

## Theoretical and Methodological Basis of Studying the Political Image of the State Civil Service

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**Abstract:** this article analyzes the theoretical and methodological foundations of the study of the political image of the state civil service. Such issues as the creation of the foundations of a just society, the original ideas aimed at managing power and implementing its functions, the concept, content and essence of the state civil service, its role in public administration are studied.

**Keywords:** civil service, state civil service, state power, just society, administration of power, image, political image, political image of public civil service.

### INTRODUCTION

In the early stages of the development of society, the cohabitation of people, who are social beings, brought about the need to implement some common services. These services, conceptualized as public services, developed, adapted and changed in parallel with the development of societies. Since ancient times, discussions, approaches and practices have attracted attention about which services are considered public services and by whom and how these services are carried out.

According to the British historian, academician **Peter John Hennessy and Sir David John Normington**, during a long historical period, the provision of public services was considered primarily as a duty and function of the state. The successes achieved in this regard have served to further increase the importance of the state, establish close contact with citizens, and increase its prestige. Although the central government is the main participant, over time, local governments, non-governmental organizations, independent administrative bodies, agencies and the private sector also began to assume the role of public services to varying degrees. Decisions about who should implement public services vary depending on factors such as the country's political and economic structure, culture, organizational structure of the public and private sectors, and service characteristics [Hennessy, P. *et al.*, 2018].

Studies show that the history of public service dates back to ancient China. During the reign of the Qin Dynasty (221–207 BC), a centralized state was formed for the first time in the history of China, creating the conditions for the formation of a separate civil service. During the Han Dynasty (206 BC–220 AD), in 124 BC, the Imperial Academy was established to train qualified

officials. During the Tang (618–907) and Late Song (960–1279) dynasties, the civil service developed and became a powerful force in Chinese society. In the Chinese civil service, servants were selected on the basis of rather complex examinations. This system helped ensure stability in the Chinese Empire for over 2000 years. Later, it served as a model for the developed civil service systems in other Asian and Western countries [Dawson, R. S., 2019].

In the Roman Empire (27 BC–395 AD), there were several types of civil servants in society who performed various functions, whose salaries were paid from the state treasury. They were called “*apparitors*”. Apparitors were assistants to magistrates, and in terms of prestige were divided into four degrees (*decuriae*): 1) the highest ranking were “*scribae*” — secretaries or state notaries; 2) “*lictor*” — an employee of higher magistrates (dictator, decemvirs, consuls, praetors, censors) and lower magistrates (tribunes of the people, Ediles, quaestors, etc.); 3) “*viator*” — messengers or summoners, that is, agents on official assignments. In the courts, they summoned witnesses, kept track of time, and helped maintain order; 4) “*praecones*” — heralds. They assisted elected magistrates during their term of office [Fuhrmann, C. J., 2011].

The next stage is associated with the expansion of the territory of the British Empire in the 18th century and the economic recovery, with the flourishing of institutions such as the *Office of Works and the Navy Board*. Each had its own system, but in general, employees were appointed on the basis of patronage or by directly purchasing a job. By the 19th century, it was becoming increasingly clear that this approach was ineffective. As the American Sinologist **Derek**

**Bodde** points out, “The origin of the English civil service has been well studied by scholars. In the 18th century, a number of English scholars praised the examination system of the Chinese civil service, and some even went so far as to urge the adoption of a similar practice for England. The first concrete step in this direction was taken in 1806 by the British East India Company. In this year, the company established a college (East India Company College) near London to train and test the knowledge of its administrators in India [Bodde, D, 2012]. The proposal to build a college was made by members of the company in Canton, China.” “Civil service” exams for Indian administrators (the term introduced by the company) were introduced in 1829 [Huddleston, M. W, 1996].

The First and Second World Wars, severe economic and political crises, epoch-making inventions in the field of communications and technology, an increase in the quality and quantity of society's requirements for services, and globalization led to a re-description of public services, as well as a redefinition of their principles and scope.

**Since the second half of the 1970s**, in order to find a solution to the inconvenience and inefficiency that have arisen in the public administration systems of countries, ideas have begun to be put forward such as reducing the state structurally and functionally, managing public administration with a private sector management approach, and applying more market principles in the provision of public services. Professor **Christopher Hood** emphasizes that this process of change, which represents a shift from traditional public administration to a flexible and market-based management approach, is conceptualized as New Public Management (NPM), and that this term was first introduced by British and Australian academics [Hood, C, 1991]. Thus, NPM, recognized by the scientific community and described as a set of achievements, began to influence the civil service.

**Since the 1980s**, under the influence of NPM, a process of reforms began in the field of public service - in the subjects providing services and in the methods of providing services. NPM focused on the leadership of entrepreneurial activity, the division of public services into main divisions, giving the private sector a greater role in public services, applying the principle of decentralization,

and providing public civil services by the departments closest to citizens.

**After the 1990s**, NPM was subjected to harsh criticism due to the fact that it increased institutional and political complexity, failed to clearly define concepts, viewed citizens as customers, and the transfer of part of public service structures to a commercial, contractual basis led to negative consequences such as loss of confidence in public administration and fragmentation.

**Since the mid-2000s**, a process has begun to create a complementary, competitive management system for NPM. In this process, approaches such as public value, new public service, neo-weberian state, digital governance, integrated public administration began to be seen as an alternative to NPM.

In developed countries and countries with economies in transition, e-government technologies have begun to be widely introduced in order to improve the efficiency of public administration. Professor **Mukimjon Kyrgyzboev** writes: “According to the definition of the European Commission, e-government is the implementation of information and communication technologies in public administration in line with organizational changes and new skills in order to improve the quality of public service and democratic processes, and strengthen support for public policy.” [Киргизбоев, М, 2013]

In the eyes of the world community, only a rapidly developing country with a humane and democratic image will achieve great political and economic success. Foreign experience in training personnel in the field of public civil service shows that the importance of the civil service in improving the image of the state and on other pressing issues is growing every day. After all, improving the image of public civil servants also determines the level of public support for the government.

The fact that the tasks, or rather the goals, related to improving the country's image are defined in the “**Development Strategy of New Uzbekistan for 2022–2026**” and the “**Uzbekistan-2030 Strategy**” is the responsibility for continuing political tasks in this area and strengthening Uzbekistan's position in the international arena.

It can be seen from the experience of countries such as the USA, Russia, Germany, Great Britain, France, Japan, the Republic of Korea, and

Singapore that it is necessary to promote the image of Uzbekistan on the world stage, to impartially cover the effectiveness of the reforms in the political, economic, cultural and other spheres, and the democratic renewal of society. It should become one of the main goals not only of politicians, but also of scientists. Regarding the issue of what should be done to increase the political image and influence of state civil servants, it is appropriate to make recommendations by systematically and comparatively analyzing the political processes in the world and within the country.

## I. CONCEPT OF PUBLIC CIVIL SERVICE

### 1.1. Definition and characteristics of public service

Public service is a multifaceted and multidisciplinary concept and is considered by disciplines such as constitutional law, administrative law, sociology, management, political science and public finance. Therefore, there is no universally agreed definition of this concept. The lack of a general definition means that public service is a multifaceted concept, and it must be constantly revised with changes and developments in the individual, society and society.

Before analyzing the concept of “public service”, it is appropriate to dwell on the meaning of the word “service”. In the explanatory dictionary of the Uzbek language, the word “service” (derived from the Arabic word): “service; work, position; service; It is defined as help” and eight different meanings are explained [Мадалиев, А, 2007].

The concept of “public service” is interpreted differently in different countries. Even in English-speaking Great Britain and the United States, these concepts are different. This term was originally used at the end of the 18th century to distinguish between civil and military employees of the British East India Company [Drewry, G, 1988], and now various terms are used to name public service — “civil service”, “public service”, The expressions “government service” are used as synonyms.

In the Cambridge Dictionary, “**public service**” is a service provided by the government, such as hospitals, schools, or the police; “**civil service**” is defined as government agencies and employees responsible for implementing the plans of the central government [https://dictionary.cambridge.org]. The term “civil

service” is used in most countries of the continental legal system (France, Germany, Italy, Spain, Switzerland, etc.) and the concept of “civil service” has become an integral part of it. Currently, along with the concept of “public service”, the concept of “**municipal service**” is also used. This concept implies public service, that is, it covers professional activity in the implementation of the powers of public law subjects.

Data analysis provides a multifaceted approach to the concept of public service. In particular, the textbook “Public service” prepared by Uzbek scientists **E.T.Khojiev, G.S.Ismailova, M.A.Rakhimova** says:

- ✓ firstly, in a **social sense**. Public service is a social category, and a person holding a certain position in a state organization performs socially useful activities according to the instructions of the state;
- ✓ secondly, in a **political sense**. Public service is an activity aimed at the implementation of public policy, it achieves the goals and tasks of the state through all available political power, ensures balance in society;
- ✓ thirdly, in a **legal sense**. It is a legal establishment of state-service relations, which ensures the fulfillment of official duties, the powers of employees, and the competence of state bodies. Public service is one of the complex socio-legal institutions, the study of which requires the analysis of social and legal foundations of public service. This institution consists of a set of norms regulating state-service relations, through which the rights and obligations of employees, limitations, responsibility, as well as public service, creation and cancellation of service relations are regulated;
- ✓ fourthly, in an **organizational sense**. The civil service is in contact with the organizational and functional elements of the state apparatus. It appears as a system consisting of the following elements: organization of organizational and procedural bases of state apparatus activity; structure and legal appearance of positions; employee identification, evaluation. Civil service strengthens the state, state power, and ensures the normal functioning of civil society [Хожиев, Э. Т, 2015].

Scientist **N.Said-Gazieva**: “Public service is a unit of many components. ... is a set of people prepared to work in the state apparatus and a separate system of socio-legal relations” [Саид-Газиева, Н, 2008].

Academician **Q.Abdurahmanov**: “The important difference between civil servants and private sector employees is the nature of performing tasks in these fields of activity. The duties performed by civil servants require impartiality, entrepreneurship, restraint, demandingness and sensitivity. Otherwise, the basic rights of citizens will be at risk. All this leads to the fact that the civil servant is inextricably linked with the state. According to this, the selection system of these employees, their obligations towards the state employer, and the rights they enjoy are derived” [Абдурахмонов, Қ. Х, 2004].

Public service is not only a legal, but also a political concept. After all, it is engaged in politics by nature, it is considered a structure that provides services to citizens. According to the above-mentioned scientists of our country **E.T. Khojiev, G.S. Ismailova, M.A. Rakhimova**, European scientists **L.B. Andersen, G. Ripoll, K. Schott** [Andersen, L. B, 2013], the proof of this is:

First, almost all civil service systems have some degree of political participation in personnel matters.

Second, the nature of the political criteria for civil service may vary. For example, civil servants can be selected and dismissed based on their loyalty to ministers and other political leaders, as well as their loyalty to a party.

Thirdly, one of the goals of future politicians in many countries is to establish close relations with ministries and individual civil servants. This is especially observed among representatives of the party that came to power after a period of opposition.

Based on the main elements of public service whose contents have been explained above, we can give the author's definition of **public service** as follows: public service is a professional activity aimed at the exercise of powers by a person holding a certain position in a public body in order to fulfill public duties and functions. This definition contains all the elements that illuminate the concept of public service [Хожиев, Э. Т, 2015].

Also, definitions of public service provide information about its main features. In particular, according to the opinions of Turkish scientists **Sh. Gozibuyuk, M. Gunday, A. Ulusoi**, CIS scientists **A. Nozdrachev, I. Vasilenko, D. Ovsyanko**:

- ✓ The service should be aimed at the public and useful for the public.
- ✓ Civil service is defined by law or based on law.
- ✓ It is carried out under the control of the state or private sector.
- ✓ The case is considered taking into account the interests of the public.
- ✓ It can be national or local.
- ✓ It is carried out to ensure the social needs and well-being of citizens without any profit.
- ✓ Constantly strives to learn new things and increase productivity [Gözübüyük, Ş, 2003].

In our opinion, two main conditions are necessary for a service to be considered a public service. First, the service must be public oriented and useful to the public. Services provided for the personal benefit of individuals or legal entities cannot be defined as public services. Second, the service must be provided directly by public institutions or by the private sector under the supervision and control of public institutions.

## 1.2. Definition and Characteristics of State Civil Service

The Law of the Republic of Uzbekistan “On State Civil Service” states that “**state civil service** is a type of public service and represents the paid professional activity of citizens of the Republic of Uzbekistan to ensure the implementation of the powers of state bodies in the positions of state civil service.” [lex.uz/mact] This law defines the legal status of the state civil servant, the categories of positions and qualification levels, the uniform procedure for the entry, transition and termination of the state civil service, the guarantees of growth in the ranks based on the objective and fair assessment of the professional and moral qualities of personnel and individual services, in general, the uniform state citizenship refers to the regulation of the organizational and legal mechanism of the service.

The law applies to the activities of state civil servants in positions included in the state register of state civil service positions.

He is the president, deputies of the Legislative Chamber, members of the Senate, deputies of the Karakalpakstan Dzhokorg Council and other local

state authorities, employees of the upper and lower chambers, members of the Central Election Commission, judges and employees of the judicial system, members of the Central Bank Board, prosecutor's office, internal affairs, defense work, emergencies, National Guard, the State Customs Committee, and those serving in the bodies of the State Customs Service, including military personnel, as well as technicians of state bodies, does not apply to the activities of production and service employees [lex.uz/mact].

**According to the law, the main principles of the state civil service are as follows:**

- ✓ Unity and stability of the state civil service system;
- ✓ legality;
- ✓ fairness;
- ✓ serving the people;
- ✓ responsibility of state bodies and officials to society and citizens;
- ✓ priority of human rights, freedoms and legal interests;
- ✓ openness and transparency;
- ✓ objectivity, professionalism and competence;
- ✓ equal rights of citizens of Uzbekistan in entering the state civil service;
- ✓ legal and social protection of state civil servants.

**So, what is the difference between the concepts of “public service” and “public civil service”?**

On October 3, 2019, according to the Decree of the President of the Republic of Uzbekistan No. PF-5843 “On measures to fundamentally improve personnel policy and the state civil service system in the Republic of Uzbekistan”, public service: public civil and special (service in law enforcement agencies and military in the armed forces) service types are specified. Also, state civil service refers to service activities in state administration bodies and organizations. Based on this, in our country “state civil service” and “state service” were divided into separate concepts, including state civil service is considered as a type of state service.

**1.3. Importance of public civil service**

The importance of political science in the study of the history of statehood and governance is incomparable. It is no secret that the development or decline of a particular country depends on the policies implemented in that country. In addition, the history of protest movements, invasions, uprisings and wars in different periods is directly related to politics. According to Professor **Stephen**

**van de Walle**, public civil services throughout their history served to present the state in a more positive way to its citizens and to create a direct connection between the state and citizens. That is, the legally strengthened, transparent and organized state civil service in accordance with the requirements of the time creates positive perceptions of the country's population [Walle, S. V, 2009]. We agree with these opinions and say that depending on the employee acting on behalf of the state, the state or the state administration apparatus is evaluated. Therefore, how the state civil service is formed in each country, that is, its organizational and legal basis, is very important.

In addition, the process of providing these services requires interaction between citizens and civil servants, officials and politicians. For example, individuals, non-governmental organizations and influential groups from different walks of life send formal requests and service requests to politicians and government officials to get more benefits from public services. Meeting these requirements or at least assessing them will help to form public services that take into account the expected results and demands of citizens and develop a national idea [Besley, T, 2007].

The smooth provision of public civil services to the population is one of the indicators of the successful and uninterrupted functioning of the government. At this point, it should be said that it is not an easy task to pass civil services without problems. Already, a significant source of funding will be needed to provide public civil services to the population through the state itself or other entities. In addition, it is required to have qualified personnel, modern technologies, the creation of appropriate infrastructures and the necessary energy potential.

**II. ROLE OF STATE CIVIL SERVICE IN PUBLIC ADMINISTRATION**

**2.1. History of civil service. Ancient times**

From the most primitive times when people began a sedentary life, they faced the need to satisfy some common needs and provide services. In ancient times, the provision of infrastructure services such as harbors, markets, and baths was seen as a social obligation, and the responsibility for providing these public services was often assigned to the state [United Nations Economic Commission for Europe, 2000]. The performance of these services was considered one of the most important reasons for the existence of the state.

Therefore, it can be said that the history of the concept of public service is as old as the state.

Although the history of public services goes back to ancient times, the scope and methods of providing public services have changed throughout history. Questions of what kind of services the state should provide and what methods and financial resources should be used to provide these services have always been discussed.

In ancient times, thinkers such as Socrates, Democritus, Plato, Aristotle, Epicurus, Polybius, Cicero **put forward the first ideas aimed at creating the foundations of a just society, managing the government and implementing its functions** [Лазарев, В. В. *et al.*, 2007]. For example, **Aristotle** lists the following as the duties of the state: to provide food; creating comfort; provision of property necessary for defense, internal needs and wars; control of religious matters; decision-making and the justice system. He believes that citizens should be freed from daily chores and have free time to engage in mental work and participate in public affairs [Аристотель, 1983].

The importance of spirituality and morality for state management in the teachings of Chinese thinkers Lao-Tzu, Confucius, Sun-Tzu, etc.; **wisdom, humanity, loyalty, respect for elders, courage; issues such as the law serving human interests are given ample space.** In particular, **Confucius** elevates the place of spirituality and morality in the organization of the stable functioning of the political system of the society and state management. He wrote: "If governed by laws, and order maintained by punishments, men seek to escape from punishments, but they feel no honor in themselves; if it is managed with the help of de (spiritual and moral means), if the order is ensured with the help of values, people will feel honor, be honest and sincere" [Қирғизбоев, М, 2014].

## 2.2. Islamic thinkers

It is more important than ever to study the life and work of Islamic thinkers, scholars, commentators, mutakallim, muhaddis, mystics and jurists of ancient Asia and our country, promote their scientific activities, and research their scientific heritage. It should be noted that such great people as Abu Muhammad Abdullah ibn Muqaffa, Imam al-Bukhari, Abu Mansur Moturidi, Abu al-Mu'in An-Nasafi, Abu Hamid Muhammad Al Ghazali, Burhanuddin Marghani, Ubaidullah ibn Mas'ud

Al-Bukhari, Bahauddin Naqshband, Khwaja Ahrar Vali justice and politics in the works of Islamic thinkers, the characteristics that civil servants should have; their duties and manners; The high determination of the people of the state and managers is highlighted by giving examples from the verses of the Qur'an, hadiths, wise words of scholars, representatives of famous philosophy and religion, and the words and actions of righteous rulers.

For example, the following thoughts of **Ibn Muqaffa**, who correctly understood the influence of the religious factor in political processes, are worthy of attention: try to turn them into your people. Do not consider them a danger to you. Because as a result, people will have different opinions that you don't like. Don't be afraid that asking for advice from people of virtue will cause different opinions in the people that you need the opinion of others [Абдуллоҳ ибн ал-Муқаффа, 1977].

We can see that **Ghazali** dealt not only with human issues, but also with the relations of society and state building. In this regard, he writes: "Well, a person cannot fulfill all his needs by himself. International enmity will arise due to unnecessary need. And everyone is not satisfied with his rights, and they hate each other. This fact needs three more qualities. One is kingdom and politics, another is qaza (judiciary) and government, and another is quality jurisprudence" [Алимардонов, Т, 2011].

**Khoja Ahror Vali**, who throughout his life encouraged people to have faith, to always be active and useful, said: "Be busy with something useful, even if it's on the streets. Let the people benefit from your work. You will also know who you are. Try to learn a profession in a short time. Then, in the eyes of people, you will appear as good as you think," [Фахруддин Али Сафий, 2004] he says. Khoja Ahror Vali further enriched the idea that everyone should engage in useful work, promoted in the Naqshbandi teachings, and promoted that people's generosity and helping others with the results of their useful work is one of the signs of true Muslimness.

Sheikh Muhammad Sadiq Muhammad Yusuf writes in the book "Social Etiquette":

"Occupation is a permanent and necessary act in human life, so it is given great importance in the Holy Qur'an, the Sunnah of the Prophet, may

God's prayers and peace be upon him, and the rules of Sharia. A summary of them is as follows:

- ✓ A Muslim enters into a job that he knows well and can do well.
- ✓ After a Muslim enters a suitable job, he should start the job with good intentions and continue in it.
- ✓ The employee must not forget that the work entrusted to him by the employer is a deposit.
- ✓ A Muslim is required to do the work entrusted to him thoroughly and thoroughly.
- ✓ Not cheating at work is one of the most necessary responsibilities of a Muslim.
- ✓ Completing the work at the agreed and promised time is also a good manners and responsibility of a Muslim person.
- ✓ What a Muslim person does must be an action made lawful by Sharia.
- ✓ A Muslim should learn the ruling of the religion about the work he does.
- ✓ A Muslim takes his work seriously and works diligently.
- ✓ A Muslim man loves and is loyal to his profession, which is the cause of his sustenance.
- ✓ A Muslim always has a good relationship with his partner in work, service and profession, he respects them, he likes for them what he likes.
- ✓ A Muslim person does not use the duties and work he is performing for his personal benefit.
- ✓ A Muslim always respects his teachers in work, service and profession” [Шайх Мухаммад Содиқ Мухаммад Юсуф, 2022].

### 2.3. Eastern thinkers

Statesmen, encyclopedic scientists - Eastern thinkers who made a great contribution to the history of medicine, philosophy, geography, mathematics, astronomy, state administration, international relations, martial arts, socio-political, moral thoughts: Abu Nasr Farabi, Abu Rayhan Beruni, Ibn Sina, Yusuf Khos Hajib, Nizamulmulk, Unsur al-Maoli Kaikovus, Amir Temur, Jalaluddin Davani, Alisher Navoi, In the works of Husayn Vaiz Koshifiy, Zahiriddin Muhammad Babur, Samandar Termizi, the natural causes of the emergence and development of the individual society, the organic laws of the formation of justice and morality, the mutual relations between man and society, the control measures in the transfer of state actions and ensuring the uniform functioning of the administration, coordination of secret aspirations

to power in accordance with the interests of the state, the formation of state administration and development; etiquette, value, conditions of communication; the manners and tasks of the profession and the worker, as well as the initial views of the civil service personnel were studied on a large scale.

For example, **Farobi** states: “A cultural society and a cultural city (or country) will be such that every person from the population of this country is free in their profession, everyone is equal, there is no difference between people, everyone can choose the profession he wants or chooses. is engaged in a profession. People will be truly free. One does not dominate the other. There will be no sultan (king) who interferes with the peace and freedom of the people. Various good habits and pleasures will appear among them” [Абу Наср Форобий, 1993]. In this way, the scientist manages to create the forms of the democratic state in our imagination today and the political and philosophical essence of governance in it.

**Beruni** says that the society should not serve the king, but the king should serve the society: “The essence of administration and management is to protect the rights of those who have suffered from oppressors, to lose their own peace for the sake of others' peace. It consists in the exhaustion of the body in order to protect and protect their family, their life and property” [Абу-р-Райхан Мухаммад ибн Ахмад ал-Бируни 1963].

Another thinker, **Abu Ali ibn Sina**, puts kindness and moral relations between people in the first place as a condition for the existence of a just society. According to him, becoming a person of high morality can be achieved only and only with the help of enlightenment. Ibn Sina emphasizes that the rise of moral relations is a factor of ensuring moral and moral health and stability of the society [Жакбаров, М, 2000].

**Yusuf Khos Hajib** analyzes the social essence of a person, his place in life, and social duties in different directions. He emphasized that the main task of the ruler is to provide public services, and the most important of these tasks is to feed and clothe the people and protect them from external threats and various aggressions. Also, ordinary people, hardworking people are depicted with special respect in the work. Especially the chapters about farmers, herdsmen, artisans were written with warm affection. The enumeration of various professions in the work is a description of the

qualities that the owners of these professions should have, and at the same time, it is also a recognition of respect and attention to those professions [Yusuf Xos Hojib, 2007].

When the writer talks about a perfect person, he shows a number of signs of perfection. The most important of them is the ability of an individual to break the boundaries of his own interests and personal desires, to live with the sorrows of others, and to be selfless for the benefit of the majority.

**Nizamulmulk's** book "Politics" is a comprehensive and comprehensive work. It contains almost all the rules and laws, methods and tools related to state administration, court and court affairs, army and soldiers, servants and personal soldiers, duties of guards and guards in the palace, their salaries, mail and espionage (intelligence) work, their material aspects, treasury. and Baitulmol, the treatment of ambassadors, even the king's family affairs, his parties and meetings, his special staff and personal guards have information and advice. He writes: "If every host does his job, the country and the state will be prosperous. Another truth is that the property is beautiful and strong with its officials" [Низомулмулк, 2008].

In the "Policy", meeting the common needs of the people is included among the main tasks of the ruler. Accordingly, the Ruler primarily ensures law and justice, punishes those who do not obey the order. Then, the important task of the ruler is creativity. This situation is expressed as follows: "...One of the requirements of the state management is to dig and bring water from the outside, to dig big ditches for the improvement of villages and fields, to build castles, to build cities, to build beautiful buildings, wide streets, roads. It is also necessary to open madrasahs for those seeking knowledge, because in this the name of the king will remain forever, and due to his reward, peace will be created in his property. By the power of God, these days will remain in past history, and will decorate the lives of the previous rulers, and will give the people some happiness that no one has been blessed with." [Низомулмулк, 2008]

In Kaikovus' work "Nightmare" special importance is given to the issues of a perfect person, a highly spiritual person. Kaykovus, who felt from his heart that the fate and development of the country is closely related to the education and upbringing of the youth, instructs the generations to approach the people and look after their

interests: "O child, never stop doing good, always show good to the people, and never show the opposite, do not speak in a different language." , – writes. [Кайковус Унсурулмаолий, 1994]

The Great Master Grandfather Amir Temur's "Tuzuklar Temur" has been surprising world scientists and each of us until now. Because the words written in them are a sign of the great wisdom of Timur's genius and are extremely valuable and important due to their relevance. These aspects are also vividly expressed in the inscriptions presented in the "State Affairs" part of the spiritual heritage of our grandfather Temur:

"After I arranged the rules of religious affairs, I began to draw up the rules of the enterprise of my kingdom. I kept the kingdom's prestige and attention by arranging the affairs of the kingdom according to laws and regulations, rules and regulations. The rules for maintaining the dignity of my kingdom are as follows.

First of all, I established the laws of my kingdom based on the Islamic religion and the sharia of the best of people (Hazrat Muhammad) and expressed love to his descendants and companions, whose honor it is obligatory to respect. I kept the career of my kingdom in such a way that no one could afford to interfere in its affairs.

Second, I kept the sipohu raiyat between hope and fear. I kept friends and enemies in a career of reconciliation. I endured what he did and said with patience and endurance. Whoever came to me from friends and enemies, I treated my friends in such a way that their friendship increased, and I treated my enemies in such a way that their enmity changed into friendship.

I have never forgotten someone's rights. If I met someone, I never let him out of my sight. When the sun of my state and kingdom was rising, the good and the bad people who came to me begging me, whether they had done good or bad, after I sat on the throne of the kingdom, I put them to shame with my donations. I pretended to forget their wrongdoings and drew a pen of pardon on the notebook of their bad deeds.

Thirdly, I did not take revenge on anyone. I tasted my salt and gave those who did me harm to the Lord. I kept with me men and young men who have seen work, tried and tested. My place was always open to honest people, Sayyids, scholars and virtues. I chased away from my assembly the vain, the cowardly.



Fourthly, I won over the people with open-mindedness and compassion. I tried to act with justice and stay away from oppression..." [Темур тузуклари, 2020]

Jalaluddin Davani's book "Akhlaqi Jalali" – full title "Lavomi ul-ashraq fi makorim il-akhlaq" (The light of light on good behavior) put forward important socio-political and moral ideas. It analyzes in detail the emergence of society, social classes, the state and its management, just and unjust kings, their attitude to citizens, morals and education. He writes: "When people come together to help each other, they truly care about others, when mutual help and communication are established, proven ways of justice appear, livelihoods are regulated, people's condition is strengthened, and the human race is preserved." [Аликулов, X, 1992]

In order for society to progress, it is necessary to strictly adhere to the criteria of justice. In the works of our great grandfather Alisher Navoi, special emphasis was placed on this. The great thinker writes in his book "Lisonut-tyr": "Justice is a fortress that cannot be destroyed by water, cannot be destroyed by fire, and cannot be destroyed by water. And the more you get, the more you get, the less you spend, the less you get." [Алишер Навоий, 1996] In fact, any property that has a material value diminishes when a certain piece of it is used. But according to Navoi, justice does not fall in water or burn in fire, the more you spend, the more it will increase.

In the work "Waqfia", Hazrat Navoi artistically interprets the need for the society to be free from injustice and various evils that hinder development as follows:

*Until the heap of greed and lust is destroyed:  
Until the palace of lust and passion is destroyed.  
Until the soul of tyranny and oppression is subjected to abuse,  
The people will not be happy, the country will not prosper*[Алишер Навоий, 1998].

These thoughts alone show that Hazrat Alisher Navoi had a high standard of justice. For him, the law was considered above everything else.

Husayn Voiz Koshifi, in his works, put forward important ideas for his time on politics and public administration. He emphasizes that politics must be used in the just government of the state: "If there is no Sharia rule, no right will take its place, and if there is no concept of politics, there will be no order in the affairs of Sharia and religion.

Bait:

*If they steal the edge of politics, if they don't show it to the people,  
No one in the world will be able to drink clean water.*

Hence, the policy of the kings is to promote Sharia, and the Sharia rules are to strengthen their countries.

Qita:

*The state sapling will not turn blue in the garden of the property,  
If the Sharia spring does not flow smoothly towards it.  
But this, the spring of the Sharia of the nation does not flow,  
If there is no shadow of politics above it.*  
Indeed, the universe and the country's decision are based on politics." [Хусаин Воиз Кошифий, 2011]

Although Samandar Termizi's work "Dastur al-muluk" was written for kings, it is extremely important in educating the youth of the country in the spirit of spiritually honest, pure, strong-willed, patient people loyal to the Motherland. He writes: "My dear, Allah created favorable conditions for officials to govern the state, the hand of fate built a tent of greatness, a palace of happiness for them. At such a convenient time, all officials must do such great, majestic deeds that bring peace and prosperity to the people, glory to religion and faith, and serve to praise worldly life and spirituality. May the great, noble deeds they performed during their lifetime cause their sins to be washed away after their death." [Хожа Самандар Термизий, 1997]

#### 2.4. Western scholars (XV–XIX centuries)

Also in the XV–XIX centuries, Western scientists Niccolò Machiavelli, Thomas Hobbes, John Locke, Charles Montesquieu, Immanuel Kant, Jean-Jacques Rousseau, Thomas Jefferson and others developed the modern doctrine of political power, the concept of the rule of law and its concepts.

Niccolò Machiavelli, an Italian humanist recognized as the founder of modern political science, put forward the idea that the goal is to seize power, and then to hold on to it, and everything else, including morality and religion, is a means. He writes: "If the sovereign came to power with the help of the people, he should always try to maintain the friendship of the people,

because this is not a difficult task, because the people only ask to protect themselves from deception and tricks. If the sovereign, contrary to the wishes of the people, came to power with the help of nobles, he should still make it his first task to win over the people. It's very simple, you just need to take it under protection... In conclusion, I must say that the sovereign must win the love of the people, otherwise, in difficult days, he will certainly be overthrown.” [Макиавелли, Н, 2019]

The English philosopher **Thomas Hobbes**, who said that “in order to draw a conclusion about what the state is like, it is first necessary to study the morals, interests and disposition of people”, is more based on private property in the issue of the development of society and the place and origin of the state in it. At the same time, in his opinion, the monarchical form of government is considered expedient. [Фалсафа асослари, 2005]

The socio-political doctrine of the English philosopher **John Locke** is expressed in his work “Two Treatises on Government”, which is based on the idea of complete human freedom and equality of people: “A state of complete freedom means freedom of action and freedom to freely dispose of one's property. In this case, the individual does not depend on anyone's will and does not ask permission from anyone. A state of equality means that people from birth have the same rights, the same natural superiority, therefore, they must be equal in their relationships. If God did not put one person over another, then people should be equal to each other...”

The law of society protects a person from arbitrariness that existed within the framework of natural freedom. People renounce natural freedom and submit to political power. Political power has the right to adopt laws that provide for the death penalty and other measures to manage and preserve property, to use force to enforce these laws, to protect the state from external attacks - all this is done for the sake of social well-being.” [Локк, Джон, 1988]

The famous French writer, lawyer and philosopher **Charles-Louis de Montesquieu**, in his fundamental work “On the Spirit of Laws”, dwells on democracy and freedom and writes: “Political freedom does not mean acting as you please. Freedom is determined by the right to do anything that the law allows. If a citizen encroaches on what is prohibited by law, he is deprived of his liberty.” [Монтескье, Ш, 1995]

The German thinker **Immanuel Kant** focuses on the philosophical problems of people's strict observance of laws and the state structure. In his opinion, the natural state of a community of people is determined by the absence of coercive laws in this community. This is undoubtedly a wild and unbridled state of human society. This state is a war - a struggle of every person with all people, all with one. This, of course, is nothing but injustice from a moral point of view. But in order to avoid a situation associated with the war of everyone with everyone, a person must unite in a civil society. And the basis of this society should be the law, which unconditionally establishes the equality of each person in relation to each other. [Муҳитдинов, Ф, 2005]

According to **Jean-Jacques Rousseau**, the state should be in the form of a republic, and neither rich nor poor should be allowed. It is envisaged to create the supreme body that protects the interests of the people – people's assemblies. Decisions made by this body were considered binding on the government and ruling organizations. It can be seen that Rousseau's views, which were once considered an ideal idea, today form the basis of the political systems of many developed countries. [Алимардонов, Т, 2011]

**Thomas Jefferson**, the third president of the United States, who put forward the idea that “the price of freedom is constant vigilance”, is recognized as the “father of the country's development”. During his presidency, Jefferson applied new practices and experiences to public administration in order to demonstrate the principles of freedom and equality in practice. This was a fundamental turning point in the history of the development of the United States. In his political views, he rejects monarchical rule and supports republican rule based on democratic elections. In 1776, in the “US Declaration of Independence”, he wrote his political view as follows: “...all people are created equal and all of them are endowed by their creator with (innate and inalienable) undoubted rights, such rights include the pursuit of life, liberty, and happiness» [www.monticello.org].

Theorists of classical economics, actively developed in Western societies after the middle of the 18th century — **A. Smith**, his closest followers (“Smithians”) Dr. J. Anderson, Lauderdale, T. Malthus, T. Tuk, R. Torrens, J. Marcet put forward the principle that “the scope of services of the state should be reduced as much as possible.” The

classical economists, who argued that the private sector should have unlimited freedom of entrepreneurial activity, assigned the role of gendarmerie to the state. According to them, **it was determined that issues such as defense, justice and security should be provided by the state with the participation of public services, and it was shown that it is very important that the state does not interfere in any way in the economic sphere.** [Landreth, H, 2004]

Professor of the University of Edinburgh **Adam Smith**, who wrote that “only peace, light taxes and tolerance in government are enough to bring the country out of the deepest backwardness to a high stage of prosperity, and the rest will be done by the natural course of events”, believes that the division of labor and specialization in production are the main way to increase labor productivity and, as a result, increase wealth. The abandoned market system develops, the wealth of the people with such a system is growing [СМИТ, А, 2016].

### 2.5. Educators of our nation – Jadids

The civil service, which has undergone various changes throughout its history, faced a dramatically different, intense and at the same time extremely complex period in the 20th century. Major wars, economic crises, high-tech changes and globalization in this century have affected all spheres of life. During this period, the works of the educators of our nation, who wrote with burning in their works about the struggle to enrich the spiritual life of the people, the importance of the national press, literature and theater in raising people's thinking, showed dedication in this regard, and were eventually repressed – Mahmudhoja Behbudi, Ishokkhon Ibrat, Munavvar qori Abdurashidkhonov, Abdulla Avloni, Abdurau f Fitrat, Abdulla Qodiri, Abdulhamid Cholpon, Usman Nasir, **highlighted the issues of the younger generation's achievement of perfection, the formation and development of moral and educational values, education, humanism, and the idea of justice in the minds of young people; reduction of taxes, improvement of the situation of peasants, eradication of corruption that has flourished among officials and restriction of their rights.** These ideas have not lost their relevance today, so studying the activities of our great compatriots is extremely useful for each of us.

Jadidism has gone through two stages in its history: the first is the educational stage, the second is the political stage. The views of the

Jadids on the issue of statehood began to take shape already at the first stage, and in the second stage they took on a complete form. Looking back at the past, they associated all the negative aspects in society with the loss of national statehood. For example, according to **Mahmudhoja Behbudi**, the khanates have been cut off from the world for the past 50 years and have been deprived of the opportunity to use the achievements made in the world, this has led to the loss of national statehood, this is one of the reasons for remaining under the yoke of colonialism. The colonial system forced the peoples of Turkestan to live according to European laws that they did not know, and in order to protect their rights, it was necessary to be literate. [АЛИМОВА, Д, 2022]

Another idea of Behbudi was the idea of uniting and rallying the people: “Now that things are like this, all of us, that is, Kyrgyz, Kazakhs, Uzbeks, Turkmens, Arabs, Persians, in short, all Muslims in Turkestan, Kazakhstan and Turkmenistan, as well as the Jews and Christians here, must unite and, together, strive and take care of the implementation of this autonomy. If we need to live our own lives, according to our Sharia, customs and traditions, we must all give up temporary strife and “pride”, forget everything, and sacrifice everything for the sake of “autonomy”. It is not known whether such an opportunity and time will return to us, we must appreciate it and work. Regretting after the time has passed will not help.” [Махмудхўжа Бехбудий, 1999]

The leading idea in the work of Ishokkhon Ibrat is the idea of promoting the latest in science, education, culture and technology. The essence of Ibrat's enlightenment is that human destiny was in the first place in his poems calling for science and enlightenment. He promoted science and technology that serve the economic and cultural life of the people, making it easier for them, bringing them closer to the distant. From this point of view, his poems such as “History of the Printing House”, “Masnavi about Culture”, “About the Newspaper”, “Appeal to the Turkestan Covenant”, “Congratulations from Namangan”, “Pen”, “History of the Manzuma Wagon as a keepsake from Ibrat”, “Muhammad Ibrat” are noteworthy. In these poems, the poet sharply exposed the fanatics and antiquarians who were leading the country and the people to centuries of backwardness. Ibrat tried to identify the reasons for the difficult life, poverty at the head of the working people, the country's backwardness, and the people's ignorance, and find

ways to get rid of it. Having been to several developed countries, Ibrat understood that the only way to save the people from darkness and the country from backwardness is to master science and enlightenment [<https://ziyouz.uz>].

When Munavvar Qori said, “The peoples of Europe and America have reached a state where they fly in the air, swim under the sea, and communicate without intermediaries with the farthest corners of the world, one culture,” he also dreamed that our people would lead us to independence and turn our homeland into a world-class state. He writes: “The overthrow of the tsarist government was in the wishes of the Jadids. It is no secret that our political task and goal should also be this. Not only did we provide trade employees, in other words, employees who write on credit in a store, by opening a Jadid school. Let an intelligent person look at this and that when evaluating this case. I cannot help but express regret that the training of political and cultural fighters was not appreciated for the opening of the Jadid school. It should also be said here that some of our young men who graduated from the Jadid school at that time are now in responsible positions. There were also theories that the Jadids would overthrow the tsarist government and form a government of the rich, similar to Turkey or Poland.” [Мунаввар қори Абдурашидхонов, 2003]

According to Avloni, one cannot imagine a bright future without educating a moral person. Therefore, he looks at various manifestations of human activity and character traits through moral criteria. The scientist emphasizes: “A people deprived of education, science and culture, crushed like dough between the clutches of ignorance, cannot even free themselves from the collar of their lusts. People of science and enlightenment, under the shadow of their perfections, do everything with research and observation. But the ignorant do not have the mind and reason to observe the essence of something.” [Абдулла Авлоний, 1992]

Fitrat emphasizes that the country is lagging behind in development, and teaches that in order to save the country from decline and the people from a plight, it is necessary to develop science. He touches on social relations and says: “Sincerity is the use of all our rights and the fulfillment of all our duties. Sincerity was one of the best qualities of the Prophet (peace and blessings of Allaah be upon him). Sincerity leads to the happiness of both

worlds. Those who wish to be respected in this world and happy in the Hereafter must develop sincerity in themselves and make it their permanent habit. The only controller of social relations is sincerity and loyalty. A nation whose representatives do not have sincerity will inevitably face disorder. Representatives of one nation, due to sincerity, are like members of the same family who help each other and benefit from each other. If there is no sincerity in a family, there will be no peace in that house. Likewise, if there is no loyalty among the members of the nation, there will be no comfort and eternity. In conclusion, it is more necessary than anything else that there be loyalty among our people. Because we want to reform our society, we need each other's help, helping is the beginning of love, and love arises as a result of loyalty...” [Абдурауф Фитрат, 2010]

Cholpon, who entered literature as an educator, gained fame as a fearless singer of freedom, equality, justice, independence and an ardent enemy of tyranny, evil, invasion, robbery. His heart, dreams and aspirations permeated not only his poetry, but his entire work. In the play “The Woman of the Age” (1928), through the lips of Rahima-khala, Cholpon writes: “Know that the government is a lamp: if it works for theft in your hands, it will work for righteousness in my hands.” In the story “Doctor Muhammadiyah” (1914), through the lips of Muhammadiyah, he says: “If the people realize their benefit, open national schools and madrasas, send their children to European universities, if they graduate doctors, lawyers, editors and artisans, merchants and engineers, each of them will be in their positions and carry out their work in an orderly manner and observe the benefit of our people, how lofty and how beautiful it would be...” [<https://ziyouz.uz>]

## 2.6. Today

Today, issues related to the civil service are indirectly and directly investigated by domestic scientists, and this process continues intensively today, that is, in a new era when fundamental reforms are being carried out. Firstly, the theoretical, methodological and conceptual aspects of the civil service are comprehensively and systematically covered in the works of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev. They contain conceptual ideas and thoughts about the role and importance of the civil service in New Uzbekistan in the process of building a legal democratic state and forming a civil society, as well as pressing issues facing them. Secondly, one can note the works of Uzbek

scientists such as Kh. Odilqoriev, A. Saidov, O. Khusanov, N. Said-Gazieva, E. Khodzhiev, D. Rakhimova, A. Kodirov, Sh. Asadov, who studied the general issues of the formation of national statehood and the legal system, as well as the organizational and legal foundations of public service, as well as the history of training public administration personnel and managerial personnel, national identity, its political, spiritual and moral aspects, studied by K. Abdurakhmanov, M. Bekmurodov, A. Yuldashev, I. Ergashev, A. Sagdullaev, K. Quranboev, T. Alimardonov, F. Ravshanov and other scientists and researchers on this topic.

#### 2.7. The role of the civil service in public administration

Before analyzing the role of the civil service in public administration, it is advisable to dwell on the meaning of the term “public administration”. The following definition is given in the encyclopedic dictionary “Constitutional Law”:

Public administration is a type of social administration, it is the administration of society. Public administration also ensures the consistency and discipline of the joint actions of members of society. Public administration can be described as the practical activities of government bodies. It is also the activity of executive authorities to manage certain areas and objects of public life. Public administration is an organizing activity. During the executive and administrative activities at various levels, the joint activities of people performing tasks in the field of housekeeping, socio-cultural and administrative-political construction are organized. For this purpose, public administration bodies carry out the regulation of relations in the field of management, resolve general issues related to the functioning of managed systems, unite and coordinate the activities of participants in management relations.

Public administration covers not some separate element of the life of society, but all its spheres. Public administration is carried out in a centralized or operational form. Centralized leadership is the coordination of activities, determining its general direction, establishing general rules. Operational management is expressed by direct communication between the body and the object. The principles of public administration are the most important guiding idea that implements such administration. Principles of public administration: democracy, separation of powers, the rule of law, priority provision of human rights and freedoms, social

justice and legality, openness, a combination of collegiality and one-man management, and others [Муртафоев, Б, 2006].

Professor Bahodir Eshov recognizes that management is a task that ensures the direction of activity of certain members of a team or organization, keeps the entire organization and its divisions within the framework of the set goal, has a structure unique to all spheres of society in terms of types of activity, is carried out by certain managerial personnel [Эшов, Б, 2019].

In the process of comprehensive analysis of the opinions of the aforementioned scientists, it becomes clear that the processes and events taking place in society under the influence of human activity take place in direct connection with management activities. Civil servants ensure the performance of the tasks, functions and powers of state bodies. That is why, in our opinion, great importance is being attached to the development and implementation of management principles and methods in the field of public civil service. In our opinion, it is very appropriate that the civil service should be created in the interests of the whole society, and its goal should be to serve the interests of the state and society, and not the interests of “leaders involved in politics”. The implementation of this practice will lead to an increase in the social significance of the civil service and an increase in its political image.

## CONCLUSION

Today, the civil service cannot be explained by the views of the beginning of the century without taking into account the reforms in the public administration system. Indeed, as a result of the changes taking place in the field of public administration, the scope of activities of senior executives of state institutions has expanded. In this regard, the duty, authority and responsibility have increased, and the management of institutions in the spirit of entrepreneurship has been encouraged using individual initiatives. In accordance with the requirements of the time, an approach to the civil service, the state civil service, has been created that meets the needs of citizens. When creating such an approach, it was taken into account that the main task of public administration is to ensure the interests of society, and the priority of the interests of society in the implementation of activities related to public service was ensured. Therefore, although attention is currently being paid to the efficient, prompt and high-quality

provision of public civil services, it is required first of all not to lose sight of the interests of people.

Indeed, as a result of the reforms carried out in recent years, great positive changes have taken place in the public civil service of New Uzbekistan. The development of communication and transport technologies, the acceleration of urbanization and the growth of the urban population have increased the demand for public civil services. Due to the increasing level of education and knowledge, people have become more likely to express their opinions freely and demand their rights. This situation led to the fact that in the civil services required by the state, quality came first. Increasing quality standards and increasing the satisfaction of interlocutors began to be added to the list of priority goals as a requirement of a customer-oriented management approach.

The words of the President of the Republic of Uzbekistan **Shavkat Mirziyoyev** in his Address to the Oliy Majlis: **“Today, life itself requires us to develop an effective system for the formation of a professional, prompt and efficient public service system, opening a wide path for new-minded, proactive personnel devoted to the people and the country”** [<http://www.ach.gov.uz>], his thoughts are connected with the need to improve the political image of the civil service in New Uzbekistan, to accurately assess the real situation associated with its role and participation in the democratization of state power and administration, to study the changes and trends in it, and to draw certain conclusions on existing problems. It is of great scientific, theoretical and practical importance.

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