

## HISTORICAL PRINCIPLE OF BUILDING CIVIL SOCIETY

Bobokulova Khurshida Erkinovna  
SamSIFL Department of "Humanities and Information  
Technologies" Docent  
hurhidabokulova1980@gmail.com

### **Abstract**

This article examines the history of the formation and development of civil society and analyzes the main principles of civil society, its social, political and economic aspects. The author shows how the civil society was formed in the historical context and how it underwent changes in modern conditions. Also, the article provides opinions on the factors necessary for the strengthening of civil society, its role in ensuring the stability of society and its connection with democracy.

**Keywords:** History of Uzbekistan, historical principle, construction of civil society, Amir Temur, Temur's rules, Farobi, "City of Virtuous People", Benjamin Constant, historical development.

### **Introduction**

We know that any subject has its own methodological, scientific and theoretical foundations and principles, and in the history of Uzbekistan there is also the need to research the history of the origin of civil society and its development, services for the benefit of society and the nation. is important. The most important thing is that accurate and truthful information is revealed based on scientific and theoretical principles.

In particular, the history of the origin of the concept of civil society (civil society) is more widely observed in the works written by ancient Greek historians and philosophers. However, in most of these data, when they thought about the concept of civil society, they mainly had the state in mind. The notion of civil society is a term coined by the Scottish and Continental Enlightenment at the same time in the late eighteenth century. About the history of the origin of this term, theorists such as Thomas Paine and Georg Hegel also interpreted civil society as a sphere close to the state, but at the same time separate from it, in which citizens unite according to their desires and interests. Their new interpretations reflected changes in economic realities: private property, market competition, and the emergence of the bourgeoisie. It was an expression of historical processes that emerged from calls for ever-increasing freedom.

By the middle of the 19th century, when a number of sociologists and philosophers focused their attention on the social and political consequences of the industrial revolution, the concept of civil society fell out of favor. Only in the period after the Second World War, the Italian political figure, journalist Antonio Gramsci tyranny to the civil society<sup>1</sup>focusing on human interests as an important field of struggle and a political point of an independent historical process, he restored the concept of civil society and re-established it in this society. These actions of Gramsci made a great turn in the history of society development. He researched right-wing dictatorships and had a strong influence on dissidents and human rights activists in Eastern Europe as well as Latin America. Czech,

---

<sup>1</sup>Tyranny - oppressive rule, oppression, suffering.

Hungarian, Polish activists always referred to the concept of civil society. Especially after the fall of the Berlin Wall in 1989, it began to be used as a synonym for courage.

By the 90s of the 20th century, the concept of civil society became the final result of a widely applied formula. Now this period is the beginning of new secular principles of historical democracy. In the history of the United States and Western Europe, interest in its place as a driving force of social renewal has grown, and it has also become widespread in developing countries where the influence of the state and government has declined.

It is known from the experience of historical development that one of the most difficult problems to find a solution is that people are shown by society as sources of high social value. Because, in such conditions, a person has no choice but to act according to the will of officials and their apparatus, and a person begins to become a cog in the state machine. Without the ability of a person to change his life, he cannot enjoy the norms of freedom that respect his human dignity in international relations - the so-called source of human rights.

Farabi's work "The City of Virtuous People" is a historical source that is considered a programmatic action based on the historical principle of building any ideal society today. In it, he writes about the history of the origin of society ("human society"): "Every human being is structured in such a way. he needs many things in order to live and reach the highest level of maturity, he cannot get these things alone, he needs a community of people to have them... The members of such a community activities as a whole provide each of them with the things necessary for living and reaching maturity. Therefore, human individuals multiplied and settled on the inhabited part of the earth, resulting in the human community."<sup>2</sup>.

Also, Farabi considers the city to be a mature form of social organization, a necessary means of human development. He calls all people to mutual cooperation, nations to peace, dreams of creating a single human community in the world. The thinker opposes the society that degrades human dignity. He condemns a society based on constant wars and invasions as an unjust and ignorant society.<sup>3</sup>

That is why our spiritual heritage, national traditions and international experiences play a key role in the historical principle of building a civil society. The issue of ensuring human freedom and rights has been considered the most necessary factor for human development at every historical stage. The following three main components of civil society are considered as a historical necessity in the modern theories of the society of the present time:

- development of public associations that perform a significant part of socially important functions;
- presence of a transparent government and parliament;
- expressed by the fact that it is under the control of the existing society with transparency and is related to the evaluations of citizens;
- between the government and non-governmental organizations - the existence of dialogues within the framework of "de jure" requirements, or, in other words, the formation of legitimate methods of

---

<sup>2</sup>Abu Nasr Forobiy. Fozil odamlar shahri. Nodir va dono fikrlar. — T.: “ O 'zbekiston milliy ensiklopediyasi” Davlat ilmiy nashriyoti, 2004. B-4 (Abu Nasr Farabi. City of virtuous people. Rare and wise thoughts. — T.: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2004. B-4)

<sup>3</sup>

exercising public control over the activities of executive power structures and influencing the process of political decision-making.

This historical and objective necessity is a factor that ensures that the society is managed on the basis of laws. In the management system, various bureaucratic tools such as the execution of the budget by some officials and the distribution of various resources and the issuance of various licenses not defined by laws in the management activities, control of entrepreneurship have appeared. that they have always been an obstacle to the development of society. Also, such cases are not considered an objective necessity of every historical period. All of them need to be removed from the management tradition.

According to expert historians AASemyonov, Ch.R'e, EGBrown, the historical source perfectly embodies the system of managing the society based on the laws, which is a historical objective necessity, among them is the historical source "Temur's Laws". The historical source "Timur's Laws" was written in Turkish and a copy of it was kept in the library of the governor of Yemen, Ja'far Pasha. This historical source was later translated into Persian by Mir Abu Talib al-Husaini al-Turbati. The author of the work and the whole story is told in the name of a person - the owner Amir Temur. Although "Tuzuklari Temur" is a work written in the conditions of a feudal society, it is an impartial historical book that details the socio-political situation of Movarounnahr between 1342 and 1405, the history of administration, and the relations of Temur's state with neighboring countries and peoples in those years. is a rich source of information. According to the work, the foundation of the state was governed by twelve social classes, which were divided as follows.

- 1) sayyids, ulama, mashoyikh, virtuous people;
- 2) business-minded, wise people;
- 3) pious, righteous people;
- 4) noyons are emirs, thousandbashis, that is, military men;
- 5) sipoh and raiyat;
- 6) special trustees;
- 7) ministers, secretaries;
- 8) judges, doctors, astrologers, engineers;
- 9) tafsir and hadith scholars;
- 10) craftsmen and artists;
- 11) Sufis;
- 12) is organized by merchants and tourists.<sup>4</sup>

This form of management forms a mechanism of orderly and fair management of the society and is a great foundation tool for the formation and development of the historical principle of building a civil society in today's Republic of Uzbekistan. In his time, one of the Russian Orientalist scholars, DILogofet, deeply studied "Tuzuklar" and gave it a high evaluation: "The legal state and the Constitutional Code were established in Turkestan 500-400 years before Europe."<sup>5</sup>, were not said for nothing.

---

<sup>4</sup>Amir Temur. Temur tuzuklari. – Toshkent.: "Ijod press" nashriyoti, 2019, B – 18 (Amir Temur. Temur's tricks. - Tashkent.: "Ijod Press" publishing house, 2019, B – 18)

<sup>5</sup>Логофет Д.И. Страна бесправия. Бухарское ханство и его современное состояние. – Санкт-Петербург, 1909. – С.340. (Logofet D.I. Strana bespravyya. Bukharskoye khanstvo i ego sovremennoye sostoyaniye. - St. Petersburg, 1909. - P.340.)

In general, for the existence and development of civil society, it is necessary for state bodies to follow the following:

- that in making decisions and implementing them, it is necessary to work in agreement with one or another social system;
- transfer of a part of the powers of state bodies to non-state organizations.

Also, by transferring the functions of the state apparatus to non-governmental organizations, the management system will become more democratic. For example, in Great Britain, public bodies only perform functions that non-governmental organizations are unable or unwilling to perform (ie, they follow the residual principle).

Based on the experience of developed countries, it is possible to draw the following conclusion: the source of management based on a vertical hierarchy, which is the source of human beings, derails the formation of necessary values. Therefore, balancing the role of the state and society in management is considered a priority direction of management modernization.

In particular, it was not for nothing that Benjamin Constant emphasized that the right based on criteria such as the freedom of the press and the guarantee of personal freedom should be raised to a higher level along with the institutions of state power controlled by society and public opinion.<sup>6</sup>

Therefore, the guarantee of the implementation of (administrative) reforms in the state management is inextricably linked with the formation of civil society institutions. Because one of the main components of human development, it is necessary for him to participate as a main stakeholder in the management process of deciding the fate of a person, ensuring his rights and freedoms.

It is known that administrative reforms in the West were based on the principle of subsidiarity, which was mainly related to solving the following religious value developed in the West on the basis of secularism: it cannot be deprived of the things to do and it can be said that it belongs to the community. Likewise, for a more rigid and superior community to claim a job that a small and submissive community can do and finish is, as above, an unhealthy environment that is extremely harmful to social order.<sup>7</sup>

By the present time, with the development of civil society institutions, social, economic and psychological conditions are created for decentralization (decentralization) of state administration. This process is the most basic condition for the liberalization of state administration and administrative reforms.

As the civil society is formed, the conditions are formed for officials to carry out their activities on the basis of national interests, social stability and people's well-being. Because, in the conditions of the civil society, where the interests of the society and the interests of the individual are combined, the tendency of the citizens to join human units based on the rights and interests, and on this basis to control the authorities and participate in them, was formed and grew.

In the conditions of building a civil society, the central authority, except for major powers related to national interests, is transferred to local authorities and institutions of civil society. Regional self-government bodies, in turn, began to exercise other powers that the voluntary association of citizens did not assume or refused. In this case, it was based on the principle of reaching consensus. This principle is often expressed in administrative contracts.

---

<sup>6</sup>Constant B. *Ecrits politiques*, Paris.: Gallimard. 1982

<sup>7</sup>Basic political science. Chast I. Pod.ed. V.P. Pugacheva.-M.: MGU im. M.V. Lomonosova, 1996. -B.219-221.

The emergence of the rule of law in developed countries also had a strong impact on the interpretation of civil society concepts. In particular, it has become fashionable to use the concept of civil society in broad and narrow senses. Civil society in the broadest sense is the part of the society that is not taken over by the state and its structures, in other words, it is the part that is not within the reach of the state. Such a society has developed as an autonomous layer in relation to the state, not directly dependent on it. Also, civil society in a broad sense can live not only in the environment of democratic values, but also in the regime of authoritarianism. However, with the emergence of totalitarianism, civil society is completely "swallowed" by the political power.

When the concept of civil society is interpreted in a narrow sense, it is the other side of the legal state, and they cannot live without each other. Civil society consists of pluralism in the mutual relations of free and equal individuals who are not governed by the state in the conditions of a market economy and a democratic legal state. In such conditions, free relations of private interests and individualism are included in the spheres of society. The formation of such a society, its development is the striving for freedom of individuals, their transformation from citizens subject to the state to free property citizens, feeling their personal respect and dignity, and being ready to take on economic and political responsibility. is related to

Experiences of historical development in the last half century have shown that without the formation of the elements of the legal state, opportunities and conditions for the establishment of civil society will not be created. The main reason for this is that the construction of a legal state is nourished by the environment of the reformed civil society, and the will of the state is also manifested depending on the expression of interests and needs of various regions in the society. Also, only as a result of free competition in the conditions of the legal state, favorable conditions are created for the formation of the layer of middle-class owners.

Therefore, in conclusion, the historical principle of building a civil society is significant because it is related to people's self-governance, assuming social responsibility, and promoting the principles of democracy and the rule of law. In building a civil society, it is important that we build a spiritual infrastructure formed on the basis of education, spirituality, religious and national values with a society based on the historical experiences of our ancestors who are the pillars of our historical principles. At the same time, the fact that the members of the society are politically and economically active is also shown to be a decisive factor in the development of the principles of civil society. It is also reasonable to emphasize the need for the government, non-governmental organizations, and the public to work together to strengthen and develop civil society, to strengthen democratic principles, and to provide legal foundations.

### **References:**

1. Abu Nasr Farabi. City of virtuous people. Rare and wise thoughts. - T.: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2004
2. Amir Temur. - Tashkent.: "Ijod Press" publishing house, 2019
3. Constant B. Ecris politiques, Paris.: Gallimard. 1982
4. Logofet D.I. Strana bespravya. Bukharskoe khanstvo i ego sovrsmennoe sostoyanie. - St. Petersburg, 1909.
5. Basic political science. Chast I. Pod.ed. V.P. Pugacheva. - M.: MGU im. M.V. Lomonosova, 1996.