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A DEMOCRATIC SOCIETY IS THE SPOKESMAN FOR THE PEOPLE'S, NATIONAL WILL

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ABSTRACT

The article talks about a democratic society in Uzbekistan, which is based on eastern traditions, the spiritual sources of the Uzbek people. For the prosperity of the Motherland, first of all, spiritual and moral reforms must be carried out. Democracy is the fairest and most desirable kind of society that a people and a person can achieve in their struggle. In such a society, a person's spiritual perfection should be high. That is, comprehensively developed and spiritually rich people, uniting, can build a democratic society. This is how the great thinkers and philosophers of the past represented a just society.

KEYWORDS: *Democracy, Traditions, Uzbek society, Spirituality, Spiritual and Moral education.*

INTRODUCTION

Democracy is the fairest and most desirable kind of society that a people and a person can achieve in their struggle. In such a society, a person's spiritual perfection should be high. That is, comprehensively developed and spiritually rich people, uniting, can build a democratic society. This is how the great thinkers and philosophers of the past represented a just society. In particular, in the 10th century, Abu Nasr Farobi dedicated his "Treatise on the views of the inhabitants of a virtuous city", in which he emphasizes that as far as people forming a society will be virtuous, moral, as far as their faith will be strong, the society will be strong, governance will be easy, the power will not be seized by random people [1].

Democracy, in its fundamental meaning, is a free civil society. A person enjoys the rights and freedoms enshrined in the Law, his activities are aimed at improving his life, meeting his needs, he has the right to do everything that is necessary for his perfection and the perfection of his

children. However, democracy, like any other kind of society, presupposes the preservation of law and order, social stability, and power management. That is, in such a society there is subordination, submission to the Law and to the government elected by the will of the majority.

Thus, power in a democratic society turns into an exponent of the people's, national will. As far as the people, the nation will be enlightened, culturally developed, so this will will be life-affirming, effective. This means that the spiritual perfection of the people and the nation is the main factor for building a democratic society. The people of Uzbekistan in building a democratic society relies on eastern traditions, the spiritual sources of the Uzbek people. The wisdom of the East, traditions, rituals and customs of the Uzbek people, Islamic teachings are the first foundation of a democratic society under construction in Uzbekistan. As you know, relying only on traditions and not paying attention to world experience, one cannot achieve the goal. Therefore, eastern national traditions must be combined with democratic ideas. Consequently, universal human ideas and values are the second basis for building a democratic society. Strengthening independence and the transition to market relations set the task of creating a "comfortable and free homeland."The solution of this task is entrusted to the people who love their Motherland and are ready to do everything in the name of its prosperity. In this sense, patriotism and dedication of the people can be considered the third basis for building a democratic society. Fidelity to national traditions, the idea of self-awareness, the idea of combining it with universal human values should strengthen and strengthen the feeling of patriotism. A free person is a person who loves his homeland, ready to give, if necessary, his life for his country, for his people. Our freedom is closely linked with the freedom of the Motherland. As far as Uzbekistan is strong and powerful, so every citizen will be free and strong, multiply his opportunities.

Spiritual and moral education is an important condition for the creation of a democratic society in Uzbekistan. Only when people are bound by the bonds of spirituality can they become a people, a nation. Because spirituality is such a powerful inner force that calls a person to spiritual purification and perfection, enriches the inner world of a person, strengthens his faith and conviction, and awakens his conscience. The connection between the democratic transformations taking place in Uzbekistan and the spiritual renewal of society is the common wealth of all peoples living in Uzbekistan. At a time when we set our goal to build a civil society in the country, the tasks of mastering democratic principles, increasing the social and political activity of citizens, realizing individual freedom in practice, improving the multi-party system based on democratic principles, the gradual transfer of certain powers of government bodies to public organizations and self-government bodies, are connected with spirituality, which has embodied universal human values.

Only when the basic values of a democratic and civil society formed in the developed countries of the world, such as the power of the people, a policy aimed at protecting the interests of citizens, reliance on the will of the majority in decision-making, respect for minority rights, guaranteed observance of human rights, the introduction of a system of free and fair elections, equality of all before the law, public control over the activities of the authorities, will turn into an organic and inseparable part of the political culture of every citizen, only then the building of a democratic society will turn into reality. For the prosperity of the Motherland, first of all, spiritual and moral reforms must be carried out. This task can be performed by a leader with

moral qualities. Consequently, for the implementation of democratic transformations in society, spirituality must become the main pillar of politics.

A democratic society is a society of glasnost; it is a healthy environment where a variety of opinions prevails. At the same time, the owners of high spirituality play an important role, since if the spirituality, morality and thinking of the masses are not high, it will be impossible to distinguish who is right and who is wrong, to distinguish truth from lies. Spirituality and national values form the foundation of the national ideology. National spirituality, like language, has a peculiarity to unite and organize people. From the first years of independence, Uzbekistan was faced with the task of not "forcibly introducing democracy", but of reviving democratic values among the people, forming a legal and political culture in them. At the same time, the revival of national and spiritual values played a big role. Since, as a result of the restoration of spiritual values, ensuring national harmony, rethinking history, the Uzbek language and the religion of Islam acquired their status, the heritage of their ancestors began to be widely studied. The people of Uzbekistan are proud that in a short period of reforming the economy and society, our country is recognized by the world community, in which it takes its rightful place. Today Uzbekistan is a multinational and multi-confessional state. All nation and nationalities, representatives of all religious confessions live in one space, therefore, national and religious tolerance is one of the important facets of the policy of our state.

Democracy is a society in which justice prevails, not only social justice, but also justice in the spiritual sphere. Although the value of a spiritual wealthy person is always high, we must not forget that spiritual wealth can be turned into a commodity. Democracy is the fruit of spiritual development. These two concepts always support each other. Spirituality is the pillar of a democratic state [1]. "Democracy is not only a theory and a political process, at the same time, it is a way of life of the people, a feature of its psychology, traditions, culture" [1, 185].

Today we can say that in recent years the Republic of Uzbekistan has achieved huge and irreversible changes in the economic, political, social, spiritual, legal directions, entered a new stage of reforming and democratizing our society. This conclusion made by the First President of the country I.A.Karimov in his Concept of further deepening democratic reforms and the formation of civil society, on the one hand, convincingly proved the correctness of the chosen model of evolutionary, phased development of our state. On the other hand, he stressed the need to strengthen the dynamic development of the processes of democratization and liberalization in order to achieve the great goal - to become one of the modern developed, democratic states, the need to provide people with decent living conditions [3]. At the same time, in all key reforms being implemented, Uzbekistan was guided by such principles as the fullest consideration of the mentality of the people, its historical and national characteristics, traditions, customs, as a guarantee of the successful implementation of the modernization of society, and also relied on the openness of the state to the world, the desire to take deeper into account global processes, to join the achievements of modern civilization, the vast experience of democratic construction, market economy accumulated by developed countries.

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