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**O‘ZBEKISTONDA FUQAROLIK JAMIYATINI RIVOJLANTIRISH BO‘YICHA YANGILANGAN SIYOSATNING AYRIM JIHATLARI VA IJODIY XUSUSIYATLARI****НЕКОТОРЫЕ АСПЕКТЫ И ТВОРЧЕСКИЕ ОСОБЕННОСТИ ОБНОВЛЕННОЙ ПОЛИТИКИ РАЗВИТИЯ ГРАЖДАНСКОГО ОБЩЕСТВА В УЗБЕКИСТАНЕ****CERTAIN ASPECTS AND CREATIVE FEATURES OF THE UPDATED POLICY OF CIVIL SOCIETY DEVELOPMENT IN UZBEKISTAN****Majidov Omontosh Isomiddinovich<sup>1</sup>****<sup>1</sup>Majidov Omontosh Isomiddinovich**

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**Annotatsiya**

*Ushbu maqolada O‘zbekistonda fuqarolik jamiyatini rivojlantirish bo‘yicha yangilangan siyosatning ma‘naviy tamoyillari va ijodiy xususiyatlari ko‘rib chiqiladi. Unda ma‘naviyatning hozirgi tadqiqi bilan bir qatorda fuqarolik jamiyatini rivojlantirish siyosatining ma‘naviy tamoyillari bo‘lgan tarixiylik va zamonaviylik, uzviylik va o‘zaro bog‘liqlik, xolislik va qonuniylik, tizimlilik va institutsionallik, yangilik va dinamiklik tamoyillari taqdim etilgan.*

**Аннотация**

*В данной статье рассматриваются духовные принципы и созидательные особенности обновленной политики развития гражданского общества в Узбекистане.*

*Наряду с текущим изучением духовности представлены принципы историчности и современности, преемственности и взаимосвязи, объективности и законности, системности и институционализации, новаторства и динамизма, которые являются духовными принципами политики развития гражданского общества.*

**Abstract**

*This article examines the spiritual principles and creative features of the updated policy of civil society development in Uzbekistan. Along with the current study of spirituality, it presents the principles of historicity and modernity, continuity and interconnection, objectivity and legality, system and institutionalization, innovation and dynamism, which are the spiritual principles of the development policy of civil society.*

**Kalit so‘zlar:** fuqarolik jamiyati, ma‘naviy tamoyillar, tarixiylik va zamonaviylik, davomiylik va dolzarblilik, obyektivlik va qonuniylik, tizim va institutsional.

**Ключевые слова:** гражданское общество, духовные принципы, историчность и современность, преемственность и актуальность, объективность и законность, системность и институционализация.

**Key words:** civil society, spiritual principles, historicity and modernity, continuity and relevance, objectivity and legality, system and institutionalization.

**INTRODUCTION**

An important factor in the history of mankind, the formation of the foundations of national statehood is the study of aspects related to the improvement of the spiritual life of society, bringing it in line with the requirements of today. So, consequently in the process of forming the world order and the foundations of national statehood in the early period of human development, tribes (unions) arose, consisting of small groups that united to live together in order to find food, build housing, protect against enemies, protect against wild animals, natural disasters and all vices. These associations were formed within the family, clan, tribe, which were united into a single whole on the basis of common interests, that is, the need for survival as a living part of nature. As a result of the rise of social production and the division of labor in the life of the state and society, the Union of People has grown quantitatively, functionally diverse and stabilized.

**MATERIALS AND METHODS**

The common interest has become a force binding the members of society. Also despite the fact that all members of society consider civil society associations in which they express their opinions, regardless of also had the opportunity to live in the case. Private property and with the advent of classes, there was a stratification of society, dividing common interests into private, group. The emergence of various spheres of social life determines the diversity of the individual's activities and social relations expresses the process of complication. Social connections of the variety that do not obey the authorities and with other individuals are civil, capable of consciously,

rationaly establishing relationships the result of the formation of an independent personality with consciousness. Initially, the scientific views on civil society of J.Locke (1632-1704) as "The second treatise on civil administration" in his work, he argues that the only way to achieve the level of requirements of civil society, denying the natural (i.e. simple, ignorant, primitive - approx.author) for any person, the state consists in joining or uniting in social unity in agreement with others[1:137].

In his opinion, an absolute monarchy is a civil society, it cannot be fully commensurate with the freedom of citizens does not correspond to the form of government. In addition, it is private property at the heart of the process of crystallization of an independent individual is, it is private property that is the basis of political independence and human freedom economic justification[2:640].After all, the correct definition of the spiritual principles of the civil society development policy in the renewing Uzbekistan, on the one hand, determines the effectiveness of reforms, on the other hand, ensures the stability of society, as well as the gradual nature of reforms.In this sense, the words of the President of the Republic of Uzbekistan "2021 — The presidential decree "On the approval of the Concept of Civil Society Development in 2025" is of great importance. At the same time, this decree, as defined in its substantive essence, is "... Consistent work has been carried out to support non-governmental non-profit organizations and other civil society institutions, strengthen the social partnership of state bodies and between them, implement effective public control, as well as improve the legal framework governing this area.In particular, over the past four years, funds in the amount of 117 billion soums have been allocated from the state budget to support more than 1,270 projects of non-governmental non-profit organizations and other civil society institutions"[3].

Thus, one of the tasks facing social scientists and specialists is to develop scientific and theoretical conclusions based on the above solution aimed at the theoretical development of the foundations of civil society and its improvement. In fact, with further improvement of processes, it is advisable to develop principles and criteria and mechanisms for implementing the problem on a systematic basis. It should be particularly noted that the foundations of civil society are socio-economic, political, cultural, educational, spiritual spheres in which the state and society, the combination of politics and morality, relying on historical heritage on spiritual foundations, is more important and relevant than ever, so that the people, patriotism, decency, support of people for each other, joint solution of existing problems on the basis of mutual unanimity.

Naturally, the principle in most cases is interpreted as a principle or foundation, beginning, origin (Lat.Principium, Greek change) is the main factor by which scientific theories and laws, legal acts are created, norms of behavior in society are chosen.In particular, in everyday life, people are guided by principles (or values) when choosing their behavior or attitude to a certain social phenomenon or norm, for example, the principle of gender equality determines how a person treats the rights of women and men. Scientists and engineers use the principles as an aid in assessing the surrounding reality, for example, Occam's principle indicates that it should not contain too many new ideas and creatures to explain this phenomenon, and Murphy's principles instruct engineers not to increase the number of important parts in the mechanism[4].

As you know, spirituality (Arabic. meaning, complex of meanings) - bearing in mind that material life is a social phenomenon that constantly goes side by side, is an integral part of the life of a person, people and society, it is difficult to imagine its prognostic solution on an innovative and creative basis, not consisting in the simple realization of human and interhuman virtues, but only in theoretical justification solutions to the problem. This is largely due to the fact that the problem of the essence of spirituality is confused with its specific problems. Most researchers adhere to a methodological approach to a thorough study of individual aspects and components of spirituality and pay attention to the consideration of its elements such as Faith, knowledge, morality, etc. However, what is spirituality? the answer to the question "what is psychosis?" it does not consist of a set of answers to questions about how it manifests itself, in what forms it is implemented and what are the consequences. The essence of the phenomenon of spirituality is extensive and is connected with the development of the state and society, the positive impact on the individual and the collective, socio-political, economic and cultural processes, harmony in the activities of authorities and the state, the ability to understand and understand people as much as possible.

Naturally, attempts to solve the problem theoretically by establishing a hierarchy of the various components of the spiritual sphere and systematizing them around the chosen "center" are only one side of the issue.

Secondly, the appeal to the problem of spirituality often becomes an occasion for the approval of one of its elements as the main, system-forming, in order for one or another socio-philosophical or socio-political structure to be suitable on this basis. Often such components of spirituality as knowledge, beliefs, value orientations are justified as "central", are used as a basis for building a model of spirituality, where special ideal connections are established between various spheres of activity (creativity, communication), social institutions (family, education, social sphere, religion) and forms of social consciousness. The model constructed in this way characterizes a certain ideal type of spirituality, in which individual components are characterized by socio-organizational, individual-psychological, moral-normative, etc.

### RESULTS

The study of spirituality makes it necessary not only to classify it horizontally and vertically, but also to build it in a broader sense. In this regard, it is necessary to pay special attention to the following aspects of spirituality:

- a set of requirements and rules governing social values and the interaction of people in society;

- a system of spiritual values, traditions and customs, ideals, noble ideas and goals;

- a complex of integral spiritual phenomena consisting of morality, culture, enlightenment, religion and the system of education and upbringing;

- spiritual processes, creative activity of a person improving himself and the world in which he lives, and its results;

- the maturity of a person, the degree of perfection of his spiritual appearance, the totality of personal and moral qualities and educational qualities;

- it is advisable to consider it as a system of spiritual requirements and principles and criteria that determine a person's life and activity, interconnected with all spheres of society.

The main factor in this is that his approach to the issue not only in the system of theoretical views, but also in combination with the creativity of practical approaches requires the correct definition and specification of his principles.

In our opinion, based on the above, it is appropriate to cite the following principles: *historicity and modernity, continuity and relevance, objectivity and legality, system and institutionally, innovation and dynamism of spirituality*.

First, it is appropriate to cite the principle of historicity and modernity of spirituality: 1) the formation of spirituality, its gradual improvement in the process of historical development, its acquisition and manifestation in the life and social virtues of humanity;

2) The renewal of spirituality as an ideological force expressing the needs and needs of social life in each epoch and in conditions that meet the urgent requirements of social development. It is emphasized that this is a concept expressing the manifestation of fitness.

The modernization of spirituality in the history of human society is called "modern". The continuous changes taking place in the social development of society occur in harmony with spirituality, which is its main source and guarantor. In this sense, spirituality is a person's striving for spiritual perfection, which began with his awareness of his essence and occurs constantly. This circumstance leads to the fact that in each historical period its own spirituality of the people and the nation is formed.

The following general principle of periodization of the progressive development of spirituality by specialists was adopted: 1. Ancient spiritual progress. 2. Spirituality of the Middle Ages. 3. Spirituality of the new time. 4. The spiritual processes and changes taking place today in the era of independence represent modernity in this area.

Secondly, although the stages of perfection of spirituality are conditional, but there is a relationship and continuity between them, which consists in the fact that in each epoch spirituality served to ensure the development of human society and transmitted from generation to generation the most perfect ideas and customs, rituals of the era of "Avesta" and Zoroastrianism, characteristic of such tribal religions as animism, fetishism, totemism, magic in the spirituality of ancient people includes aspects too. Each epoch, stage of development, whether we want it or not, has its own unique and time-appropriate spiritual basis, and the values of that time manifest

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themselves in the form of forms of spirituality reflected in folklore, myths and legends, traditions of agriculture and cattle breeding, customs and images. In this we see the connection between man and society, culture and spirituality, economics and spirituality, politics and spirituality. Relevance is a property of the vitality of spirituality. Continuity is the expression of people's well-established ties with each other as a result of conscious behavior, activity, and the desire to transform society[5:14]. Continuity is necessary to preserve all the positive experiences in these relationships, thereby ensuring social progress.

The Russian culturologist Altymov E.A. Baller has shown that the power of the influence of continuity on social progress lies in: 1) the manifestation of general patterns inherent in human society; 2) the nature of the social system; 3) the need for people to correctly perceive existing tasks and use social experience, awareness of its patterns; 4) the dissemination of knowledge among the people about the patterns of social 5) preservation of the historical and cultural heritage of the people[6:14]. It is precisely in the existence of institutions capable of not only appropriating, but also organizing in order to create new wealth. Thus, continuity is associated with such factors as a wide range of social relations, the peculiarities of their manifestation during the development of society, the purpose of mastering being.

Continuity and relativity are not a separate phenomenon, different from the laws of social development, it manifests itself in the laws inherent in human society. For example, the transition from a totalitarian regime to a democratic one is historical and necessary for Uzbekistan. In accordance with it, not only socio-political systems and institutions should change, including political consciousness, political and cultural values, worldview, ideology, and spirituality of people.

Thirdly, the principle of objectivity and legality of spirituality includes such aspects as objective vision, interpretation and, if necessary, control of processes without coloring them. Transparency dictates legality. This means that no process develops by itself, it is inextricably linked with the development of civil society, which, on the one hand, should have a legislative basis, and on the other - the rule of law, that is, the practical expression of spirituality and morality. Ensuring the rule of law is the main task of forming a democratic society. Separately, it should be noted that, first of all, laws are developed with the direct or indirect participation of citizens, reflect their will and will. But many of the adopted laws remain on paper, without being implemented in real life. The reason is, firstly, the presence of an imbalance between the level of development of society during the adoption of the law and the possibility of its implementation. Secondly, it is a lack of skill and potential (professionalism) in creating laws. Thirdly, the insufficient potential of citizens for the full use of laws. But for some reason, compliance with the adopted laws is considered a vital necessity. Because it is connected not only with the system of rights, but also with the economic, socio-political, spiritual and educational life of the country. As long as there is "disbelief" or violation of the laws that express them, there are no positive changes in the life of society.

The main mechanism for realizing the interests of the country and citizens in a harmonious state is equality before the law from ordinary citizens to senior officials, their unconditional submission to the laws. The formation of this principle is considered as the main task of the democratic society being built in Uzbekistan. Illegal actions and disregard for the rule of law, violation of laws by officials, their use for selfish purposes discredit laws, undermine the spiritual foundations of the state and society, cause discontent, just objections of the people. In particular, compliance or non-compliance with laws in the process of citizens' relations with state structures determines the state of the rules of social justice in the entire system of civil -state relations[7:65].

Fourth, the principle of systematic and institutionalization of spirituality. This is based on the consideration of spirituality as a structural cosmism, as an interconnected integral system, each element of which is focused on a specific goal and task, forming an integral tiztm. The concept of "system", in its essence, is a hierarchical process, since it traces a set of specific (simple and complex, internal and external, etc.) concepts about the system as part of a larger system, some of its integrity and its individual fragments expressing the interaction of the system with the external environment[8:84-85]. As a result of the creative, contemplative and creative person's research and analysis of the cultural process through the principle of system and institutionality, issues related to the life of the individual, society and the state are studied, in which both the person, society and the state are interested. If each of them wants to be studied as a separate system in which society participates as a large system. This, in turn, requires knowledge of the methodology

of the system. The theoretical and practical significance of the scientific study of genres on the basis of institutional and systematic interrelationship of spiritual spheres is to classify them according to the degree of interconnectedness of individual properties in terms of their functionality and structurality. From a theoretical point of view, systems can be classified according to the specific characteristics of their ownership.

Fifthly, the principle of innovation and dynamism of spirituality is connected precisely with creativity, which indicates that spirituality develops and improves creatively, based on new ideas and technologies, at the wise forefront of the system. Innovation is a new or significantly improved product (product, service) or process put into operation, a new sales style or a new organizational style in the practice of work, organization of workplaces and establishment of external relations.

#### CONCLUSION

In general, the spiritual principles and creative features of the renewing policy of civil society development in Uzbekistan are a dynamically developing and improving process, which is advisable to study at the junction of epochs and processes, as well as through interdisciplinarity.

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