

## LABOR LAW AND ITS SOCIAL-PHILOSOPHICAL FOUNDATIONS

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**Abstract:** In this article Philosophical foundations of labor law and its socio-philosophical foundations illuminated. Labor law has developed as a component of philosophical knowledge. Labor law covers the sphere of economic, social and cultural rights in the Republic of Uzbekistan. The philosophical basis of labor law is to ensure that human behavior in society is in accordance with nature and its requirements. The philosophical basis of labor law is manifested in the regulation of social relations in the field of labor.

**Keywords:** democratic society, human rights, labor rights, laborcode.

**ABSTRACT.** The issue of labor law is a developing direction as a component of social philosophy. The development of mankind and from the first stages of historical development brought about the creation of the initial division of labor and the formation of the ideas of working and earning in people's lives. Humanity entering a new developed era and the formation of democratic states and civil societies created the basis for the emergence and development of the need for labor rights.

The right to work plays an important role in the implementation of other human rights and forms an integral and unique part of human dignity. Everyone has the right to work that allows them to live with dignity. The right to work contributes to the living of a person and his family members, as well as to the free choice or acceptance of a profession, the development of a person and recognition in society.

As labor law develops as a component of philosophical knowledge, its earliest manifestations were formed in ancient times, and we can see that it was reflected in the theories of ancient Greek philosophers about law and philosophy, as well as philosophical attitudes about duty. These philosophical approaches to the philosophical foundations of labor law are recognized as classic ideas of the philosophical teachings of the ancient world. will be [1. B. 177-195].

**MATERIALS AND METHODS.** The first philosophical doctrines of the ancient Turanian land and the clarification of labor law issues in them Zoroastrian religious-philosophical doctrine and it is mentioned in "Avesta", which is one of its sacred written sources. In particular, the Avesta contains many moral views on the

spiritual life of people, work and a prosperous life, the formation of a just society, and honesty. Later, the development of society and the introduction of Islam to Central Asia laid the groundwork for the foundation of labor law to acquire a new religious and secular theory. As a result, in the IX-XII centuries, a new "Renaissance" emerged in Central Asia, including present-day Uzbekistan, which brought about socio-political and scientific changes in the lives of the peoples living on this land..

In the Middle Ages, not only Movarounnahr, but also among our great thinkers who spread fame to the whole world, our thinkers such as Muhammad ibn Musa al-Khorazmi, Ahmad Farghani, Abu Nasr Farabi, Ibn Sina and Abu Rayhan Beruni made a great contribution to the development of philosophical thoughts in Central Asia. For example, the great thinker Abu Nasr in his socio-political, philosophical and legal views emphasized that virtue of people, hard work is one of the main qualities of community and city residents.[2. B. 45].

In Central Asia, the doctrines of the philosophy of law are developing in an integral connection with socio-economic, political and ideological processes, as stated in the researches, "philosophical-legal doctrines are not purely legal or purely philosophical views, but based on human , there were approaches, scientific-theoretical concepts that served to serve society and the state and incorporated the principles of labor law, and served to make people's lives fair, happy, smooth and peaceful" [3. B. 28].

Jalaluddin Rumi, another great thinker, also emphasized that man is distinguished from the animal world by his ability to think, think, speak, work and create tools. He recognized that man is divine in essence, and although he is a small world in form, he becomes a great world inwardly and reaches perfection.

Jalaluddin Rumi's masterpiece "Masnavi" states that the hand given to man was created to work, and it is possible to find pleasure through work. Bahauddin Naqshband, the founder of the Naqshbandi sect, also emphasized the concept of work in the development of the idea of this sect, and developed the motto of his sect "Dast ba koru dil ba yor" [4. B. 26].

The glorification of work in the ideas of the Naqshbandi sect became the main ideology of Amir Temur and the Timurid period and created the foundation for the flourishing of the Timurid kingdom. As a result, the development of science under the leadership of Mirzo Ulug'bek, the flourishing of literature under the leadership of Alisher Navoi, the art of music under the leadership of Abdulkadir Maroghi, and the school of painting and miniatures under the leadership of Kamoliddin Behzod, which was formed during the time of Amir Temur and later developed during the Timurid period, created the ground for development. Philosophical ideas such as relations between man and society, human industriousness, love for art and profession were

deeply expressed in these directions.

**DISCUSSION.** During the years of independence, a complex aimed at establishing a democratic legal state, a strong civil society, developing a market economy based on free market relations and the priority of private property, creating conditions for a peaceful and prosperous life of the people, and taking Uzbekistan's rightful place in the international arena. measures have been taken. In particular, In particular, the Constitution of the Republic of Uzbekistan and the laws based on it created a solid legal basis for reforming all spheres of society and state activity. Also, in the Republic of Uzbekistan, the main attention was paid to the formation of a national system for monitoring the adoption of many decisions on national legislation and labor rights, compliance with the constitutional rights and freedoms of a person.

As part of the address of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev to the Parliament of the country, a number of organizational measures were implemented to expand the tasks and powers of the Parliament in the field of human rights. In particular, a parliamentary commission was established on issues of ensuring the guaranteed labor rights of citizens [5].

Philosophically speaking, the right to work protects individuals from economic exclusion or social isolation.

The philosophical basis of labor law is to ensure that human behavior in society is in accordance with nature and its requirements. Labor rights cannot occur outside of human activity. Manifestation of the right to labor in the framework of human activity firmly connects it with the state, politics, and society, and ensures constant balance.

Labor law occupies a leading position in the social-philosophical direction and includes social-philosophical and legal norms that regulate social labor relations. The practical result of this is manifested in the organization and use of human capital and labor. Philosophical analysis of labor relations includes processes such as a certain person joining a certain organization, enterprise and institution and performing functional tasks for the enterprise team with his work. In turn, in accordance with the social division of labor, a person or an employee who performs certain labor duties becomes an object that fulfills his obligations and combines with the activities of his team, that is, a performer of labor activities. The labor activity of the employee is carried out on the basis of specific rules. Therefore, obedience to the rules and regulations established in labor activity is recognized as a factor determining labor efficiency and consistency. After all, although labor relations have a voluntary character, they are manifested directly within the framework of production and perform the function of socially useful activity, which is carried out with specific goals in mind.

**RESULTS.** Labor law arises as a result of labor market activity and is one of the leading areas of law. All social relations regulated by labor law fulfill economic,

social, political, ideological and educational tasks. After all, the labor legislation is provided for in Article 2 of the Labor Code of the Republic of Uzbekistan, "Labor legislation, taking into account the interests of employees, employers and the state, ensures the effective functioning of the labor market, fair and safe working conditions, ensures the protection of labor rights and health of employees, helps to increase labor productivity, improve the quality of work, and on this basis, to raise the material and cultural standard of living of all the population.

Analyzing the philosophical foundations of labor law, we must also analyze specific tasks of labor law. The main directions of legal impact on labor embody its tasks. In general, labor law fulfills economic, social, political, ideological and educational tasks. In particular, the economic function of the right to work is manifested by influencing production, the political function is to increase the social and political activity of employees in the process of production, and the ideological and educational function is to educate employees morally and morally, and the freedom of the right to work. is manifested in the provision.

**CONCLUSION.** In short, the philosophical foundations of labor law and its subject embody social labor relations that arise due to the use in production of the labor of all employees operating under an employment contract. These relationships are the core of the philosophical foundations of labor law.

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