



The Role Of Islamic Values In The Formation And Development Of Civil Society

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ABSTRACT

The article analyzes one of the most pressing problems of the third millennium from a socio-philosophical point of view: the importance of religious values in the formation of civil society, dialectical relationships, compatibility and problems of Islamic values and values of civil society.

KEYWORDS

Civil society, traditions and customs, freedom of religion, Islamic values, public and human interests, individual beliefs, human rights, public organizations.

INTRODUCTION

An important task of modern politics in the current era of globalization is the formation of civil society and its values in the minds of citizens. Regardless of whether the life of any nation is based on spiritual values or (or denies it), it plays an important role in the

development of each state and in the worldview of each person. On the one hand, civil society is a secular society that forms a personality type and social relations that are not determined by religious views. In such a society, almost nothing should interfere with a

person's freedom and independence because of his or her personal interests and rationality. On the other hand, civil society implies various forms of associations, independent associations, civil society institutions and plays an important role for religious organizations in civil society. In particular, Academician E. Yusupov correctly noted: "For centuries Islam has called people to unity, cooperation and solidarity, condemned violence and injustice, had a great influence on educating everyone in the spirit of honesty, faith, decency, humanity and hard work. Over the course of fourteen centuries, Islamic values have been deeply rooted and developed into millennial historical traditions and customs of the Uzbek people." [1]. Islamism and Islamic organizations have long been an important topic of discussion. However, in these discussions, the mental views of sociologists usually take on a different meaning. In fact, if there is a change in mentality, whether we see or try changes in the institutional structure and activities, this creates serious problems in terms of the scientific understanding of Islamic structures. This is why discussions about civil society have been going on for a long time. One aspect of this debate, which encompasses all the theoretical and sociological implications of civil society, is the changing relationship between state and society. "With the joint development of the interests of the individual and the interests of society, the interests of citizens and the interests of the state, the growth of the human factor is reflected in the development of society. But the transformation of personal interest, which goes beyond the social norm, into personal interest leads to negative consequences. To prevent this, it is important to form a lifestyle based on common sense and beliefs, based on the principles of the modern world." [2].

MATERIALS AND METHOD

The restructuring of Islamic public organizations over the past two decades has been accompanied by changes in the social structure, on the one hand, and bureaucratic restructuring of the state and changes in the rule of law, on the other. In this context, the most important indicator of the changes experienced by Islamic non-governmental organizations is the change in the boundaries of relations with this state. Perhaps Islamic civilian actors are shedding their traditional anti-state rhetoric and structures and becoming organizations in cooperation and interaction with states. We can say that Islamic civil organizations in the process of changing their structures, financial resources, social relations and activities will be more pronounced in changing their relations with the state and society. Today, civil society is interpreted in this community as a set of many interpersonal relationships, family, social, economic, cultural, religious and other associations and structures that develop outside the state. That is, "civil society is provided with various interests, views, as well as political parties, public associations, trade unions, and various associations. These interests are realized through interactions, agreements and compromises. These organizations take an active part in meeting and shaping all the needs and interests of people, as well as their political interests, and coordinate their activities with the help of legal norms and traditions in society"[3]. From this point of view, it is important to effectively use important views related to the community and human interests in Islamic values to improve the functioning of civil society. Indeed, "... Islamic values are a system of spiritual values, consisting of universal, divine ideas that

express the content of the Koran, the last and perfect divine book, and Islam and Islamic values are not fundamentally different. Islam has such wonderful ideas, views, teachings, philosophical and moral rules and teachings that it is important to rely on them not only for Muslims, but also for non-Muslims and for all mankind"[4]. In the scientific world, a consensus on the compatibility of religion and civil society has not yet been formed and it is unlikely that it will ever develop. Society is not homogeneous, and the religiosity of people is never the same. Religious people, atheists and apostles have always been and remain in society. Scholars have always had different views on the role of religion. Demak, S. Frank and, in his opinion, played an important role for religion and civil society, which should be interconnected. Religion forms a person's worldview. He develops fundamental social values. Culture and morality are important features of civil society, and they cannot be formed without the involvement of religion. On the other hand, it limits a person, strengthens the spiritual and moral relations between society and the individual, introducing certain norms and prohibitions. That is why it is in a civil society that there should be no serious disagreements with religion, because such a society fully guarantees the freedom of man, conscience and religion. And each individual determines his attitude to the issues of his faith and religion, which in turn does not have the function of control, coercion, that is, for a person there is freedom of choice. Imam Abu Hamid al-Ghazali writes in *Kimyai Saodat*: Man is a being between an angel and an animal. The animal does not develop because it does not have the ability to mature. The angel also does not develop, because he is pure divine light,

because only people have the character of development, spiritual maturity"[5].

RESULT AND DISCUSSION

The significance and place of Islam in the development of national and universal values are so great that they have further enriched the essence of these values. In particular, the noble humanistic ideas introduced by Islam had a significant impact on the development of the national spiritual and moral values of our people. After the arrival of Islam, the system of religious values in the life of the peoples of Central Asia was radically updated, thanks to the special attention of Islamic leaders to science, many thinkers and encyclopedists left our country. Also, according to the creative tradition of this religion, many architectural monuments and cities have been built in our country.

Currently, at the new stage of reforms initiated by President Shavkat Mirziyoyev, attention is paid to supporting the development of civil society institutions as one of the priority tasks. This can be seen in the example of the Strategy of Action for the Five Priority Areas of Development of the Republic of Uzbekistan for 2017-2021, approved by the Decree of the President. For example, the first direction of the Action Strategy, entitled "Priorities for improving the system of state and social construction," is the improvement of the public administration system, including the development of modern forms of public control, the development of civil society institutions, and an increase in their social and political activity; Increasing the role and effectiveness of the institution of makhalla in public administration, strengthening the role of the media was also identified as one of the tasks to be performed in the next five years [6].

In our opinion, in the context of civil society, the state should act as an institution that determines the strategy and tactics of social development, determines the norms of freedom of local authorities and builds its relations with them on the basis of democratic principles.

CONCLUSION

The orientation towards the ideology of Marxism, which has existed in our country for a long time, on the contrary, underestimated the role of religion in society, to the point of negative denial, complete denial of it. Within the framework of the problem under consideration, it is important to determine whether religion and civil society are compatible, what are the roles and opportunities for building a civil society in the Islamic region, to identify the main problems, obstacles and necessary conditions. Determining the compatibility and comparison of Islamic values in the development of civil society and the reality of the society in which they are represented, as well as the value relations of society and the individual, which have developed over the centuries, is also an important aspect. an important question today. Here, first of all, we need to pay attention to how religion is related to civil society, how they are compatible with each other. In this important process, one of the common tasks of state authorities, human rights and other public organizations will be to ensure interreligious dialogue and tolerance aimed at ensuring peace and harmony of citizens in Uzbekistan.

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