⁴

Despite the religious nature of Zoroastrian law, the rights of the individual, regardless of ethnicity, religion, age, sex, and class, were formed and established in it to a degree no less than Roman law. It is no coincidence, therefore, that researchers claim that Zoroastrian laws "pay attention to the freedom of the will of the people."⁵

Thoughts on social relations, social justice, human well-being in society and a just king were reflected in the views of medieval Central Asian thinkers and politicians. The great encyclopedic scholar, great theorist Abu RayhanBeruni also had some elements and features of civil society. The thinker had said in his time that the members of society should unite around a single profession, and that they should work together in the general work of social life and in the implementation of appropriate measures.

Beruni writes that because of the needs of people in society, they should live as a community and on the basis of mutual assistance: "Because of his many needs, his lack of self-defense, and his large number of enemies, he is forced to unite in society to help others like himself and to do things that are capable of providing for others."⁶

“A Book on the Study of Society,” “A Booklet on the Ways to Happiness,” “A Book on the Advice of the People of Fazil,” “Policy on Cities,” “A Book on War and Peace,” “Fazil, the Ignorant, the Wicked, the Modified Abu Nasr al-Farabi, famous for his books *Ixsa-ul-Ulum*, shows the foundations of the city, develops the classification of types of society, develops the principles of governing society (state), develops the concept of spiritual life of society. his views on the principles, criteria and foundations of citizenship in these works, his observations, the tendency of Eastern democracy, collectivism are evident in his views. "Every human being," Farobi writes, "is structured by nature in such a way that he needs many things to live and attain a high level of maturity. He cannot achieve such things on his own. He needs a community of people to have them."⁷

⁴ See Safa-Isfehiani N. *Rivayat-iHemat-iAsawahistan: A Study in Zoroastrian Law* (Harvard Iranian Ser). Cambridge, 1980. Vol. 2.P.I

⁵Look Idid. P.X.

⁶Beruniy. *Selected works*. T.3. –T: Fan, 1996. –P. 83.

⁷ Abu Nasr Faroobi. *A city of noble people*. T. Uzbekistan Publishing House, 1983, p. 186

Abu Nasr al-Farabi (873-950) in his book *The City of Noble People* said that the ruler of a noble city “knew, remembered and followed the laws, rules and customs introduced by the first imams for the city and followed them in his actions.”⁸ In other words, the rule of law, which is the most important factor in the implementation of human rights in a good city, must be upheld. This is one of the conditions for achieving happiness on earth.

Farabi emphasizes that people can achieve their goals only if they unite as a team and live on the basis of a single profession: “Every human being is structured in such a way that he needs a lot of things to live and achieve a high level of maturity, he can’t achieve such things alone, he needs a community of people to achieve them ... That’s why people need to live. it is only through the union of many people who supply and help each other that one can attain the maturity that one seeks by nature. The activities of the members of such a community as a whole provide each of them with the things they need to live and mature.”⁹

The scholar divides the state into virtuous and ignorant states. He believes that science, philosophy, morality and enlightenment should come first in virtuous cities. Then society will mature, he says. Fazil says the mayor should be a lover of knowledge, truth, hatred of lies and liars, a lover of justice and a fighter for justice. Pharaoh considers good deeds, good deeds, which serve man for perfection, as goodness. It warns people against bad habits such as laziness, idleness, ignorance, ignorance, lack of profession, which hinder human perfection, as evil. Farabi believes that the highest goal of life is to achieve happiness, which people achieve through the study of the world, the acquisition of professions and sciences - enlightenment.

Ibn Sina is a great representative of the natural-scientific and socio-philosophical thought of Central Asia, a thinker who made a great contribution to the history of medicine, philosophy, socio-political, moral teachings. His works, such as "Signs", "Mission and Address", "Bird's Tongue" are directly devoted to the just and moral foundations of public administration. The scientist argued that man is a social being, analyzed the foundations and factors of the stability of society, and developed the principles of moral superiority and human perfection.

Yusuf KhosKhojib, the author of *Qutadg'uBilig* (Knowledge That Leads to Happiness), a unique written monument of the 11th century Turkic peoples, describes the concept of Eastern statehood based on democracy. The doctrine of justice and humanity is central to *Qutadg'uBilig*. Although the protagonists of the work appear as Quntugdi, Aitugdi, Ogdulmish, ezgurmushlarelig (head of state) minister, son of the minister and his relative, in fact their main duties are subordinated to the symbolic representation of Justice, State, Mind and Rehabilitation (health), contentment.¹⁰

Although *Nizam-ul-Mulk's Siyasatnoma*, which served the Seljuk kings for 30 years and glorified them indefinitely, also deals with the issues of governing the state on the basis of Eastern democratic principles, political, spiritual and enlightenment processes in the spirit of that time. the ideas in it have not lost their relevance to this day. In particular, his teachings of the king and / or rulers about the just rule of the country are proof of our opinion.

⁸Karang: Farabi. *Treatise on the views of the inhabitants of a virtuous city* / Per. A. V. Sagadeeva // Grigoryan S. N. *From the history of philosophy of Central Asia and Iran VII-XII centuries*. M., 1960.P. 165.

⁹ Abu Nasr Farabi. *A city of noble people*. -Tashkent: A.Qodiriy, 1993. -P. 183.

¹⁰To'xliiev B. *Yusuf QosKhojib's work "Kutadg'ubilig"*. T. Uzbekistan, 1991, p 5

"Allah," he writes, "shows a man his power and gives him state and iqbal." He acquires knowledge and wisdom from the Almighty, and with this knowledge he considers each of his subordinates to be equal to him, honors and ranks each of them according to his rank, distinguishes servants from the people, gives each one a place and a place, provides them, protects the raiyat, so that the people may live happily at the level of his mind. If a servant or a mahram realizes that he has done something wrong and he has done something wrong, he should be reinstated, and if he is not vigilant, he should be replaced."¹¹ However, it does not follow from his views that good qualities should be peculiar only to the king and his officials. For, like all Eastern thinkers, Nizamulmuluk believes that the noble qualities of a king should be reflected in his citizens as well. While our scholars set high standards for the ruler, his spiritual and moral level, he intended to spread goodness and spiritual perfection in the society through the king. Therefore, they raised the idea that justice, good deeds and spiritual and moral qualities should be formed in all kings and citizens, and that they should strive and live by them, to the level of socio-moral criteria. This criterion has become a historical and cultural paradigm, mentality, way of life and belief of the peoples of the East, without which it is difficult to imagine today's democratic development.¹²

The role of our past ancestors in the development of our democratic values is again that they are tolerant; they tried to justify treating people fairly so that science and enlightenment were related to the morality of the people. In particular, Mahmud Kashgari's "Devonulug'atitürk" teaches that knowledge is the most invaluable wealth, on the basis of which a person's spiritual and enlightened worldview, morality, beautiful human qualities are formed, knowledge determines all human behavior. The humane principles of democracy are reflected in the instructions of the book "Do good to the people, when you throw them under water, you will see them on the water", "A human child dies, if he does good, he will have a good name".¹³

Another such thinker, Ahmad Yugnaki, in his book *Hizbat al-Haqqiq* (The Gift of Wisdom) mentions honesty, truthfulness, purity, generosity, mercy, piety and other qualities and attributes as signs of human spiritual and moral maturity. tries to justify that freedom, prosperity, can be ensured in the existing society. While interpreting the harmony of democracy and spirituality on the basis of the views of Eastern thinkers, another important issue should not be overlooked.¹⁴ In the socio-political and philosophical-legal heritage of Eastern thinkers, the state and society, the individual and society, and the king were not seen as opposing forces with citizens. In this system, although the main subject of harmony is the king (state), it is not necessary to decide the principle of justice in hierarchical relations according to its functional characteristics. Violation of justice destroys governance. It provokes protests from citizens. The administration of justice ensures the supremacy of public opinion and interests inherent in Eastern democracy. These qualities in the mentality of our people, our great ancestors, are reflected in the state policy of the rulers.

¹¹Nizamulmuluk Politics or Siyarul-mulk. T "Justice" 1997, p.17.

¹²Musaev.F. Eastern democracy is the embodiment of experience and traditions. *Tafakkur.*№4 / 2006, pages 14-15.

¹³ See Anthology of Uzbek Pedagogy. T, "Teacher", 1995, 190 p

¹⁴Ibid. 190

In this regard, we can take the example of Amir Temur's humanitarian activities. Sahibkiran is a great statesman who established the vast country he founded to be governed on the basis of social justice and the rule of law. Adhering to the motto "Power is in justice", the owner of the great kingdom established the rare position in history - the post of "Emir of Justice". Amir Temur states that he followed four principles in state affairs. These are:

1. Compliance with secular and religious rules.
2. Murosa-yumadora (compromise).
3. Not seeking revenge.
4. Justice.¹⁵

These rules were commented on by Temurbek. Concerning the first principle, he states: "I have preserved the rank of my kingdom in such a way that no one could interfere in its affairs." Concerning the second principle, he says: "Whoever appeals to me from a friend or an enemy, I treated my friends in such a way that their friendship increased, and I treated my enemies in such a way that their hostility turned into friendship." Regarding the third principle, he says, "I tasted my system and handed over to the Lord those who did evil to me." Concerning the fourth principle, he says: "I have subdued the people with openness and compassion, and I have sought to stay away from oppression."

Sahibkiran Temur did not imagine the establishment of order in the country, the elimination of all kinds of vices, arbitrariness, violence, oppression, injustice in society without Sharia judges, during his reign, judges were appointed in every city, region and district. According to historical sources of that time, during the conquest of Muslim lands, Amir Temur often met with judges, talked to them, discussed religious knowledge and Sharia law.

In particular, Ibn Arabshah reported that after the conquest of Aleppo, Timur summoned the scholars, jurists and judges of the city and addressed them with various questions. Among the judges and scholars were Mawlana Abduljabbor, Sharafiddin Musa al-Ansari al-Shafi'i, Judge Alamuddin al-Qafasi al-Maliki and others. Timur was very pleased with the answers of Mawlana Abdul Jabbar and al-Shafi'i and praised the first as "this is a great scholar" and the second as "this is a eloquent man" and called the emirs: "These two men are your guests in Aleppo. Treat them well, their servants, friends, and those who join them. Do not allow anyone to harm them, provide them with food and do not try to leave them in the castle, but mark the madrasa, that is, the Sultanate (madrasa) in front of the castle, as their place of residence."¹⁶

Timur would not say anything if any judge was angry and could not answer the question satisfactorily. If the judge was more knowledgeable than expected and gave a good answer, he would not hide his admiration. For example, Sahibkiran, impressed by Judge Shamsuddin's answers, exclaimed, "Wow, how eloquent he is, how brave and courageous he is in words."

The "Timur's Rules" also pay special attention to such important issues as the structure of the state and the functions of various positions in it, the attitude to them, the relationship between statesmen and citizens, the structure of the army and logistics. "I have adorned the affairs of my kingdom with rules and discipline, and I have adorned the ranks of my

¹⁵ Amir Temur. Temur's rules. - T.: G'afurG'ulom, 1996. - P.80-81

¹⁶ Ibn Arabshoh. History of Amir Temur. - P.207-211

kingdom," he said in his Statutes. I divided my kingdom into twelve categories, and relied on them. I have divided the rules of my kingdom into these twelve categories. "

These twelve categories are:

- Sayyids, scholars, sheikhs, nobles;
- smart people and councilors, cautious people, and old and experienced people who think ahead and look into the distance;
- Praying people;
- Emirs, drunkards, soldiers;
- Heroes of the army and the people;
- the smartest, most experienced, most trustworthy people who deserve to be consulted on the disclosure of secrets, secrets;
- Ministers, Secretaries General, Cabinet Secretaries;
- judges, doctors, astrologers and engineers;
- narrators, historians, narrators of hadiths, the Prophet, his descendants and companions;
- Mashayiks, Sufis, sages who know God;
- Professionals;
- Travelers, traders and caravan leaders from all over the world.

The Sahibkiran constantly consulted with these classes and categories of people, listened to their opinions, accepted what was necessary, carried out the affairs of the kingdom, and carried out the most important affairs of the state. "I conducted the affairs of my kingdom with compromise, kindness and patience ... I ruled the affairs of the state on the basis of the laws of the kingdom. Relying on Torah and Tuzuk, I maintained my career and status in the kingdom. Emirs, ministers, soldiers, citizens - each of them was in my service, satisfied with their position and rank, and could not claim more, "said Sahibkiran in" Temur's Statutes. "

In general, Amir Temur highly valued and respected knowledgeable, intelligent, wise and fair judges. Sahibkiran acted in four things in the affairs of the state: 1) the council; 2) consultation; 3) vigilance; 4) caution. Of course, there will be an opportunity to hear different opinions through the board (meeting), because the advice given will be different (good and bad). So, in this case, it is necessary to carefully choose the most appropriate idea and use it carefully. Amir Temur said: "When the members of the council gathered, I would talk about the pros and cons of the work ahead of us, and ask for their opinion on whether or not to do them. When I heard them, I thought about both sides of the issue and forgave their benefits; I looked more closely at its dangers. If there were two dangers in a job, I would give it up and choose one risky job. "¹⁷ This means that Sahibqiran has taken a moderate path in dealing and reconciliation - a path that benefits one-third of the relationship. In other words, the path recommended by many was analyzed through reflection and a work that yielded the most benefit (goodness) was selected.

It should be noted that in this case, the civil servant finds an acceptable way of dealing and compromise, relying on the power of his thinking. After all, a civil servant must have sufficient knowledge, intelligence and thinking. Otherwise, a moderate path in treatment and compromise cannot be found.

¹⁷ Amir Temur. Temur's rules. - T.: G'afurG'ulom, 1996. - P.26

Amir Temur said that one of his teachers, the mystic Sheikh ZayniddinAbubakrToyabodi, had written to him as a piece of advice on the need to follow the above four methods in public affairs, and Temurbek would accept it. Temurbek understood the gesture of determination and courage in the letter of Sheikh Toyabadi, and correctly understood that he must find an acceptable way of dealing and compromise through reflection. This means that any advice, assistance and support will only recommend certain ways to the civil servant. The choice of the most appropriate and correct of them will ultimately be left to the individual. Amir Temur's success in this position is that he was able to clearly distinguish between profit and loss. He believed in the power of reasoning to avoid making mistakes in selection and differentiation. Otherwise, he would not have succeeded. In a moral relationship, no matter how appealing the way of treatment and compromise may seem, it is extremely difficult to follow it. In particular, it is doubly difficult for a civil servant to comply with it, because the nature of a person's activities requires maintaining the power of influence and solving the problem at an optimal level. For this reason, Amir Temur took a risk when he did not have the strength to think in choosing an acceptable and moderate path. For example, he sometimes used fortune-telling from the Qur'an and acted according to its rulings. "Even if the road became difficult even after a meeting to do something," he said, "then I would interpret the Qur'an and act according to the Qur'an." Before going to TughluqTemurkhan (when TugluqTemurkhan, the khan of Mongolia, invaded in 1360, Temurbek returned it through negotiations), I opened the Qur'an, and Surah Yusuf came out and I followed its ruling.¹⁸ This is because it is revealed in Surat Yusuf of the Qur'an that the Prophet Yusuf (as) endured the sufferings of his relatives and eventually reached the level of a prophet and a kingdom. And this event is called in the Qur'an "the most beautiful of stories" (Sura 12, verse 3). Amir Temur pays attention to this meaning and sincerely believes that his case will be successful and goes to TuglukTemurkhan for negotiations. Twenty-four-year-old Amir Temur will save the country from another robbery with his treatment and compromise. TughluqTemurkhan returned to Mongolia without a fight.¹⁹

It is also important that Amir Temur takes reasonable measures on the principle of treatment and compromise. In this regard, Temurbek says: "I have learned from experience that what a hundred thousand cavalry could not do, can be done with the right measures."²⁰ That is, the most acceptable method is to rely on the power of reason and morality, a cut of seven dimensions. In particular, forgiving the enemy, that is, helping to make him a friend, is a great contribution to the development of the teachings of Eastern spirituality and enlightenment from his mistakes and shortcomings. Timur said: "I asked the sages about the laws and way of life of the sultans who have survived to the present day. To turn a blind eye to each of them means to do good. According to Amir Temur, a person in the civil service must have twelve qualities. These are: faith; treatment; vigilance; obedience to the law; kindness; justice; kindness; courage; patriotism (nationalism); value; friendship; compromise. "I have opened the door of justice in every country, I have blocked the path of oppression," "Justice will prevail, not enmity," "Justice will bring prosperity to the world," "A country without a head is like a lifeless body," "One day of justice is a hundred days." "Obedience is

¹⁸ Amir Temur. Timur's Rules. - T.: Ghafur Ghulam, 1996. - Pages 27–28.

¹⁹ The Holy Quran. / Alouddin Mansur's Uzbek commentary. - T.: Cholpon, 1992. -P.157

²⁰ See Ahmedov B., Aminov A. Amir Temur's teachings. - T.: Navruz, 1992. - P.13

better than prayer," "I did what I said," "I was aware of the plight of every Dior," "I did good to the good, I surrendered the bad to my evil," "I adorned my kingdom with the Shari'a," "Revenge on no one." I remember the words of wisdom, the way of life, the deeds of the wise, the words of the wise, the words of the wise, the words of the wise, the words of the wise, the words of the wise, the words of the wise, the words of the wise, the words of the wise, the words of the wise. I have preserved and maintained good relations, imitated and followed his good qualities. "This is a great contribution to the development of the teachings of Eastern spirituality and enlightenment.

The words of Hazrat Alisher Navoi to the Islamic religion and jurists - muftis almost 500 years ago are still relevant today. "His heart must not be deceived, his heart must not be deceitful, his writings must be in accordance with the words of his teachers. The Mufti should not be as vicious and ruthless as the immoral and ignorant people, and should not end up saying that there is a lot of "no" for a penny and a little for a small blessing.²¹

Alisher Navoi's masterpiece "Khamsa" and other unique masterpieces embody the ideas of man and society, society and state system, morality and perfection, words and deeds, enlightenment and faith. According to Navoi, in order to build public buildings that treat all social strata, all peoples equally, do not discriminate against each other, and serve the interests of all, it is necessary to establish a strong order in the state administration, progressive, socially just reforms and a just and enlightened ruler.

Similar ideas are reflected in the history of Western socio-political and philosophical thought. The humanism of the Western Renaissance found expression in the inner world of man, in the call of man to vital activity, in the emphasis on man's self-confidence. This was reflected in the centuries of medieval enlighteners Dante Alighieri, Francesco Petrarch, Thomas More, and Renaissance thinkers Grotius, Hobbes, Locke, Montesquieu, and Russo.

In Dante Alighieri's Comedy, Monarchy, and Money, man is responsible for the good or bad of his life, in which the personal characteristics of man are of paramount importance, and his hereditary status and wealth do not play a role. life, the work on earth is the duty of the people, the aspirations of the people should be spent on building a society based on happiness, equality and common peace.

Francesco Petrarca (father of humanism) promoted the ideas of humanism in his works "My Secret", "Letter to Generations", "Means against Suffering and Joy", "About the Republic", "On My own Ignorance and the Ignorance of Others". In his views, Petrarch argues that man has the right to be happy in this world, to enjoy the pleasures of the afterlife. He opposes the worship of any prestige.

Pico della Mirandola promotes humanistic ideas in his Speech on the Dignity of Man, Comments Against Astrology, and Heptaple. At the heart of his ideas is the idea that man creates his own destiny, the ability to change his nature as he pleases, the state of his freedom, the level of his activity. The idea that the digestion of God-given blessings depends on man.

Machiavelli explained the laws of social development on the basis of historical facts and real facts in his works "State Shelter", "Reflections on the First Decade of Titus Livy" and "History of Florence". He wants his people to live in a developed country. In "Davlatpanoh"

²¹Alisher Navoi. Mahbulul - slave. T. Gafur Gulom Publishing House of Literature and Art. 1983.-P 24

the wise man emphasizes the need to rely on the principles, laws, ruler - the people, who are the refuge of the state, considered the republic as the most acceptable form of statehood, because it is the most acceptable form of government and makes every citizen responsible for the state. It is also a source of interest that compels a person to act. Interest in property is the most important. These views embodied one of the criteria of civil society set today.

In his works, Thomas More continued the reflections of Plato and Abu Nasr Farooqi on the just king. On an island where maximum equality has been introduced, only a man who is well-educated, enlightened, and free from all kinds of vices can rule. The ruler is such a source from which both good and evil can flow to the whole nation, - writes the thinker.

According to Thomas More, the ruler and all people must have their own moral image, because only people with a high moral image can live a happy and just life on an existing island.

The idea of civil society developed extensively in the seventeenth century. For example, Thomas Hobbes in his *Leviathan or Matter, the Form and Power of the Church and the Civic State, Freedom and Necessity, Elements of the Civic Doctrine*, and many others described the state and society. Ideas about have been improved. According to Hobbes, in the state - equality, law, in society - the priority of moral norms must be ensured. Hobbes recognizes individualism as a universal measure of human activity, especially entrepreneurial activity. In his view, even on the basis of doing good, he sees his interests as the right understanding or "reasonable selfishness".

In his second pamphlet on civil administration, J. Locke (1632–1704) argued that the only way to reach the level of civil society was to deny the natural (i.e., simple, ignorant, primitive - author's commentary) state for any human being. He emphasizes that consensus consists of joining or uniting in a social unit.²²

Montesquieu's *Persian Letters*, *Reflections on the Glory and Reasons for the Decline of the Romans*, and *On the Spirit of Laws* argue that the source of social power lies in the self-sacrifice of the country's citizens over the interests of the motherland and the development of the nation. .

He analyzes the fact that violence leads to a weakening of patriotic feelings in citizens, and emphasizes the need for branching of power (legislative, executive, judicial) to prevent this.

Jean-Jacques Rousseau, in his *Reflections on the Origins of Human Inequality and Its Causes*, argues that property inequality, the division of society into rich and poor, is the first stage of social inequality. He believes that the second stage is related to the emergence of the state. In the third stage, he promotes the idea of an ideal society based on the analysis that power becomes the power of oppression and injustice, and expresses the view that civil society is compatible with certain forms of power, not all. Social contract states: "War is not between people: but between states, and in which people become enemies by chance, not as conscious beings or even as citizens, but as soldiers... If the goal of war is to destroy the enemy state, then the other side must protect its defenders - until they have weapons in their hands "As soon as they lay down their weapons and are taken prisoner, they will no longer be the enemy or the equipment in the hands of the enemy, and they will become ordinary people, and no one has the right to kill them."

²²Lock: T. Hobbes. *Selected Works*. In 2 volumes. T.2. Moscow, 1956. P.136

During the Great French Revolution of the 18th century, with the proclamation of the Declaration of the Rights of Man and of the Citizen, the concept of civil society began to spread, as equal members of society, the "citizens", began to understand personal interests. The ideas put forward by Auguste Comte, Immanuel Kant, Russo, Gegel, Spencer, Popper revealed new aspects of civil society, its essence as a universal value.

According to Auguste Comte, society does not consist of a simple set of individuals: neither "social atoms" but an association of advanced individuals. It is the interdependence of social subjects. Comte argues that society is a holistic social organism in terms of its origin and development, which depends on the development of subjects (individual, class, class). In Comte's positive social philosophy, the problem of the ideal basis of social development and its legitimacy plays an important role.

In his teaching, Kant tried to solve the problem of harmony in the development of society, to show ways to achieve social stability. When he said the harmony of society, he meant the harmony of spiritual, political, economic and biological aspects within the parts and fragments of the social system. The harmony of society is the harmonization and harmonization of the interests of different individuals and social strata. Political power must fairly reconcile the interests of politicians and social actors.

I. Kant in his works "Critique of the pure mind", "Critique of discussion", "Critique of the practical mind" also touched upon the problems of social cognition. According to Kant, the main condition of political freedom is the equality of members of society before the law.

Hegel first developed the theoretical foundations of civil society as a perfect scientific doctrine in his famous work, Philosophy of Law, and developed his theory by defining that human needs are mutually supportive in terms of agreement, division of labor, and mutual order. the essence of the processes, put forward philosophical ideas based on an in-depth analysis of society in general, its structural structure, civil society, the way of governing the state, morality, the family.

According to Hegel, the fundamental basis of the social structure is civic culture. The culture of citizenship is inherently objective, and its existence or application does not depend on the will of individual individuals. On the contrary, each individual assimilates the values of civic culture inherent in society, subject to the requirements of culture. If some people do not understand and comprehend socially conditioned cultural values, cultural values are manifested as an external coercive force towards it. Gegel believed that only civil culture allows society to develop as a whole system. According to Gegel, "civil society is, first of all, a system of needs based on private property, as well as the family, class, state system, law, morality, duty, culture, education, laws and the interactions that arise from them." In his words, from a natural, "uncivilized" state, people must enter civil society, because in this society legal relations become a reality.²³

Herbert Spencer is characterized by the value of the idea that the decisive factor in social change in this regard should be sought not in the will and activities of individual individuals, but in the actions of all the people of the country. Spenser stressed the need for balance in society. By social balance we mean the adaptation of people's behavior, the harmonization of their interests, the existence of tolerance, mutual understanding in the movement of social

²³ Hegel. Works of different years. - M., 1973. -- p. 50

groups and institutions. Social balance operates in the conditions of equality of relations between people and social institutions. He argues that this factor creates social stability. According to Spencer, the crisis of society excludes social balance, harmony and social stability. According to Spencer, the crisis of society is caused by the inefficiency of state institutions. The incompetence of the government, the army, the institutional institutions will also exacerbate the crisis. The movement of the masses is hindered by some individuals, politicians, the unification of movements is disrupted, the tendency to run away from the center is growing. The chaos disrupts the activities of industrial and commercial organizations.

Views and ideas of civil society have acquired a new meaning and significance in the philosophy of the XIX-XX centuries. Friedrich Nietzsche, for example, argues in *The Will to Power* that the realization of any idea is in the interests of individuals or social groups, that the essence of life is self-reproduction and the creation of new forms. What is good? Asks Nietzsche, "everything that increases a person's sense of power, will, and authority." What's wrong? Everything that comes from weakness. What is happiness? - The feeling of increasing power and authority, as well as the feeling that a new obstacle has been overcome.

Albert Camus, a great exponent of the philosophy of existentialism, strives to develop new humanistic ideas that unite all people and serve to ensure their freedom. Camus's humanism is characterized by its focus on making man conscious, freeing him from moral and political superstitions and falsehoods, as well as freeing man from various dogmas and false ideas.

So the most important criteria of civil society are:

- 1) liberalization of the economy, diversity of forms of ownership, market relations;
- 2) unconditional recognition and protection of human rights, honor and dignity;
- 3) equality of all before the law and justice, full legal protection of every citizen;
- 4) the rule of law based on the principle of separation of powers and the interaction of powers;
- 5) political and ideological pluralism, the existence of a constructive opposition;
- 6) freedom of speech and press, independence of the media;
- 7) religious tolerance, national harmony, social partnership, public control.