

# Political And Philosophical Foundations of the Concept of the Social State and the Rule of Law and Their Development in Uzbekistan

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## Abstract

This article analyzes the philosophical roots of the concepts of the social state and the rule of law, the process of their formation and development, as well as the development of these ideas in Uzbekistan in harmony with national traditions, democratic values, and international standards. The article highlights the current aspects of the social and legal state in the context of historical sources, world experience, and current reforms.

**Keywords:** Social state, rule of law, political philosophy, democracy, human rights, Uzbekistan, Constitution, justice.

## Introduction

The concepts of a social and legal state are interpreted as the most important achievements of modern political and legal thought. They note that state power is based on such fundamental principles as justice, legality, ensuring human rights and freedoms. These ideas were formed in the political and legal schools of Europe and the United States in the 19th and 20th centuries and, in a broad sense, stem from the experience of democratic development of mankind.

Historically, the roots of these concepts are found in the works of the ancient Greek philosophers Plato and Aristotle, in the system of Roman law, and in the works of Eastern thinkers - Farabi's "City of Virtuous People" and Navoi's "Mahbub ul-qulub". They emphasized that social justice, the rule of law, and the well-being of society are the main goals of the state.

In Uzbekistan, the ideas of a social and legal state began to develop in a new context since the years of independence. The definition of the state as a sovereign, democratic, legal, and social state in the 1992 Constitution was the first important step in this direction. The new Constitution legally strengthens the principles of a social state - priority areas such as protecting human rights, ensuring a decent standard of living for citizens, reducing poverty, and improving the quality of education and medicine.

As President Shavkat Mirziyoyev noted, "building a legal and social state is the main pillar of the development strategy of New Uzbekistan." The reforms being implemented in this regard are aimed at harmonizing the experience of national statehood with international legal standards.

As world experience shows, by implementing the concepts of a social and legal state in practice, the state can fully express the common interests of citizens, and an effective governance system is formed. The experience of Scandinavia, Germany, and France proves that basing the state's economic and social policy on the principles of justice ensures sustainable development and equality in society.

In Uzbekistan, these concepts are also gradually developing, acquiring new content in the harmony of national traditions and modern democratic values.

The concept of social justice is one of the main principles in implementing the state's social policy. In the scientific analysis of this topic, it is important, first of all, to determine the meaning and essence of the terms justice and social justice, and then to study philosophical views and legal sources on a methodological basis. In scientific research, a two-stage approach to analyzing sources gives effective results - first, studying the existing philosophical and social literature on justice, and secondly, analyzing legal documents and normative foundations.

The philosophical essence of the concept of justice. The term "justice" comes from the Arabic word "adl" and means fairness, justice, and correctness. Justice, as an important component of human moral culture, has long occupied a central place in the life of society. The wise philosopher Plato interpreted state governance based on justice in his own way. According to him, society consists of three classes - rulers, soldiers, and the productive class. When each class fulfills its duty and does not interfere in the activities of other classes, justice will prevail in society.

Social justice in the views of Eastern thinkers. Central Asian thinkers - Al-Farabi, Ibn Sina, Al-Ghazali and Nasriddin Tusi - interpret the concept of justice as a basic element of human virtues. In their opinion, justice includes three elements: 1) wisdom, 2) courage, 3) conscience. Also, in some sources, justice is equated with the concept of "equality". However, methodological analysis shows that justice is not limited to equality alone. For example, insufficient adaptation of social infrastructure for persons with disabilities limits equal opportunities, which leads to a violation of the principle of justice.

Social justice in historical sources. In the sacred book of Zoroastrianism, the Avesta, views on justice are explained in connection with human virtues: "Truth, justice bends, but does not break." This idea shows that justice is an eternal and universal value.

In his concept of "Fozil Shahar" Farabi developed a philosophical model of a just society. According to him, every citizen should be free in his profession and have equal rights. However, in societies that see wealth as an absolute value, social justice is violated, which leads to various social conflicts and injustices.

Modern interpretation of social justice. Social justice is a socio-legal principle aimed at ensuring a balance between the rights and obligations of social groups and individuals, the system of labor and reward, crime and punishment in society. Although it implies social equality, it is not limited to equality alone. In the current era, ensuring social justice is an important component of the state's social policy, which is based on the principles of human rights, social protection and fair distribution.

Today, there are different approaches to the issue of social justice. In particular, theories have emerged that reject the ideas of "equality of public property" inherent in Marxism and, on the contrary, recognize the important role of private property in ensuring social justice. According to

this approach, members of society acquire the means of subsistence through their own labor, while those who are unable to work or have lost their ability to work are protected by the state.

Based on the principles of social justice, the system of remuneration for labor and income distribution should be organized in accordance with the quantity and quality of the benefits that a person receives from labor. In this case, it is considered fair that not only wages, but also various benefits are distributed according to the person's contribution to labor. In this regard, Huseyn Voiz Kashifi says in his work "Akhloki Muhsiniy": "If justice is not protected, the weak and powerless people will disappear. After all, in a society where the weak are destroyed, the strong cannot live stably, because the lives of people are closely interconnected. The condition of the people will improve only through justice."

Social justice is the main principle of peace and prosperity not only within the state, but also internationally. It is universal in that it is aimed at eliminating barriers based on age, race, nationality, religion, culture and other differences. Therefore, the international community also recognizes social development and justice as an important condition for ensuring human rights and freedoms.

In the context of globalization, trade, investment, capital flows, as well as advances in information technology, are creating new opportunities for the growth of the world economy and improving people's living standards. The successful implementation of such opportunities is based on the principles of social justice.

The Declaration on Social Justice adopted by the International Labor Organization (ILO) is an important legal basis for the implementation of these principles. The Declaration emphasizes the need to achieve equal opportunities and results by providing citizens with employment, strengthening their social protection, developing social dialogue, and guaranteeing fundamental principles and rights in the labor process.

This document also reflects the ideas of the 1944 Declaration of Philadelphia and the 1998 Declaration on Fundamental Principles and Rights at Work. This indicates that social justice is being strengthened on a global legal and institutional scale.

Social justice is a complex socio-philosophical concept that implies fair remuneration for labor, support for the most vulnerable segments of society, and provision of the vital needs of the population. Today, it is interpreted in connection with the principles of equality before the law, social security, and general well-being. In this regard, it is appropriate to call social justice a "universal human value."

Social justice allows citizens to feel the rule of law, to observe their rights and obligations. Amur Temur also emphasized this issue in his "Rules", interpreting justice as a priority value in state administration.

These principles are also reflected in the fundamental law of the state - the Constitution. In particular, Article 14 of the Constitution of the Republic of Uzbekistan states: "The state shall base its activities on the principles of social justice and legality, aiming at the well-being of man and society."

The Law "On Social Protection of Persons with Disabilities" also states that the state guarantees the integration of persons with disabilities into society, social assistance and prevention of discrimination. The Law "On Guarantees of Equal Rights and Opportunities for Women and Men", adopted in 2019, was an important step towards gender equality in Uzbekistan. The share

of women deputies in the new parliament is 32%, and among senators - 25%. At the same time, the participation of young people in state and political life is increasing. This is evidence that equal rights and opportunities are being ensured in the country.

Social justice is a universal human value that strengthens society and unites nations. Amir Temur also interpreted justice in his “Tuzuklar” as the main criterion of state governance.

In modern conditions, social justice means equality of all citizens before the law, decent wages, protection of the disabled and the needy, equal access to education, healthcare and cultural services. In this sense, it is an important factor ensuring the stability of society in times of socio-economic and political changes.

“Quality of life” and social justice are interrelated categories. The weakening of social justice leads to a decrease in the quality of life. Therefore, social justice, despite its historical and cultural characteristics, is manifested as a universal and permanent value of human life.

Social justice performs a number of important functions in the life of society. Firstly, it allows us to assess the social order from the point of view of legality and justice. Secondly, it serves to implement social changes within acceptable limits and ensure cooperation between the individual and society. Thirdly, it performs a humanitarian function in stabilizing social relations.

This concept is manifested in harmony with such values as objectivity, truth, equality, law, morality, and humanism. The basis of social justice is respect for human rights and freedoms and their provision.

Justice in society begins at home, and each citizen finds a solution through mutual respect. Therefore, in ensuring social justice, equality before the law, freedom of labor, care for the elderly and needy generation, equality of opportunities, and the primacy of the principle of justice are of paramount importance.

## Conclusion

The concepts of social justice, the social state and the rule of law are the main political, legal and philosophical foundations of modern society. They are a decisive factor in ensuring human rights, the rule of law and equal opportunities for citizens. In Uzbekistan, these ideas have developed in harmony with the national historical and philosophical heritage and world democratic experience, and have found their legal expression during the years of independence and, in particular, in the new edition of the Constitution. The implementation of the principles of social justice is of great importance in improving the quality of life of citizens, strengthening social stability and developing civil society.

## Practical recommendations:

1. Improving legislation - further developing laws on the social state and social justice in accordance with international standards and national values.
2. Strengthening the social protection system - supporting low-income groups of the population, fully involving persons with disabilities, the elderly and youth in social life.
3. Quality education and healthcare - increasing the efficiency of education and medical services in order to ensure equal opportunities for all citizens.
4. Ensuring gender equality - increasing the participation of women in political, economic and social spheres.

5. Supporting civil society institutions - promoting social justice and the rule of law through NGOs and the media.
6. Economic stability and fair distribution - strengthening the system of remuneration commensurate with labor, reducing poverty and ensuring sustainable economic growth.
7. Raising social awareness and spirituality - combining the ideas of thinkers such as Amir Temur, Al-Farabi, and Plato about justice and the state with modern reforms.

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