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## On The Essence of the Concept of State and its Modern Interpretation: The Case of New Uzbekistan

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### ABSTRACT

The article analyzes the concept of the essence of the state, the views of thinkers on the essence of the state, questions of the essence of the state of New Uzbekistan from a scientific and theoretical point of view.

### Keywords:

The state, the essence of the state, the essence of the state as a philosophical category, the concept and signs of the state, the essence of New Uzbekistan state

The greatest achievement among the social phenomena discovered by mankind is the state<sup>1</sup>. At a certain stage in the development of a state society, it arose and went a long way of development. Despite the fact that the state operates for a relatively short time, it has become an integral, integral part of the life of society. For this reason, the phenomenon of the state has always attracted researchers, philosophers, and thinkers in a melodic way.

As a result, the issues of the emergence, development, essence, tasks and functions, structure, forms of the state have been comprehensively and deeply studied, a huge amount of knowledge has been accumulated, and these studies are being continued in accordance with the development of the state. We are sure that the future generation will face the task of discovering the yet undiscovered facets of the state, and they will cope with this task with honor.

Like all phenomena of nature and society, the state has its own essence. The essence of the state clearly reveals its role in the life of society

as an objective phenomenon. In modern conditions, especially in the example of nowadays Uzbekistan the study of the essence of the state is becoming increasingly relevant. This, *on the one hand*, is closely connected with the recognition in most countries of the priority of a person and his value in the question of the relationship between Man, Society, the State, and *on the other hand*, the predominance of generally recognized norms and principles of international law.

Each thing, event, phenomenon and process in the objective world is given a definition based on their essence. To describe means to show their essence in a wide, complete way, showing important signs of something, events, phenomena and processes reflected in the concept. Therefore, in order to give a definition to this or that state that has come into the world, it is necessary, first of all, to carefully understand its essence.

So, what's the point? Essence is an Arabic word that expresses the meaning of the truth, the origin, i.e. the root of all things. The

<sup>1</sup> *The state* is used here as a socio-legal term from

philosophical perspective.

expression essence is used in two meanings: the first is the fundamental, most important meaning at the heart of something, the inner content, the core; the second, the inner content of things, comprehensively reflects their various properties and relationships [1; – P.621].

In this sense, the phrase “essence” corresponds to the Russian “sushnost” and the Latin “essentia”. The Latin phrase “essentia” is the essence of a thing or event, and the functioning and manifestation of a thing or event defines “existantia” [2].

Essence is a philosophical concept, a holistic reflection of the internal content of things, their various properties and relationships. Human cognition begins first with the knowledge of phenomena, and then begins to understand their essence. The essence is known in the process of practice, as a result of a deep emptying of things. The task of science is to find the existing personnel in search of the leprosy underlying their character and characteristics. The concept of essence refers to all areas of the system of human knowledge and is a methodological tool for understanding the world. In the process of constant change and development of things, their essence, phenomena also change in a similar way. Any change in essence is inevitably expressed in a phenomenon” [3].

From a general methodological point of view, the essence of any social phenomenon is understood as a certain set of the most important, stable, deep connections, social relations and internal laws that are characteristic of this social phenomenon and describe its main features and development trends. If we talk about the state, its essence is the main core, the central core, the core of the state. From the teleological point of view, the essence of the state refers to the main content summarizing the goals, activities and purpose of the state in society [4; – P.27.].

In general, the essence represents the set of aspects and relationships of things, events, and processes that represent the main, internal, relatively relative relationships. The essence as a philosophical category means the most important, basic, integral aspects of things and events.

Without a comprehensive and deep understanding of the essence and nature of the state, it is impossible to know it intelligently and competently. According to the Russian scholar A. Parishin, with the development of society, the objective and practical need for knowledge about the state overcomes the empirical approach and lack of knowledge [5; – P.28].

It is known that the historical approach is important in understanding the nature of the state and its role in the life of modern society. The question of the essence of the state has been expressed in the works of European thinkers – Socrates, Plato, Aristotle, Cicero, Niccolo Machiavelli, I. Kant, G. Hegel, Lorenz von Stein, Maurice Oriu since the time when the first statehood was created. In the East, first of all, the religious and legal sources are reflected in the Avesta, the Qur’an, and are expressed in the works of Abu Nasr Farabi, al-Biruni, A. Navoi, M. Ulughbek, Amir Temur, Burkhaniddin Marginani, Imam al-Bukhari, Zamakhshari, Sarakhsi, A. Donish, etc.

It is known from past history that wise thinkers did not have a single point of view on the issue of the state and its essence. This is definitely related to the complexity, complexity, and complexity of the state phenomenon. Great thinkers tried to understand the nature, essence, and tasks of the state from the early stages of its formation and succeeded in doing so. The rules developed by them, despite the passage of thousands of years, have not lost their relevance and are also important for modern statehood.

Ancient thinkers, such as Socrates, Plato, Aristotle, Cicero, approached the essence of the state in its coverage, based on its nature as a conscious association of people. In particular, Aristotle does not imagine that a person lives outside society and the state. In his opinion, either saints or the mentally retarded can live outside society and the state. All other people feel the need to live together. A person who lives outside the law and law is, at worst, an injustice committed with a weapon, even worse. Nature has endowed man with a weapon which is a mental and moral force which can be put to good use. Therefore, a generously gifted person is wild and immoral, endowed with his own sexual

and sensual inclinations. The concept of justice is associated with the vision of the state [6].

Aristotle justifies the necessity of the state and state power for the life of society. According to Aristotle, any state is a kind of association, and any association is organized to obtain some benefit (since any activity presupposes a specific benefit). It is clear that all associations seek one benefit or another. The association which is the most important of all, and which includes all other associations, tends to the highest good more than any other. This association is called a state or political association [6].

The ancient Roman jurist Marcus Tullius Cicero also approaches the essence of the state in the same way as Aristotle. According to him, the state is the property of the people and the people is not any combination of people united in any way, but a collection of many people connected by law and common interests. The first reason people bond like this is not their weakness, but the innate need to live together. Because man is not inclined to live alone and wander alone. Although a person has everything necessary for living, he is created in such a way that he does not distance himself from his kind [7].

The Italian scientist N. Macchiavelli, who studied the issues of state action, expressed his valuable opinions in this regard. In his opinion, it is possible to study the past of a republic with great intelligence, to predict its future easily, and to give instructions for the use of the tools that ancient peoples used in their life: if the previous tools are not found, similar events will tell him new ones [8; – P.187-188].

In the new era, the German scholar G. Hegel approaches the explanation of the phenomenon of the state from the point of view of human freedom. According to him, the state is the idea of consciousness, freedom and law. The basis of the state is a conscious power that expresses itself as a will [9]. The idea of the state has three meanings: the concept of an independent state (in this case, the state system, the internal law of the state is meant); the idea of a foreign state in state-to-state relations; the idea of universal history [9].

In the political and legal doctrines of the peoples of Uzbekistan, the issue of the essence of the state has acquired an important importance. In “Avesta”, which was considered the holy book of our people in ancient times, life on earth and the whole universe are considered an integral part of the cosmic order. It distinguishes between “foolish” and “wise” rulers. People should be ruled by wise, not ignorant, rulers.

In the works of A. N. Al-Farabi, who is known in the East as “Muallim us Sani” (meaning “the Second Teacher”), special emphasis is placed on the issue of the essence of the state. Farabi uses Plato’s ideas regarding the creation of society and the state and recognizes the following most important conditions as the reasons for people to unite: *first*, people need each other’s help. In this respect their social situation and circumstances are the same; *secondly*, the activities of people united in one society aimed at meeting the needs of each person serve to achieve both social and individual perfection. Therefore, the emergence of human society is based on noble goals.

Al-Farabi writes about the origin of society (human community) in his treatise “The City of Virtuous People”: *“Each person, by nature, needs a lot of things (clothing, food, housing, books, teachers, friends). A person cannot create all the necessary things by himself, in order to find them, he needs the services of people of various professions. Other people are in the same situation. It is necessary for people to join a community and society in order to meet their needs and grow up”* [10; – P.238].

In his works “Treatise on the Ways to Attainment of Happiness” and “Treatise on the Attainment of Happiness”, al-Farabi describes the virtuous society he dreamed of even more vividly. “The task of the state is to lead people to happiness”, he writes, “and this is achieved with the help of science and good morals” [11].

The teachings of Amir Temur, who occupied a very important place in the development of Uzbek statehood, are distinguished by their truthfulness, justice, harmonious connection with society and people’s life. Amir Temur’s thoughts on the nature of the state are therefore valuable, they

have not only theoretical and historical value, but also practical value. Amir Temur's masterpiece ideas about the state were consistently applied to the life of society and the state and passed the tests of life.

Amir Temur the Great, who took justice as his flag in dealing with people, created and implemented "Temur's Laws" (Codes of Temur) in order to establish a powerful and strong state. According to the testimony of Nizamuddin Shami, Amir Temur says about the policy of the rulers: "If a king builds his work on the basis of brutality and disloyalty, if he loves to harm and destroy people, his state will be shaken and become indecisive. We soothe and comfort people as we build our kingdom on the foundation of caring and protecting them. After that, if they do not know the value of this, if they step into the status of breadwinners, then our state will expose them to its wrath, and their bad deeds will return to them" [12; - P.55].

In short, thinkers agree on the following issues regarding the essence of the state: *first*, the state is a conscious association of people, which arose as a result of natural need; *secondly*, the goal of people joining the state is to ensure a good and prosperous, peaceful life, human perfection; *thirdly*, the state is not a simple association of people, but an association based on law and law; *fourthly*, a person realizes his identity in the state, living together with the state comes from the nature of a person; *fifth*, living in harmony with the state is a guarantee of human security. In it, arbitrariness, violence is not allowed, justice is established, and so on.

Human development coincided with the era of globalization in the XXI Century. Like all events, the state has undergone changes in form and content. In modern conditions, the erosion of borders, the speed of information exchange, the expansion of the activities of transnational corporations, the growing needs for the structure of interstate organizations, the literal provision of human rights and freedom, and the priority of human rights in human-state relations require a modern approach to the nature of the state.

Since the first days of independence, Uzbekistan has set the highest goal of establishing a democratic legal state and an

open civil society in which human rights and freedoms and legal interests are ensured, and it has been resolutely making efforts in this direction. As the President of the Republic of Uzbekistan Sh.M. Mirziyoev noted, "*International ratings and indices in the field of human rights and freedoms of our country (rule of law, quality of rule-making, effectiveness of government activity, freedom of speech and information, fight against crime and corruption, conditions for conducting business conditions, global competitiveness, innovative development, etc.) is our strategic goal to become one of the 50 leading countries in the world*" [13; - P.62].

In the Constitution of independent Uzbekistan, which serves the nation-state goals of our people, it was important to express the priceless values and rich state experience of our people along with universally recognized democratic principles. It was through the efforts of the First President that the great concept of "*Man and his dignity*" was placed in the central place in our Constitution" [14; -B. 101].

Human rights and freedoms given in the Constitution of the Republic of Uzbekistan and developed in the current legislation are undoubtedly a new achievement of human civilization. Global concepts such as democracy, development, and human rights are closely related to our nation-state interests, our people's age-old traditions, and deep respect for our sovereignty in the main constitutional principles. In our society, democracy and human rights are strengthened not only by laws, but also by the self-awareness of our people and their moral experience.

In the work "Development Strategy of New Uzbekistan" the following were indicated as the priority directions of the reforms to be implemented in the new period of development of our country: *the first* – establishment of a people-friendly state by developing a free civil society and increasing human dignity; *the second* – making the principles of justice and the rule of law the most basic and necessary condition for development in our country; *the third* – development of the national economy, its growth rates at the level of contemporary requirements; *the fourth* – conduct fair social policy, development of human capital; *the fifth* –

ensuring spiritual development, radical reform of this field and bringing it to a new stage; *the sixth* – to find a solution to the universal problems faced by humanity and our nation based on our national interests; seventh – strengthening the security and defense potential of our country, conducting an open and pragmatic, active foreign policy [13; – P.3].

The analysis of the priorities of the implemented reforms shows that they correspond to the nature of man, society and the state, to the teachings of thinkers about the nature of the state, and to the laws of the development of the state and society. Literally, it is aimed at forming a perfect person.

These regularly implemented reforms have radically changed the image of Uzbekistan, turning it into a populist state with guaranteed human rights and freedoms, expanding people's participation in state management, strengthening public control over the activities of state authorities and administrative bodies, and increasing the political and legal consciousness and culture of the population.

We refer to some numbers to justify our thoughts: the number of small and private business entities, which are the basis of the country's economy, doubled, more than 50 percent of business entities in this sector were established in the next 3 years. About 4 times more loans were allocated to business entities than in 2016; more than 83 billion US dollars will be invested in the economy of Uzbekistan in the next five years; about 2.4 million new jobs were created through the implementation of many large, medium and small projects, particularly in the local industry, agriculture and service sectors; the share of industry in the country's gross domestic product increased from 25% to 34%, the volume of industrial production increased 1.3 times. The gross domestic product almost doubled, the income of the population increased by 2.5 times, and the amount of wages, pensions, scholarships and social benefits increased significantly [13; – P.10].

Protection of the youth and their rights and interests, who are our future, is one of the priority tasks of state policy. In a short period of time, the law *"On State Policy Regarding the*

*Youth"* was adopted, the youth union was formed and its effective activities were launched, youth forums are held, and June 30 is designated as "the Youth's Day" in our country. The Youth Parliaments of Uzbekistan, The Youth Affairs Agency have been established. By 2025, the concept of the development of the preschool education system, which envisages covering 80 percent of children aged 3-7 with preschool education, is being implemented. Today, it has been achieved to increase the level of preschool education coverage of young children from 28% to 60%, and to increase the number of kindergartens by 3 times to 14.2 thousand [13; – P.46].

The essence of the state is closely related to the issue of public administration. After all, the government ruling in the country clearly expresses the essence of the state. For this reason, today in Uzbekistan, the national program *"People's State"* is developed, which provides for the implementation of the idea *"The state must serve the people"*, which is relatively new for us, but is practiced in many developed democratic countries, and the law *"On State Services"* is adopted" [13; – P.50].

The implementation of the Decree of the President of the Republic of Uzbekistan on January 28, 2022 *"On the Development Strategy of New Uzbekistan for 2022-2026"* and the state programs adopted on this basis are necessary for the realization of the age-old dreams of our people, for the formation of a stable, peaceful, well-rounded person in New Uzbekistan. serves to transform the country into a country where conditions are created, where law and justice prevail.

Thus, the question of the essence of the state has become extremely important since time immemorial and has changed regularly as the society of the individual has developed. A modern state is a state that ensures a high level of human rights and freedoms, recognizes the individual as a high value, the interests of the people are a priority in the exercise of state power, acts on the basis of law and jurisprudence.

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