



THE IDEA OF LIBERALISM IN THE HISTORY OF SOCIO-POLITICAL THOUGHTS

Rakhmanov Abdimalik Ergashevich,

Termiz State University,
candidate of philosophical sciences
E-mail: rakhmanov-57@mail.ru

Article history:	Abstract:
<p>Received: December 14th 2023 Accepted: January 10th 2024 Published: February 14th 2024</p>	<p><i>The article analyzes the emergence of the first buds of the idea of liberalism in the history of socio-political views, its enrichment and improvement in content at different stages of human history, and the emergence of its various forms. Also, in the current period of social development, the issues of democratization of society and development towards a highly civilized society were discussed on the basis of the new ideological rules of the doctrine of liberalism.</i></p>

Keywords: socio-political thought, liberalism, political liberalism, legal liberalism, economic (radical) liberalism, social liberalism, democracy, liberal democracy.

INTRODUCTION. In the current period, the ideological basis of the democratization of public life and the establishment of a free civil society is the doctrine of liberalism and relying on liberal values, which are based on the liberalization of all spheres of public life, is of urgent importance. In the history of socio-political thoughts, the idea of liberalism has been manifested in various forms. Its first buds appeared in ancient times due to the reforming activities of the jurist and statesman Solon, which led to the formation of the first legal foundations in the life of the society, the development of the ideas of freedom and superstition, and the reduction of the tension of class differences. Thanks to the effective work of the famous statesman, orator and philosopher Pericles, the Athenian democracy flourished, an advanced system of state administration was formed, citizen participation in management, and the first branching of authorities took place. During the time of Solon and Pericles, liberalism as an idea of freedom was raised to the level of state policy, not only the freedom of a single community or city-police, but also the freedom of the individual (citizens), his rights.

Ancient Greek thinkers Platon and Aristotle in their theories about society and the "ideal state" turned this idea into a true philosophical doctrine, a unique spiritual and educational program. Under the influence of the conditions of the Athenian democracy during the period of slavery, they put forward the ideas about the equality of citizens, freedom, and the rule of law in the community (Greek polis - city-state). In particular, Aristotle for the first time in the history of socio-philosophical thinking emphasizes that the desire for freedom is an innate characteristic of a person, and this condition is inextricably linked with his spirituality, self-awareness, and efforts. According to Aristotle, society is a free, morally equal association of members, it should be governed according to the law, society should be governed not only by authority, but also by free discussion. Thinking about the forms of government that can be formed in a particular state, he believes that only a moderate republic dominated by the middle class (according to Aristotle, this is politics) can ensure a happy and prosperous life for people (see : 1, page 86;).

LITERATURE ANALYSIS AND METHODS. In the literature, the doctrine of liberalism is evaluated as a product of the Renaissance, Enlightenment, and Reformation. In the philosophy of the New Age and the Enlightenment, liberalism is defined as a philosophy of individualism, and freedom is interpreted as the main value, and self-interest as the main driving force. At various stages of the development of capitalism, T. Hobbes, J. Locke, A. Smith, D. Ricardo, S. Montesque, F. Voltaire, J. J. Rousseau, D. Diderot, P. A. Holbach, K. A. Gelvesi, etc. were propagandists of their ideologies and created the theoretical foundations of the doctrine of liberalism. They put forward the ideas of individual freedoms, individual rights, transparency and separation of powers in society and the state. In particular, one of the classics of political theory, J. Locke, in his work entitled "Two Treatises of Government", advocated a state in the form of constitutional government against the theory of the patriarchal-theocratic state and Hobbes' doctrine of absolute unlimited state power. Locke's theory reflected the political situation in England in the 17th century, expressed the viewpoint of limiting the power of the monarchy by law and reconciliation between different social forces. Therefore, Locke's philosophy is known as the philosophy of compromise. Locke sees the individual and his rights as the main element. He interprets the principle of freedom as freedom from state restrictions. Locke interpreted this idea that man

knows what he needs better than any government. And the state is a product of social contract. He believes that a legal society based on self-interested representative forms of government will have free citizens and that in this society certain rights are guaranteed to the individual, including the right to own property. But Locke implies that universal suffrage in the sense of a form of government is given only to the "rich classes" and not to the majority of the masses. Locke believes that liberal civil democracy is only necessary for the bourgeoisie.

A. Smith and D. Ricardo were supporters of economic radical liberalism (based on non-interference of the state), that is, an economic policy that allocates a minimum place to the state and gives the owners of private capital maximum opportunities for activity. Smith noted that the economy operates most efficiently when it reaches the highest level of freedom. If each industrialist or merchant works to maximize his economic profit, the total wealth will also increase. If the economy is allowed to develop freely without government intervention, it obeys natural laws: everyone seeks to maximize economic profit, prices begin to be fair; the country accumulates as much wealth as possible. Economist Smith also believed that unfettered individualism ultimately leads to social harmony and the highest material well-being.

From the middle of the 19th century, social liberalism was formed in political thinking, and social reforms began to be implemented. The founder of social liberalism was J.S. Mill, who included personal freedom, respect for one's honor, honesty and social well-being among the most important values. He defended the freedom of speech, the press and other freedoms, and showed that these liberal values are the most important for rationality and the search for truth, and that public debate without any internal or external barriers is an important condition for making rational decisions. As a sociologist and political reformer, Mill promoted the idea of renewing social life through gradual, step-by-step reforms rather than allowing revolution, workers' representation in parliament, the struggle for the rights of African Americans, the discrimination of women supported the fight against their appearance, advocated universal suffrage for women, equal property rights for women and husbands. He believed that individuals are politically and legally equal, regardless of race, gender and social origin, they should have inalienable rights.

RESULTS. Thus, Mill, who thought about the inalienable will and rights of the individual, and the social conditions that provide them, started the tradition of modern liberalism. He tried to solve the problem of how society can provide living conditions for free and responsible individuals.

DISCUSSION. One of the main directions of modern social development is the deepening of the processes of liberalization in all spheres of social life. Modern liberalism consists of such goals and tasks as getting rid of radicalism in society, following the rules of political pluralism in international relations and making compromises, organizing the electoral system based on democratic principles, and ensuring the independence and effectiveness of their activities based on the principle of separation of powers. The main principle of modern liberalism is to ensure freedom in all spheres of social life under conditions of equality of rights, privileges, and opportunities. According to the German philosopher D. Döring: "The ideal of liberalism rests on the foundation of law, and the most perfect form of governance - liberal democracy - can be established only in a state that considers the principle of freedom as a high value, and only such a state can ensure the well-being of the entire society" (2, pp. 16-20).

It is known from the history of political theory and practice that liberalism is an important condition for democracy and democratization of social life. Currently, the concept of democracy means majority rule while protecting the rights of the minority, election of state bodies, alternative and free elections, guarantee of human rights and freedoms, equal rights, rule of law, constitutionalism and separation of powers. Political practice shows that there are three main models of modern democracy - classical-liberal democracy, collective democracy and pluralistic democracy. Classical liberal democracy is based on the priority of human rights over state laws. Classical liberal democracy is based on the priority of human rights over state laws. This form of democracy is unique to the United States, it puts individual rights above society and the state, separates the state and civil society, and protects the autonomy and rights of the minority over the majority.

Collective democracy considers the people as a social subject, takes the people as a single whole, denies the diversity within the people, makes the principle of minority subordination to the majority absolute, and denies individual autonomy. The theorists of collective democracy are Rousseau, Marx and Lenin. According to Rousseau, who understood liberalism in a limited sense, a citizen of a democratic state is not an individualist obsessed with private life, but an active member of a single "social body". Freedom is a collective character, that is, active, equal participation of a citizen in the work of his state and society. In practice, collective democracy showed its incompetence and groundlessness in the models of "socialist democracy" that led to the rule of a minority in power in the name of "the people", the identification of the social structure of society with the concept of "one Soviet people", the denial of private ownership, individual independence and freedom.

Pluralistic democracy is characteristic of Western European countries, and it occupies an intermediate position between classical-liberal and collective democracies in the understanding of the people. Neither individuals nor people, but different social groups are understood as the main subjects of politics. The task of such a democracy is to encourage pluralism in society, to allow all citizens to join political parties and public organizations to express their interests, to find their balance expressed in political decisions with the help of mutual agreements (consensus). It is a modern Western democracy that grew out of a liberal political system and adopted liberal values such as constitutionalism, separation of powers, personal freedoms, human rights, and minority independence.

The analysis of the main forms of democracy shows that each of them has its advantages and disadvantages. Modern democracy is a management system based on liberal values, which gives different social groups the opportunity to protect their interests and reflects their balance in the opposition, guarantees the legal and socio-economic rights and freedoms of a person in society, and liberalizes all spheres of public life. In general, liberalism is the ideological basis of Western democracy.

With the development of the society, the ideas of liberalism are perfected, and their goals and tasks are internally unified. In the 90s of the 20th century, with the end of the division of the world into opposite poles, new ideological rules appeared in the doctrine of liberalism. In particular, the formation of a legal democratic state and the development of a free civil society in Uzbekistan show that the doctrine of liberalism has been enriched with new principles. The philosophy and political doctrine of liberalism and the policy of liberalizing all spheres of public life, forming civil society institutions, and implementing democratic values based on our age-old values and traditions of statehood are being gradually and consistently implemented, and in the past years of independence, great progress has been made in this regard. As President Sh. Mirziyoyev noted, "... the path of democratic reforms is the only and most correct path for us. In this regard, we are in search every day, we are trying to improve our life and work style by studying best practices abroad" (1, p. 21).

"The principles of democracy and the rule of law in our society have reached a new level in terms of quality. The work of democratization and liberalization of the judicial system is being consistently implemented, we are increasing the role of the judiciary in protecting the rights, freedoms and legitimate interests of citizens". (1, page 48). Liberalization of the political life of our society, liberalization of the economy, priority of human rights and freedoms and interests in the social sphere, issues of moral freedom are being ensured. This indicates that the idea of liberalism has a positive, vital meaning, because the freedom of ideas is the basis of the freedom of social and political life.

CONCLUSION. Based on the above considerations, the following important features of the doctrine of liberalism can be noted:

firstly, the founders of the idea of liberalism explained that human rights and freedoms are the highest value;

secondly, thanks to the historical development of the doctrine of liberalism, states that provide human rights and freedoms, interests and needs, civil society that realizes the necessary opportunities for the rise of the human factor and its perfection have emerged in many countries of the world;

thirdly, liberalism advocates the inviolability of private property and interests and provides its legal protection through legal laws. According to the doctrine of liberalism, property ownership is not only the basis of a free market economy, but also the foundation of social well-being;

fourthly, the doctrine of liberalism is the ideological basis of democracy, the democratic principles of state management, in particular, the division of powers of various branches of government, as well as an opportunity for the formation and development of civil society institutions;

fifthly, in the course of its historical development, liberalism showed that it is an ideological doctrine that is enriching and improving in content, leading humanity to a highly civilized society.

REFERENCES:

1. Shavkat Mirziyoev. New Uzbekistan strategy. - Tashkent. "Uzbekistan" publishing house, 2021. 464 pages.
2. Nazarov Q. World philosophy encyclopedia. Two volumes. - T.: "Ma'naviyat" publishing house, 2019.
3. Дёринг Д. Либерализм: размышления о свободе / Пер. с нем. // Фонд Фридриха Науманна. — М.: Комплекс-Прогресс, 2001. — 53 с.
4. Raxmanov, A. (2022). SHARQ RENESSANSI DAVRI GUMANIZMINING GNOSEOLOGIK VA ONTOLOGIK ASOSLARI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(10), 668-674.
5. Ergashevich, R. A. (2022). Socio-philosophical significance of the concept of national state sovereignty. *Asian Journal of Research in Social Sciences and Humanities*, 12(3), 49-51.
6. Raxmanov, A. E. (2021). Political independence and the creation of its legal basis. *ACADEMICIA: An International Multidisciplinary Research Journal*, 11(6), 726-729.
7. Raxmanov, A. E. (2023). ARISTOTEL VA SHARQ NATURFALSAFASI. *International scientific journal of Biruni*, 2(1), 53-58.
8. Ergashevich, R. A. (2023). TASAVVUF FALSAFASI TARIXIDA NAQSHBANDIYLIK TA'LIMOTINING O'RNI. *European Journal of Interdisciplinary Research and Development*, 15, 212-219.
9. Рахманов, А. Э. (1990). *Принцип детерминизма в познании и управлении социально-экологическими процессами* (Doctoral dissertation, Ташк. гос. ун-т).
10. Safarovich, M. E. Formation of the Concept of Hedonism and Its Representation. *JournalINX*, 21-22.
11. Safarovich, M. E. (2023). BASIC PRINCIPLES OF THE CONCEPT OF SPIRITUAL SPACE. *European Journal of Interdisciplinary Research and Development*, 21, 153-156.
12. Safarovich, M. E. (2023). DIALECTIC OF SPIRITUAL SPACE AND CULTURAL HERITAGE. *Conferencea*, 49-52.
13. Mamatqulov, E. (2023). MA'NAVIY MAKONNI YARATISH JARAYONIDA MILLIY-MADANIY MEROS TUSHUNCHASI. *Namangan davlat universiteti Ilmiy axborotnomasi*, (7), 290-294.