

Dependence of the National Idea on the Laws of Political, Legal and Spiritual Life

¹Ijod Narzikulovich Akhmedov,²Sanjar Toshpulatovich Mamatkulov

¹Department of Distance education in Social Sciences, Jizzakh State Pedagogical Institute, Uzbekistan.

²Department of Distance education in Social Sciences, Jizzakh State Pedagogical Institute, Uzbekistan.

Abstract: The article examines the substantive laws of the idea, especially the national idea, in the spheres of political, legal and spiritual life of society in a philosophical context. It is also revealed that the interdependence of these laws determines the system-forming nature of the cultural being, the importance of the historical-cultural approach to the formation and development of the national idea.

Keywords: national idea, political life, legal life, spiritual life, substantial law

Introduction

Since one of the forms of national idea and ideology is national political idea and ideology, national legal idea and ideology, national moral idea and ideology, national aesthetic idea and ideology, the use of religious ideological values and scientific ideas in their system to a certain extent determining their place in the life system is of great theoretical importance. Without it, the functional states of these forms of national idea in society cannot be fully expressed.

"National legal ideology as an important part of the national idea and ideology, - says Kudryavtsev, - makes it important that those layers of value practices are more in line with its initial guidelines, which are collected on the basis of socio-economic factors" (Kudryavtsev, I. V., 2010, p.25). The spheres of political and legal life of a society are located between the spheres of material and spiritual life of a society. Today, politics is also interpreted in terms of governance at the community level, and this area is also one of the specific areas.

It is well known that political processes are determined by the economic basis, that is, economic relations, and politics, including national political ideas and ideologies, was recognized as a superstructure built on it.

Materials and methods

Professors H.T.Odilqoriev and Sh.G. Goyibnazarov noted that political culture is a culture in general, that is, an integral part of cultural existence, and gave scientific assessments of its understanding (Odilqoriev, 2004, p.39-47). The scientific literature also includes concepts such as the political consciousness of political culture and its objectification in practical action (Tulenov, 1998, p. 128-129), the equating of political culture with political activity (Matveev, 1993, p. 41), the identification of political culture with political values (Morozova, 1998, p. 115), the processing of political culture into the required management at the community level.

The need for policy, that is, governance at the community level, is present in every social object. Hence, the content of the policy is an objective situation. It is necessary to understand it through political consciousness, including political ideas and ideologies. Whether it is democratic or totalitarian depends on the content of this objective situation in the formation of forms of politics.

Some of the branches of policy, such as the tax policy of the state, monetary policy, etc., are determined by direct economic relations and are reflected primarily through national, ie economic-political ideas at the national level. But it is wrong to say that all branches of politics are directly determined by economic relations. In particular, the state's youth policy, for example, is determined by the demographic situation, as it is reflected primarily through national political ideas. That is why Professor A. Kadyrov says that "modernization of the political system means democratization of the political, economic, legal and spiritual spheres of society"(Kadirov, 2006, p. 41).

The political culture of a person is the objectivity of the political consciousness of a particular individual and his actions. The political culture of a society is a part of the political life of a society, which requires the management of social relations at the level of society and the state. Depending on the integrity of the political culture of a society, the rest of political life arises, for example, specific political relations, processes, trends, political lifestyles.

The political culture of a society, on the other hand, consists of the following substantial elements, which are substantial in nature: 1) the subjects of political culture; 2) perceived political needs and interests; 3) understanding of political needs and interests, i.e. political consciousness. One of the forms of ideology is political ideology, which is part of the same third substantial element. As the subject of political culture is the population of the country, it takes on the character of a national political idea and ideology; 4) the first stage of political activity - political creativity; 5) results of political creativity (political knowledge, political norms, political organizations, political symbols); 6) implementation of the results of political creativity.

All of these substantial elements are cultural phenomena because they are characterized by consciousness, especially political awareness. These substantial elements are derived from each other. Without any of them, political culture cannot be formed as a whole. Even in the sequence of these substantial elements of the political culture of a society, genetic continuity, that is, the implementation of the results of political creativity, does not stop.

Discussion

On the contrary, the assimilation of the results of political creativity satisfies the substantial element of the political culture of the society - the perceived political need, and thus ensures the substantial existence of the political culture of the society. From this conformity follows the law of the inherent integrity of the political culture of a society. This creates a unique integrity of the political life of the country. The elements of the political life of a society have their own complementary quality,

the results of political creativity have a more specific quality, and the assimilation of the results of political creativity has its own quality.

These specific qualitative definitions of a society's political culture can be viewed as genetic links to a society's political culture. Hence the law of substantial circular circulation of the political culture of society. The quality changes in the first stage lead to the quality changes in the second stage, the quality changes in the second stage lead to the quality changes in the third stage. An element of the political culture of a society is the assimilation or implementation of the results of political creativity in accordance with the perceived political needs of the subjects of political culture, while the normal, evolutionary development of political culture continues.

This results in the normal state and processes of political life. If they do not match, political conflicts will arise between them. Understanding and resolving them is a function of political ideology. This situation occurs in the middle of the circular cycle of political culture. Hence, the relationship between the elements of the political culture of a society is the source of the existence, formation, development and functioning of the political culture of the society.

In particular, according to A. Kadyrov, modernization of modern Uzbekistan requires the resolution of the following contradictions:

1. The conflict between tradition and modernity, that is, the contradictions between traditions that do not meet the requirements of the time, with various outdated structures, principles and norms, the discovery of new ways of development, the pursuit of change, new forms of political activity and political thinking.

2. The clash of old political thinking inherited from the authoritarian regime of the past with new political paradigms that are the historical product of Western civilization.

3. A clash of various destructive, destructive aspirations associated with the disruption of modern international relations and the pursuit of change that requires stability (Kadirov, 2006, p. 41).

Political needs also change due to the constant actions of political actors and qualitative changes. Hence the law of increasing political need. Its satisfaction, however, is achieved through political ideologies, including national political ideas and ideologies.

The political life of a society - these three laws of the political culture of a society - the substantial integrity of political culture, the substantial circular circulation of political culture and the laws of increasing political needs are the substantial laws of political existence. They happen differently in each country. The political ideas and ideology of a country are directly determined by these political substantive objective laws, and conversely, they also do not exist without political consciousness, including political ideas and ideologies. In particular, the results of political creativity are the results of political knowledge, political norms, political organizations, political symbols and other political ideas.

Today, the political needs of more than 34 million people in our country are being met through political reforms in all spheres of society. Political reform means understanding political needs through political ideas, realizing political creativity in accordance with it, and mastering its results. These substantial changes are, of course, achieved through political ideas. In this regard, the political views of the leadership of the Republic of Uzbekistan and political scientists, public opinion is programmatic.

Building a stable market economy, a strong democratic state governed by the rule of law and a civil society based on an open foreign policy should remain the ultimate goal. Only such a society can guarantee a decent life for the people of Uzbekistan, their rights and freedoms, the restoration of national traditions and culture, the spiritual and moral development of man as a person. The political needs of the population of our country are being met, first of all, on the basis of the formation of the political system, including statehood.

The statehood we are building is determined by its secular, inter-ethnic, democratic nature. Because it is a state of believers and non-believers. Because it is the state of all, regardless of nationality. Because in it the harmony of interests takes precedence and is governed, that is, democratic values are used.

The legal culture of the individual, as well as the political culture of the individual, is the objectification of people's legal consciousness and people's behavior. The legal culture of a society is a broader social phenomenon. In particular, it includes law enforcement agencies.

Researcher H.Mamatov points out that in some scientific literatures the unity and differences between the legal cultures of the individual and society are confused, legal culture is used in such terms as activity, value, quality of legal life, objectification of legal consciousness in social spheres, a specific cultural and legal expression of people's creative, theoretical and practical activities (Mamatov, 2009, p. 72). However, legal activity consists of the stages of legal creation and implementation of law, which is only one aspect of legal culture - the mode of existence (Sabullaeva, 2010, p. 15).

Legal culture is a part of human life and created by them in order to guarantee them the moments of social life that require coercion and conciliation.

Legal life, that is, the objective laws of legal existence and the dependence of the national legal idea on them, has been studied in the same way - the dependence of national political ideas on the laws of political existence (Rustamboev, 2005, p. 240-256). Society as a legal culture consists of the unity of substantial elements that make up the six systems: the subjects of law, the perceived needs and interests of rights, their understanding - legal consciousness, lawmaking, the results of lawmaking (legal knowledge, norms, mass, etc.) and the implementation of lawmaking results consists of.

From their genetic connections arise the following substantial laws of legal being: the law of substantial integrity of legal entity, the law of substantial circular circulation of legal entity, and the

law of increasing legal need. Depending on these substantial laws, the universal, structural, determinative, and functional laws of legal existence also arise.

The core of legal life - depending on the nature and level of legal culture - arises other parts of legal life - legal order, legal relations, legal lifestyle, legal trends and legal behavior. The basis of national legal ideas is these objective laws and processes. National legal ideas are the third in the substantial elements of the legal culture of society - the legal consciousness and play an epistemological role in the system of legal culture.

The substantial element of the legal culture of a society is the realization of the results of law-making, that is, their use, application, observance, application and the second substantial element - the compatibility or incompatibility between the perceived legal need and interest - the conflict meets the requirements of the national legal idea indicates whether or not to give. According to Kudryavtsev, the national idea must meet specific requirements, the national legal ideology, first of all, must correspond to the lofty goals and tasks facing the legal society today (Kudryavtsev, 2010, p. 14).

Moreover, the idea is that the ideology of law encourages different social strata and groups to unite around a single national flag, depending on their different views and life positions, beliefs and convictions of each person, ensuring the priority of the highest interests and goals of the people and state.

It is also necessary to improve the legality of the institutions of appeal and cassation in the judicial system, reduce the length of investigation and detention, establish a new procedure for selection and approval of personnel, which will strengthen the independence of the judiciary in the judiciary. strengthening the legal system in order to strengthen justice, liberalization of criminal penalties (including the abolition of the death penalty), the formation of the institution of conciliation, the strengthening of judicial control and the transfer of the right to issue sanctions to the courts, the fight against crime, including corruption, ensuring the rights of entrepreneurs are the main trends in our country received.

Legal sciences and legal ideologies are inextricably linked. If the legal ideology is scientific, then it includes certain legal disciplines, including the theory of state and law and constitutional law. Legal ideology, including national legal ideology, highlights the problematic nature of legal issues.

As long as these negative conditions occur in one or another sphere of social relations and have their own dynamics, causes and consequences, their control, prevention, including legal and educational work, are also national legal and ideological tasks.

At the heart of these trends in the judicial system of our country are the needs and interests of the people of Uzbekistan. As a result of understanding these needs and the creation of law, a secular national legal culture based on specific market relations has been formed, the improvement of which is achieved through legal ideology and legal sciences.

One of the parts of the existence of a society is the sphere of the spiritual life of the country and its constituent parts. If we look at the ontological analysis, the society, the spiritual life of the country consists of the spheres of moral life, aesthetic life, religious life, scientific life, education and mass media.

The substantial part of the moral life of society is the moral culture of society, the core of aesthetic life is the aesthetic culture of society, the core of religious life is religious culture, the core of scientific life is scientific culture, including science. The education system also gives rise to specific life processes in each country.

From the functional state of the media system, the processes of transparency in the life of the country - a manifestation of our way of life - have been formed. The third substantial elements of these types of spiritual culture are moral, aesthetic, religious, scientific consciousness, and one of their theoretical parts consists of moral ideas and ideologies, aesthetic ideas and ideologies, religious ideas, scientific ideas. The bullet root of the above-mentioned components of spiritual life is the processing of the human mind. Today, there is an important criterion that plays a decisive role in our rapid development and the realization of our noble goals. It is our young people who are able to take it, who are entering life with bold steps.

Each of these types of spiritual culture has its own objective laws, which are based on specific substantial laws. In the types of ideas and ideologies that reflect the national moral idea, the national aesthetic idea, and other spiritual life, the goals and objectives occur in connection with these laws. Man is a biosocial cultural being. In particular, at the same time it is a spiritual being.

That is, it is a spiritual being at the same time a moral being, an aesthetic being, a religious or non-religious being. It is also the micro and macro subjects of scientific life, educational systems, the subjects of the media and the objects of influence. Therefore, spiritual life and its core - spiritual culture and none of its branches can not be formed without certain subjects.

Depending on these specific subjects, moral, aesthetic, religious, scientific needs, educational and media needs are formed. These needs also require their own perception, that is, forms of social consciousness. The result is genetically derived moral ideas, including moral ideas, aesthetic consciousness, including aesthetic ideas, religious consciousness, including religious ideas, scientific consciousness, including scientific ideas.

Spiritual production activities take place on the basis of these ideas. Their results (knowledge, norm, institution, etc.) and their use - the activity of their assimilation - ensures the existence of people as subjects of moral existence, aesthetic existence, religious existence and education - education, media systems.

From the connections of these substantial substantial elements, in the field of moral life - the law of substantial integrity of moral being, the law of substantial progressive circulation of moral being

and the law of change of moral needs, in the field of aesthetic life - the law of substantial integrity of aesthetic being, the law of the circular circulation of substantial progress and the law of the increase of aesthetic needs, in the sphere of religious life - the law of the substantial integrity of the religious being, the law of substantial circular circulation of religious beings and the law of change of religious needs, in the field of scientific life - the law of substantial integrity of scientific life, the law of substantial progressive circulation of scientific life and the law of increasing scientific needs, in the field of education - the substantial law of education integrity, the substantial progressive cycle of the education system and the laws of increasing needs for education, in the field of the media system - the whole systematic nature of the media, the laws of increasing needs for them.

Depending on the subjects, moral, aesthetic, religious, scientific needs, the need for educational and media systems, if we say that they are secondary substantial elements of spiritual culture, the results of spiritual production activities (moral, aesthetic, scientific and other knowledge, including ideas, norms, institutions, etc.)

if we call them substantial elements of spiritual culture, the compatibility and incompatibility between them are the main sources and indicators of normal processes or conflicts, gaps inherent in the systems of moral, aesthetic, scientific, religious, educational and media. The core of spiritual life is the compatibility between these two poles of spiritual culture, that is, the use or assimilation of the results of spiritual production activities ensures the existence of subjects of spiritual existence, but the incompatibility and contradictions lead to reforms in spiritual life.

They are the sources of the national idea connected with the substantial laws of spiritual life. National moral ideas, national aesthetic ideas and similar ideas representing the interests of the nation, the country are determined by these and the substantial laws of material, political and legal life mentioned above, in particular the laws of increasing needs.

At present, almost all secular concepts are systematized and generated in the field of scientific life in response to the needs of technological, economic, environmental, social, political, legal and spiritual life.

The scientific needs of our country require a comprehensive study of the history of the world and our country, the cultural and spiritual heritage of Uzbekistan, the historical and current development of the Uzbek language, literature and folklore as one of the researches conducted by scientists of our republic (Ortikov, 2006, p. 118-120).

Conclusion

In conclusion, we consider it appropriate to cite the following points:

1. The substantial approach to social events, including the spheres of political, legal and spiritual life, the formation of their core parts at the level of society political, legal, spiritual cultures, including

moral, aesthetic, religious, etc. National ideas, including national political, legal, moral, should be reflected in aesthetic ideas.

2. Since the foundations of the political, legal and spiritual spheres of social life are cultural parts, the substantial laws that form them as a system and their genetic connections, their mechanism, source and direction are reflected in the national idea, including national political, legal and other similar ideas. unless they are scientific, their effectiveness is diminished.

3. Taking into account the fact that national ideas reflect the social sphere of society - man and his micro and macro unity, socio-class, demographic and urban-rural structures of the country, the professional structure and culture of life, medicine and quality, the "National Idea" In the disciplines related to the subject "The nation and the national idea" should be included in the form of questions in the section "The social sphere of society and the goals and objectives of the national idea."

4. Economic culture consists of the unity of technological and economic cultures, which is a legitimate whole formed by the substantial elements that make up its specific system and the substantial laws arising from their genetic connections. These substantial laws constitute the mechanism, source and dialectical directions of the economic life of the country.

The national idea, including national economic ideas, cannot be fully scientific and cannot be an epistemological basis for the economic development of a society unless it is armed with the socio-philosophical doctrine of the substantial laws analyzed above, which is the core of this economic life.

5. The political culture of a society is an elaborate part of political life, a basic, nuclear and defining part of political life, designed to meet the needs of governance required in all spheres of social life at the country level. The legal culture of a society is similarly part of social relations such as equality, justice and freedom. It is a fundamental, nuclear and defining part of legal life. In the national idea, including the national political idea and the national legal idea, this objective situation should be reflected as a primary methodological principle.

6. From the internal substantial structural connections of the political culture of society arose the national idea that constitutes the political being, that is, the mechanism, source and direction of political life, including substantial laws, which take them into account in national political ideas. Similarly, there are substantial laws arising from the legal culture of society, which also constitute the mechanism, source and direction of legal existence. Failure to take them into account in the national idea, including national legal ideas, also leads to theoretical limitations.

7. The spiritual life of society - spiritual culture consists of moral, aesthetic, scientific, religious cultures, educational and media systems, the root of which is the impact on the human mind. And there are also substantial laws specific to each of them, which through the national idea, including the national moral idea, the national aesthetic idea and other doctrines, the spiritual life of society, that is, the mechanism, source and direction of its existence.

8. The political, legal and spiritual life of a society takes place in a unique way in every civilization, that is, in countries with their own citizens and state. In particular, in the field of political existence in our country, while maintaining the role of the main reformer of the state, there is a trend of liberalization from a strong state to a strong civil society in the legal system.

Of course, at the heart of these processes is the role of the national idea and its forms as an epistemological basis. But relying on these objective cases in national ideas increases their scientificity, validity, and effectiveness.

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