



**IN THE FORMATION OF CIVIL SOCIETY PHILOSOPHY OF LAW
(or the criterion of permissible and unauthorized actions)**

Musaev Fakhriddin Abdusattarovich

Tashkent State Technical University named after Islam Karimov
Professor of the Department of Philosophy and National Idea

Abstract

The formation of a free civil society, the goal of which our people set for themselves, is a multifaceted process that combines methodological and clear socio-practical features. We want to stop at this place for its philosophical and methodological aspects.

Free civil society, which applies as a form of social organization, and its strengthening in the manner of a legal state, is formed, from a methodological point of view, from three components. Bi-rinci, a humanitarian-legal aspect, covers the basic system of human rights and freedoms. The second is the normative and legal aspect, which embodies a system of legal acts aimed at protecting the rights of the individual, in general, at the implementation of the priorities of the legal state and civil society.

The third is the institutional-legal aspect, which presupposes a division on a constitutional basis that dictates the functioning of the authorities in mutual balance and conformity.

So on what basis does civil society actually operate? It is primarily formed, operates, relying on the goals aimed at introducing the legal nature (balance between rights and obligations) of the interaction of forms of law and state power and subjects of law subordinate to it, establishing and guaranteeing the formal equality and freedom of all individuals, human and civil rights and freedoms.

In this regard, the obligation of a citizen to society legally arises from his right. The state and society act as guarantees for the protection of the rights of the individual. The right strengthens human freedom and at the same time also imposes an obligation on it, so as not to infringe on the rights of other people.

It is this methodological approach that determines the criterion of permissible behavior and unauthorized behavior in the legal system of civil society.

Social activity in the conditions of a legal state and civil society, in contrast to the regime of unrest, is based on the principle that "everything that the law does not prohibit can be done." If, under the conditions of the regime, the state governs everything and grants certain rights to citizens that are legally prohibited, civil society implies that a person was born free and free first of all.





At the moment, the ratio of allowed and unauthorized behavior is manifested differently at the level of state power and the life of an ordinary citizen. In social life, transparent-official powers before the state are more important than the powers of an ordinary citizen. Naturally, the rights of a citizen in a legal state will be limited.

The powers of the state are manifested in any society through its corresponding rights (which means that the powers are strengthened in a generally recognized right). Legal statehood can prevail and develop only in conditions where the level of legal culture of society, legal consciousness is much higher, people are able to rationally enjoy the rights granted to them.

In civil society, the more equal people are, the more free they are, the more equal they are. Understanding equality in the manner of equality of opportunity in terms of satisfaction of needs means freedom. Because equality in the possibilities of all means the freedom of each person. A person is free in such a situation (in conditions where opportunities are equal), because he believes in the implementation of his legal rights.

Strictly speaking, on the philosophical foundations of civil society lies the idea of a just society, which mankind has dreamed of since ancient-ancient times. This idea has an ancient root in the East, in particular in our country. Especially noteworthy are the scientific and philosophical views of our great-grandfather Farabi on this matter.

We are sure that the ideas of legal statehood and free civil society, which today find their scientific basis in the modern form in Western countries, are also reflected to some extent in the works of the Great Eastern allomas, such as Farabi. Today, as we are building a free civil society in our homeland, in this regard, while studying the experiences of the current Western world, as well as in-depth research of the heritage of our own selves, the building of our future will undoubtedly be more energetic and solid.

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