
HUMAN DIGNITY, PROVIDING HIS RIGHTS AND FREEDOMS - AS THE SUPREME VALUES

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ABSTRACT: In this article, the humanist heritage develops in the process of studying nature, society, human relations, knowledge of the existing world and continuous striving to change it, formation and growth of the people's scientific-philosophical thinking, enrichment of spirituality, respect and protection of man and his dignity. ideas are put forward.

KEYWORDS: Human dignity, value, humanism, Eastern philosophy, theology, Islamic humanism, ideal man, equal rights, justice, human rights.

INTRODUCTION

There are certain issues in socio-philosophical, political-legal thinking that are "eternal problems". Among such general-philosophical, general-historical, i.e., all-time topics, this is the problem of human dignity.

After gaining its independence, our country is developing in the direction of improving the living conditions of the people who are the creators of material and spiritual wealth. Due to the increasing importance of the human factor as the driving force of the production process and the development of society in the context of the modernization of society and the development of civil society, the research of this topic acquires an important scientific theoretical and practical value. At the same time, scientific analysis of the problem of human life, honor, and dignity and determination of ways to ensure it in practice, determination of humanistic values and democratic principles in society are among the eternal problems of all times.

After all, human life, honor, and dignity are the highest value, and the very process of solving human problems is one of the most important conditions for the transition to a democratic state and civil society. Shavkat Mirziyoyev, the President of our country, says that "Our priority is to provide comprehensive support to the realization of human potential, to ensure the protection of his basic rights and legitimate interests."

Philosophical research and analysis of problems related to the content and essence of human dignity, forms of manifestation has a long history. Therefore, issues related to humanitarianism have taken an important place in the philosophical views of thinkers, scholars, scientists, who are the "conscience" of humanity, peoples and nations at all stages of the development of society.

The views about a person, his life and dignity are the first in Eastern philosophy, and as the main means of determining a prosperous life, they were put forward in "Avesta", one of the sources of our cultural heritage. In "Avesta" great attention is paid to the creation of the well-being of human life through honest work. Also, advanced ideas about the life, honor, and dignity of a person are vividly expressed in the works of Central Asian thinkers: Abu Nasr Farabi, Ibn Sina, Abu Rayhan Beruni, Khoja Ahmed Yassavi, Najmuddin Kubro, Alisher Navoi, Amir Temur, Zahiruddin Muhammad Babur.

The question of human dignity, which is a component of the human problem, has caused discussions in almost all ideological directions in Central Asian philosophy. There were mainly three ideological directions: theological, mystical and philosophical.

Imam Bukhari, At-Tirmidhi and others can be mentioned among the theological thinkers. They believed that "faith consists of words and deeds." In the legacy of representatives of theological science, along with purely religious teachings, great attention was paid to worldly human problems, and on this basis, new aspects of Islamic humanism appeared.

In the second ideological direction, the problem of human dignity in the philosophy of Sufism is reflected in Yassaviya, Naqshbandiyya, Kubroviyya and other sects through values such as human purity and honesty, correctness and compassion, inner and outer improvement on the way to God's vision. The philosophy of Sufism with its ideas such as nationalism and humanitarianism has had a wide impact on social and spiritual life and social psychology.

In the third direction, a number of thinkers and encyclopedic scientists who are major representatives of Eastern peripatism can be pointed out. Issues related to human dignity were not excluded from the scope of their scientific research. Our encyclopedic scientists, reacting to this issue to one degree or another, put forward advanced ideas that were important for their time.

Ideas about human dignity occupied an important place in the works of Central Asian thinkers who were engaged in a number of fields of scientific and artistic creativity in the 9th-16th centuries. They expressed their attitude to problems such as the origin of man, his place and role in the world, his knowledge of what an ideal person and community should be, and the ways leading to it.

Human life, dignity, and its sociological and epistemological roots are related to humanism and are its main category. Indeed, humanism means "struggle for the value of humanity, its freedom, and the full manifestation of its abilities, striving to ensure human happiness, equal rights, and a fair life, creating conditions for the emergence of all the principles of humanity." That is, humanism is not only a theoretical and moral system, but also a reality based on the positive solution of the axiological side of the human problem in socio-political practice.

Human dignity is a simple concept at first glance. But it is a real problem. The series of distant and recent past, the development of thinking and personal activity show that no doctrine, state, era and person can bear the burden of the concept of human dignity. In this respect, this issue is extremely complex, wide-ranging, scientific-theoretical and social-practical problem of various levels.

So what is human dignity? How to describe it? In general, why is a person valued or should be valued?

Human dignity, as described in philosophical literature, is a philosophical concept that expresses the "positive" value of a person and his social activity. Positivity is first of all manifested in the fact that "Man is the highest value". In this comprehensive thesis, which is a summary of life philosophy, the individual socio-spiritual importance and absolute dignity of each person is reflected in the idea.

From the essence of the concept of human dignity, it can be seen that it is the ontological basis of human rights, or a matter of strict mutual respect (tolerant relations) between society and individual, state and citizen, man and man. The thinkers of the past believed that the value of a person lies in his will and rights.

While the state plays an important role in the guarantee of human rights, "how the society will ultimately determine what the state will be." In this respect, human rights become a social reality in the literal sense, if they take deep roots in people's minds, the spirit of the nation, and spiritual values. And only then, the basic principle of development: the existence of equal conditions and equal opportunities, a necessary condition for the manifestation of the "ordinary" person's identity, creative potential, and spiritual value, is guaranteed. It is precisely for this noble purpose that great efforts are being made to establish human rights as the main value in our society, which shows that enlightened humanism has also reached the level of state policy.

When approaching the issue in this direction, it can be seen that democracy, a set of universal human values representing the open forms of the state and society, forms the basis of human dignity and the logic of its development. After all, the principles of democracy ensure the real position of a person in society, a citizen in the state, and play a key role in the concrete-practical solution to the problem of human dignity (higher average life expectancy, personal safety, social well-being and human rights): in an environment where democracy has developed, an inhuman event and phenomena are likely to exist permanently in mass forms. The fact that there will be no poor, inhuman democracy can be proved by the example of free societies, in particular, the life of independent Uzbekistan, which is consistently implementing reforms in this direction.

These comments do not mean "politicizing" the issue of human dignity. They are based on the need to take a deeper approach to the "theoretical burden" issue, to evaluate any social phenomenon (in this case, democracy), first of all, from the point of view of the problem of human dignity. True, there are different ways of explaining complex social phenomena in the social and humanitarian sciences, in particular, in the socio-philosophical fields.

In our opinion, one of the important and even the main conditions for getting rid of the "closed circle" of the suppression of human dignity, rights and freedoms, transitioning to humane procedures, and therefore, the modernization of traditional society, is a charismatic leader with a democratic spirit in the management system. That is, he is a political leader with special characteristics and special value who can greatly influence the supreme goal of society members: the creation of a way of life worthy of a person, the celebration of the idea of \u200b\u200bAql (human dignity) and the responsibility for it. President of our country Shavkat Mirziyoev said

about this: "Political activity is increasing in our society, deep reforms are being implemented in all spheres. Their goal is to build a democratic state and a just society, where the implementation of the simple and clear principle that "human interests are above all else" is a priority.

In conclusion, the issue of human dignity is an integral part not only of our nation, but also of world culture. This humanistic heritage was formed and developed in the process of studying nature, society, human relations, knowing the existing world and continuously striving to change it, and promoting the ideas of the growth of the scientific and philosophical thinking of the people, the enrichment of their spirituality, respect and protection of man and his dignity. , the main thing, served and continues to serve the struggle for implementation.

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