

Harmony of Morals and Rights in Formation of Spirituality of Civil Society

Mukhamedzhanova Lalikhon Ashuraliyevna¹, Nishonova Ozoda Djalaliddinovna²,
Kadirova Dilbar Salikhovna³, Agzamova Nilyufar Shukhratovna⁴,
Tukhtaev Khakim Primovich⁵, Topildiyev Vokhidjon Rahimjonovich⁶

¹PhD, Professor of Department of Ethics and aesthetics, National University of Uzbekistan, Uzbekistan.

²Doctor of Science, Professor of Department of Ethics and aesthetics, National University of Uzbekistan, Uzbekistan.

³PhD, Associate Professor of Department of Ethics and aesthetics, National University of Uzbekistan, Uzbekistan.

⁴PhD, Associate Professor of Department of Ethics and aesthetics, National University of Uzbekistan, Uzbekistan

⁵PhD, Associate Professor of Department of Philosophy and Logic, National University of Uzbekistan, Uzbekistan.

⁶Doctor of Science, Professor, National University of Uzbekistan, Uzbekistan.

E-mail address: goodluck_0714@mail.ru

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Abstract

The article attempts to reveal the harmony of morality and law in the formation of the spirituality of civil society, the similarity of law and morality, as well as the manifestation of moral requirements in the legal laws, their constant mutual confirmation.

Keywords: *Just society, state, civil society, law and morality, human rights, moral norms, democracy, justice, bravery, humanity, moral and legal norms, personality, citizen, democratic principle, universal human value.*

Introduction

The harmony of ethics and rights in the spiritual development of civil society is of great importance. Throughout its long history, humanity has not been able to create the perfect form of a legitimate democratic state, a just civil society yet. Making the principles of democracy is a truly challenging issue. It is especially difficult in a society that has lived through a long-term totalitarian regime and is still unable to overcome it. Transition to civil society is a multi-faceted process.

Civil society is a set of interconnected societal life, interdependence of government and administrative pressure, which forms part of private life. Civil society relies on deep spiritual and high cultural human relations. In this spiritual life of society one thing prevails i.e. a person is exalted greatly, respected by universal values, and

they are considered sacred and holy. Human values, such as human dignity, moral cleanness, justice and humanity, are the criteria that determine the relationship between humans.

The concept of civil and fair society is whole concepts. The principle of the rule of law on human rights should become a key factor for us than the rule of law on state rights. This means that in a just society, the human rights, the dignity and the dignity of the citizen of this community are highly esteemed and strictly protected by law. And, naturally, it does not appear spontaneously or immediately.

Result and Discussion

The problem of the mutual relationship among the individual and society and the state is one of the most complex social issues. Human beings can shape their personality in the process

of community impact, i.e. they participate in social relations. The great thinkers, scholars, wise men had long expressed their thoughts about human qualities and values, a place that a person has in society as a human being. They supported the fact that a human deserves respect and reverence in the world. As Al-Farabi pointed out, "Human beings are structured in their own way that he will need a lot of things in order to achieve life and high maturity, and he cannot achieve such things alone; there should be a need for a team of people to get them. That is why human beings have increased, and as a result, the human team has been created.

In ancient Greece, thoughts about human beings, D.Yu.Dorofeev describes as follows: The problem of philosophical understanding of a person leads to the question of how a person is a person, what is the a priori condition of his being, what is his "humanity", what makes a concrete being a person. At the beginning of the history of Greek philosophy, the answer to this question was exclusively "physical." The first Greek philosophers, proceeding from their understanding of the beginning, saw in human nature, as in the nature of everything else, respectively, either water, or air, or fire. Such is the monistic and materialistic (physical) understanding of a person, in which he is not ontologically different from other types of things, not to mention the fact that each particular member of the human race is different from another.

The behavior of man is reflected in his character, and at the same time, a person becomes a human in society as a result of having certain rights and duties. From a philosophical point of view, a human being means a person's place in society. The formation of a human as a person depends on society, and the development of society is inextricably linked with the practical work of the individual.

New historical conditions and requirements for the development of society create new spiritual needs and greater opportunities for their empowerment. From the time, that human beings are influenced by social and economic relations, the entire society begins to evolve and develop. From then on, the complex dialectic relationships between the objective and subjective principles of social development are

formed. The development of society on the basis of dialectical relationships between the objective conditions of human existence and the basis of its functioning is based on the society. Economic, political and social development of society is interconnected with its spiritual development, and one becomes a process that cannot be achieved without another.

If the progressive development of spirituality is an objective law, spiritual perfection of a person is also considered to be a historical process, and new opportunities and demands will always appear for its development. The importance of human quality for development is crucial. Striving for the development of society as a human being with spiritual maturity is inherent in everyday life. The maturity of human quality is in high spirituality. Accordingly, spirituality is necessary for both human and society as water and air.

Human rights are the ultimate supreme value of society. It is also considered to be a major constitutional institution, the aspirations, wishes and hopes of all humanity are the core and the foundation of modern development. Determining the perfect development of any state is determined by the extent to which human rights and freedoms are respected, the universal values are determined, and the implementation of democratic principles.

According to researcher Emilia Petrova-Gjorgejeva, human duties and obligations also have their legal and moral foundation and meaning. The fundamental human duty is to respect human rights and liberties and to act in accordance with the democratic and moral values and ideals. Human duties are related to the conscious, responsible and creative fulfillment of personal, family, professional and civic duties, respect the rights, dignity and freedom of other people and giving a personal contribution to the achievement of social development in accordance with the social-human goals.

Human beings possess the consciousness of the great and unique blessing of nature. He can answer and manage his actions. The law is a set of norms regulating human rights. Morality is one of the ways in which human behaviour is regulated in society. Morality is also a combination of good

human behaviour. It deals with all areas of social life - labour, living, family, politics, international relations and others.

When it comes to the likeness of law and morality, it is said that ethical requirements are reflected in legal provisions. From this we are able to know that moral and legal have got a strong relationship.

The legal rules in a particular society are based on ethical beliefs, principles, norms, and traditions that have been developed by the peoples of the region for centuries. But some customs and traditions cannot go beyond legal norms. The reason for this is that, first of all, they have a relatively private nature and cannot meet the requirements of ethical and legal development. For example, in the period of Jahiliyyah, the Arabs had a tradition of burying girls alive. Later, when Muslimhood had been spread, it was rejected as a contradictory habit to Islam. Nowadays, it is considered to be a criminal offense under the law. Or previously, the tradition of taking a diet in our area is now a crime punishment. There are many such examples.

As it is evident that morals and rights have a root cause, their method of managing the moral life of the society is different: if the moral deals with the explanations and the admonition, the law operates through compulsory means and penalty tactics. As is well known, norms of morality and rule of law are very often the same in essence and content. Accordingly, ethics can be called public-rights, and law as legitimate morality.

Emilia Petrova-Gjorgejeva emphasizes the role of the following social institutions in the moral education of citizens: family, preschool institutions, school at all levels, life outside school, general social climate, mass media and public opinion, and later job, manner of spending free time, etc.; in a nutshell, the whole real life of a person has great significance.

The law has more definite and more specific internal distinctions than morals. International law, civil rights, criminal law, labour law and so on. There are legal strict limits as well. Ethics is more comprehensive than law. For example, if legal laws are applied to a particular person or group of people, ethical rules, wisdom,

and tactics apply to all systems and people of different ages. Also, the legal norms require a precise refuge, and ethical rules are distinguished by their abstractness and commonality.

Consequently, as the norms of human behaviour, rights and morals differ from each other and have common aspects.

Legal norms refer to the rules governing the actions of persons who are enacted and protected by the state, and which are to be enforced for all citizens. Ethical norms are views and ideas that are directly in the mind of man through categories such as good and evil, justice and injustice, duty, conscience, pride.

Ethical rules are rich in content and include psychological, emotional processes. Therefore, the relationship between rights and morality as forms of social consciousness is complex and can be explained by the following categories of dialectical doctrine. They consist of dialectic unity, divergence, interactions, and contradictions. The general aspects of legal and ethical norms are as follows.

Firstly, both are social norms and are norms that regulate behaviour of people.

Secondly, moral and legal forms of social consciousness are dominant-blue phenomena that are defined by the basis of society, i.e. economic, socio-political relations.

Thirdly, the society and law have a common goal of further improving social life, promoting justice and humanism.

Prof. A. Saidov of National Human Rights believes that "unlawful behaviour in the society is different from that of a set of rules of conduct - a definitive legal form, a well-established system of social behaviour, which is reflected in sources, including law, decree, decision, and law. The legal norms are usually written in writing. In contrast to the ethics, the rules of law are of a compulsory nature. Their fulfilment will be ensured by the state's compulsory force. Despite such differences, ethics and law have a general character.

There are other factors that reflect the general aspects of morality and law. Law and morality are different from those of the other today. These differences will be the following:

First, the legal norms are accepted by the state with the active involvement of community organizations, members of the society. At the same time, the government can amend these legal norms, add some supplements, and even in some cases eliminate them. Therefore, in a sense, the state is the political basis of the law and its creator. And at the same time, the right is the splits of the state. Thus, the law represents not only the will of the people, but also its will, which reflects the priority of the state's interests. In this sense, it is better to say the right is the regulator of a special state, which regulates the behaviour of people.

Ethics is created not by the state, but by the whole society. The introduction of ethics, i.e. its "right," does not require a formal permit or any other legal document. Most important is the approval and adoption of ethical standards by community members, social groups, and the public. In the formation and development of ethical norms, the processes of state and society are also important. Moreover, the rights and morals are historical and cultural values and are one of the criteria for the overall development of society.

Right is different from other types of social norms, especially morals. Legal norms are endorsed by the State in agreement with public organizations. While the relationship between the state and the government is interrelated, morals are relatively close to the state.

With regard to the rule of law, the scope of the ethical norms, i.e. social space, is wider. The law regulates the most important aspects of social life. Relationships between people are "out of reach" at a certain extent from legal norms such as love, friendship, mutual aid, and conscience.

It is important to note that ethical and legal norms should play a positive role in the formation and development of traditions and customs, and religious doctrines.

Thus, the relationship between rights and morality will have its own dialectical character. The actions of a person regulated by legal norms are at the present time with the participation of ethical norms, but ethical norms do not always require that the legal norms be manifested in the actions of the person who regulates them, that is, they "participate" in this process. It can be said

that ethical norms have a long history over legal norms. That is to say, the morals will exist together with the emergence of society.

Morality is one of the main types of social norms and has its own peculiarities. In particular, morality reflects the inner-psychological attitude of a person in terms of social and legal events, good and evil, duty and conscience. Ethical norms or moral norms refer to the form of ethical requirements governing the behavior of people through common commands and prohibitions that are common to one's actions.

The norms of ethical norms as an integral part of ethical relations are the norms that are the result of the actions of many people, and which require the subsequent execution. Ethical consciousness is another form of ethical norms, which is manifested in the human mind as a rule, and command-driven governance features are evident.

Ethnic and legal relationships can also be seen in the works of great thinkers. Aristotle gives in his *Nikomahova* ethics the same idea of morality: "So, if, as stated, the virtuous should be well (*καλος*) educated and accustomed [to good] and if in that case he should spend his life in good pursuits and do not do evil deeds or not, then all, it happens to those who, by way of life, in one way or another obey the mind and the correct order, and with power (*ισκης*). But the father's prescription is neither the use of force (*τοιςκηρυρον*), nor coercion (*το αναγκαιον*), which means that [the order] of one person is not at all, since he is not a king or something like that.

The law has the force of force (*αναγκαστικε δυναμις*), because it is a judgment (*λογος*), one way or another based on reason or mind. And if we feel enmity towards people who oppose our impulses, even if they do the right thing, then the law, establishing good, is never hated.

Only in the state of the Lacedemonians and, perhaps, in a few other legislators, apparently, paid attention to education and occupation [of the youth], and in most states there is no attention to such things and everyone lives as he wishes, like a Cyclops, "doing the right over children and wife.

Therefore, the best thing is to get public attention to such things, and moreover, the right one.

Aristotle believes that a person is justified in dealing with just the right things, and he will be brave enough to do the right thing. Aristotle thinks that the law is like a work of art:

The laws, meanwhile, are similar to the works (εργα) of state art. How, then, to learn from them how to create laws or judge which ones are the best? We see that doctors also do not become guides, and this despite the fact that [composers of such guides] still try not only to name the treatment, but, after sorting out what kind of warehouses [people specify], how can be healed [so sick], and how to treat each one individually. But if for experienced it is considered help, then for not owning scientific knowledge it is useless. And if so, then the codes of laws and [descriptions] of government devices should only serve the good service, who are able to cover them with speculation (τησορρσει) and reason (κριναι) what is good in them (καλος) or, on the contrary, ,] and which states are suitable laws. But those who reconsider such [meetings], without having the appropriate warehouse [and skill], will not be given the right to judge these things, unless by chance, however, they may become more aware of such issues. Since our predecessors left indiscriminately the question of drafting laws, it is probably better to consider it with great attention, and therefore the question of the state structure as a whole, so that the philosophy concerning human affairs can be as complete as possible [and complete].

Conclusion

Ethical relations cannot be contrasted with legal relationships. Because they are interwoven together and complement each other. This unity demonstrates that ethical requirements are tested in life, reflected in the law, and that any legal relationship involves a deeply-rooted ethical content in the daily lives of the people.

In particular, the main concepts of Islam can be "haram", "makruh", "killing", "conscience", "abduction" and others. Thus, morals in the system of social norms are not merely the simplest expression of ethical consciousness, but also the motive for the movement, the rule, the generosity. Morality is one of the two types of social norms.

First, ethical consciousness is directly related to the individual, the individual's inner freedom, ethical behavior, and their evaluation. Indeed, a person's inner moral, spiritual, and

psychological state of affairs is manifested in nature and society. Ethical norms are closely related to other legal norms.

Secondly, it is necessary to record the essence of morality as objective, personal, non-human. In philosophical science, moralism is a form of social consciousness, and its universal character is studied by the philosophical doctrine of ethics.

In general, morals are mainly related to the individual, the subjective consciousness, the perception, the world view, but there is also objective content that is not indifferent to the individual, the human. In particular, this objective is related to the general principles of development of society and the existing interests, values, individual behavioural norms, criteria, cultural and educational standards of social groups.

As a result of the development of society, opportunities for human perfection, living and work are expanding. This creates the need for every citizen to understand his duty and responsibility to the motherland. Living in the community is not only the means to be used in the pursuit of its goals, but also the adherence to specific legal and ethical standards.

In summary, it should be noted that in the context of ethical maturity, cooperation, solidarity, humanism, democracy and supremacy of law, the development of science and technology, the development of human interests and the interests of human beings, crisis processes, catastrophic conflicts, and ecological disasters are increasing and expanding. It is up to the present day to keep up with the current issues of development and to ignore it as an impossible task. It is indicated that the need of the 21st century is a time of spiritual maturity.

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