



Research Article

UNIVERSAL AND NATIONAL FOUNDATIONS OF ENSURING HUMAN RIGHTS IN THE UPDATED UZBEKISTAN

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ABSTRACT

Glorification of a person's life, honor, dignity are complex social phenomena that cover almost all aspects of the life of the state, society. Therefore, this article highlights the importance of humanism, justice, freedom, national-cultural heritage and values, the importance of national consciousness and thinking for national development, the opportunity for the development of society on the basis of its own basis, and the importance of national values on the basis of human rights today.

KEYWORDS

Equality, historical continuity, human dignity, justice, ensuring human rights, freedom, universal and national values, cultural heritage.

INTRODUCTION

In order to fully understand the meaning of the provision of human rights in Uzbekistan and its

place in the life of society, first of all, it is of theoretical and practical importance to

determine the basis for it. From this point of view, the philosophical roots of human rights and its principles are inextricably linked. The basis of their interdependence is the primacy of universal values. One of its main foundations is related to the idea of humanity. It is important to form social relations that serve human interests in society. The principles of humanitarianism, which have a special place in this, are of great importance.

On the basis of humanitarianism, the thinking, mentality and way of thinking of the society based on universal principles are harmonized.

It is known that many Eastern and Western thinkers have expressed their views on humanitarianism. For example, in ancient China, the social thoughts of the first humanitarian idea were reflected in the teachings of Confucius. Confucius notes that "humanity is love for man... Science begins with knowing man" [5; 544-p]. In ancient Central Asia, it was expressed in the book "Avesta", in Buddhism, in the idea of Christianity, i.e., the promise of giving happiness and freedom to the poor and poor in the divine kingdom, or in the seven creeds of Islam. There is also the term "Humanitarian Law" in international law, which was first used in the Convention on the Protection

of Cultural Property in the Event of Armed Conflict.

Based on the above, it can be noted that humanism means honoring a person as the highest value, respecting his rights, not violating them. It is on this front that humanitarianism is compatible with the phrase "human rights". Human rights are based on humanity. Humanity serves as the main criterion for legal culture. Experts take into account that human rights are a multifaceted phenomenon related to all aspects of society and individual life, and abandoning the authoritarian concept based on approaching a person, firstly, from the point of view of humanity, seeing a person as "the measure of all things", and secondly, seeing him as a cog in the state machine., believe that it is necessary to recognize that it is a social subject [7; 13-p]. Such an approach, based on the primacy of humanism, differs sharply from the methodological foundations of human rights promotion promoted in authoritarian regimes, and fully corresponds to the principles of building a civil society.

In our opinion, justice is another basis for ensuring human rights. The relationship between man and man, between man and society, between

man and the state will be stable and progress only if it is built on the basis of priority of justice. As the great philosopher Aristotle said, "A perfect man is above all creatures, but if he lives without obeying the law, he is the lowest." There is nothing more terrible than taking advantage of injustice" [3; 72-p]. All the conflicts and wars in the history of mankind were for the violation of justice or for the purpose of ensuring justice. True, everyone interprets justice differently. That is its complexity. But universal justice is an important basis for ensuring human rights. Hossein Vaiz Koshifi's opinion regarding the close connection of the protection of individual rights with justice can be cited: "The meaning of justice is to ensure the legal equality of the people. Justice is such an ornament that it gives peace to the country, a sun whose light turns darkness into light" [10; 47-p]. Therefore, as the basis of justice is legal equality, it is necessary to ensure human rights for legal equality. Because legal equality cannot be ensured without ensuring human rights. Another issue, the issue of socialization of justice, is closely related to the provision of human rights. "Justice is a symbol of truth, an expression of our moral feelings. Justice is a phenomenon related to the spiritual world of a person, his existence. He searches for the truth in

the world he understands, rises with the power of this source" [1; 168-p].

Society also plays an important role in ensuring justice. Because society appears as a space that realizes, provides, and guarantees human feelings of justice. Human socialization occurs in society. As a result, a person's sense of justice rises from the individual level to the social level and determines the essence of the management of society. In this aspect, it can be a basis for ensuring human rights.

Because the feeling of social justice is in the interest of everyone with its generality, and through this everyone enters into a relationship with the society. Therefore, social justice is a means of communication between an individual and society [8; 86-p].

In society, the social relations of a person express the concept and imagination of justice and injustice. But the most important issue is that the subject of justice is determined based on what mechanisms and legal and moral criteria in the activity of laws, institutions and social system. From this point of view, the political, economic, socio-spiritual construction of the society on the basis of the constitution is of decisive importance.

Free thought, free belief, rights, free market, protection of property by law form the core of social institutions. All of them carry out the distribution of obligations and ensure the rights of people who have different interests and views in a certain system, and have an impact on their life prospects. Through these institutions, young people find, strengthen and secure their social position in society. In this regard, the philosophical views of Abu Nasr Farabi serve to reveal the essence of these problems. He says: "Good governance depends on good laws, bad governance depends on bad laws, mature governance depends on mature laws" [9; 33-p].

It is of crucial importance that laws are organized on the basis of humanitarian ideas, on the basis of moral values, and find expression in legal relations. In this sense, justice also serves as a means of connecting the balance of politics and legal relations at the intersection of justice. Justice is the rule of law that is in the interests of the society [1; 171-p].

Another basis for ensuring human rights is freedom. Freedom and its philosophical essence are directly the activities of society and man. and is considered a phenomenon associated with his inner spiritual world. The need for freedom is

fully manifested only when it is based on justice, and not on human inclinations, desires.

Freedom exists in the will of the human psyche, which is not donated by anyone. Perhaps individuals who possess freedom are formed in their bodies. Ensuring freedom is a phenomenon that depends on the transparency of relations between people. People begin to appreciate the free will of others, as much as they realize their freedom. In it, qualities such as Justice, consequence, loyalty serve to create the freedom of society's relations. This relationship also has a positive effect on the relationship of power as a spiritual composition of social life. As a result of the desire for freedom, the psyche of people is constantly purified. Their chances of resisting evil and violence increase. That is, this aspiration serves as the basis for ensuring human rights. A person lives in essence thirst for freedom and striving for it. The complexity of the issue is at its limit. I.e. As Kant noted "my freedom begins where the freedom of the other ends". It is determined by how or by what means to limit the freedom of two subjects. This limit is moral norms and law. Their observance is considered directly related to human rights.

In a legal society, the adoption and transformation of laws is carried out only on the basis of the will of the people. Such processes are directly an expression of citizens' desires for justice. In these aspects, freedom is not only the basis of ensuring human rights. After all, power and political reform in society can constitute opportunities for freedom, but its application in practice will be associated with the culture of the Individual [1; 128-p].

"In a broad philosophical sense, as soon as a person realizes that his own free is different from that of another person, enters into social relations with other people, and this relationship is necessary or built on certain legal laws, his legal culture is manifested" [2; 178-p].

Ensuring human rights in modernizing Uzbekistan is characterized by reflection in harmony with universal principles. It is not contrary to universal principles, but on the basis of national principles of culture, their most advanced aspects, the system of universal principles is formed due to their compatibility with the interests of the whole humanity. From this point of view, the provision of human rights is primarily related to the national ground. He relies on it, enjoys it, and is closely related to it. If

it is cut off from it, it cannot serve the national interests.

In addition, each society has its own characteristics and mentality. They are the main source for the development and perspective of society. A society that does not follow the path of development based on its principles will lose its identity in the long run. Taking it into account, its implementation is the development of society based on its own foundations. Succession applies in this process, as in any process. Its content is that all processes do not appear by themselves, but they are related to the previous ones that exist in this direction. On its basis, a new one begins to form based on the acceptance of elements that can serve for further development. It applies not only to the fact that society must develop based on its basis, but also to all processes. This is a characteristic feature of succession.

Its importance for national development is that it serves to strengthen the balance of opportunities for the development of the society based on its foundations.

Taking these into account, national cultural heritage and values, national consciousness and thinking can be included in the national

foundations of human rights protection. Now let's reveal their essence.

It is known that, from a philosophical point of view, heritage is a set of all material, spiritual, cultural and scientific wealth created by the generations of mankind who lived at each historical stage and reached the next one. Cultural heritage is "a set of material and spiritual assets such as practical experience, moral, scientific, intellectual, religious and spiritual views created by ancestors" [4; 30-p. In the course of historical development, it can be called a national-cultural heritage, assuming that it is created by our ancestors and passed down to generations. It is this legacy that serves as the basis for ensuring human rights. In the current process of globalization, the influence of national heritage works of modern art (cinema, theater, cartoons) on the formation of a new worldview among young people is strong. National values can also be mentioned separately as the basis for ensuring human rights. "National values are a complex social phenomenon, which covers the nation's language, culture, history, customs, traditions, total material and spiritual wealth, all aspects of its economic, socio-political life" [6; 94-p].

In conclusion, it should be noted that the civil society, which the Republic of Uzbekistan seeks to establish, relies on the social activity and creativity of citizens, and the legal foundations of our national democratic development, that is, the process of creating legal and cultural assets and values, cannot be left aside. The provision of human rights is manifested as a system that ensures the restoration of historically established stable values, views, beliefs, ideas, behavior, political processes and the continuity of community life. Therefore, a perfect understanding of the meaning of the provision of human rights and its place in the life of the society, first of all, the basis for it, will always be unchanged from the theoretical and practical importance.

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