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HISTORICAL ROOTS OF CIVIL SOCIETY IN CENTRAL ASIA

Annotation: The article talks about the historical roots of civil society in Central Asia. Particular emphasis was placed on such issues as Avesto and civil society, concepts of state and law in Islam, the characteristics of Public Administration in the “Temur tuzuklari”.

Keywords: State, Civil Society, "Tangri sudi", pendulum, printer, Zardusht.

The first views on civil society came to life for a long time. The person who incessantly propagated the idea of the J.Lagg, I.Kant philosophers said the commonwealth, they were first inclined to understand the "state". But the discrepancy between the civil society and the absolute state courts (institutions) remained unnoticed. T.Gobbs, Sh.L.Monteske the concept of individualism, which scientists defended, put on the agenda the issue of the land of a person who is a citizen of society.

The first ideas of civil society in Europe appeared in the middle of the seventeenth century after Thomas Gobbs found his expression in his works on "Natural and political laws factors", "About the citizen", and, about other states and authorities. Since that time, civil society has been improving as an actual activity-political imagination and concept. No doubt, it is a visible Hegel from thinkers who have developed civil society and state relations very perfectly. In his view, the activities of civil society are considered a complex of individuals, classes, groups and other institutions governed by law, which does not directly depend on political Public Administration. Also, Hegel expresses the following opinion on this issue: "the nature of civil society is such that the right of each individual person in it becomes the personal right of the state, in which the state takes on its own responsibility the precursor of protecting my rights as if it were his own rights and the need to find a decision".

Civil society is such a society in which any group of the population can not subjugate another group, as well as a large number of social, civil, religious, economic, cultural contacts and problems connecting men and women with each other develop further.

The recognition that civil society, regardless of when it appeared in which country of the world, was formed on the basis of the Western, is a priority.

If we approach from a historical point of view, some ideas that correspond to the essence and formation of civil society are reflected in our ancient sacred wealth "Avesto", which is based on the rules of noble speech, noble thought and noble deed. In this great book, an uncompromising struggle between good and evil, justice and oppression, beauty and Abomination is expressed in the development of mankind, in the process of the struggle between good and evil, expressed in Avesto, helps each person to find his place. Human vital activity should be based on 3 factors. "noble word, noble thought, noble deed". That is, both the opinion and the work of the soul of man must be noble.

It is known that the idea of civil society began to form on the basis of the concepts "ideal state", "ideal king" from the very first stages of the civilization of mankind. The idea itself has acquired a certain systemic heredity at the level of the content of the book "Avesto" in the later, that is, in the VII-VI centuries BC.

The first feature of civil society is the social activity of people in society. The people of the society described in "Avesto" are divided into four sections-priests, military comrades, choreographers. The peasants, herdsman, hunters, who worked at "Avesto" and worked on the lands where material wealth was created, watered, flourished, provided the welfare of the society by growing milk, meat and fat, grains, were magnified and said, "the good person who obeys the divine law is the thing to be kind to the close person, to assist when he is in need and, manifested in the desire to live in solidarity.

Humanity should not be jealous of both the intellectual and the living. A well-intentioned person will never be offended, because in a state of ignorance he will lose good faith and will take unpleasant actions, forgetting about duty and Justice.

Therefore, by carrying out good education and loyalty, let the good Governors rule, let them carry out fair laws that bring happiness to people and their offspring" (Yasna 48.)

The second main feature of civil society is the rule of human rights.

And the purpose of practical laws in Avesto is an expression from all aspects of creating a harmonious and organized prosperous fair society.

Particular attention is paid to the issue of human rights in the right to Zardushtian. For example, a woman has the right to own her personal property, which can be used independently for charitable purposes, as well as independently become a plaintiff and give instructions as a witness. The rights of children born and not born in Avesto are strictly protected. The removal of adult children from parents is a grave crime. Children were advised to study religious and secular sciences, military art and craft from a very young age.

At Avesto, great attention has been paid to the issues of judicial and judicial proceedings. The function of the Supreme Judge was performed by the priests-the magnificent Tribune of the Council of elders. The trial was conducted in a certain ceremony mainly with the recitation of prayers in the form of reading. Despite the religious character of the right to Zardushtian, it does not depend on ethnic belonging, nationality, age, gender and strata, as well as the principles of human rights are formed and decided.

The laws were created to ensure the freedom of the will of the people, as noted in Avesto.

The sources provided information on the existence of "Tangri sudi" in the Avesto society.

The third feature of civil society is the private ownership of people. Property relations in Avesto are evidence of the fact that free community members have real and irreplaceable property.

The fourth feature of civil society is the active participation of citizens in the management of the state and society.

Before the establishment of Arab rule on the territory of Uzbekistan there was a complex mechanism of ensuring their implementation of laws, which were developed perfectly for their period of democratic regulation of human rights.

In the Koran, all people have been mentioned equal rights and equal rights regardless of their social status, religion, nationality, language and race "O people, indeed, we have created you from a man and a woman, and we have made you from different tribes and nationalities so that you can find each other and live in friendship and togetherness". In the same way, the fact that people are not equal and superior to each other is also reprimanded in the hadiths of the Prophet Muhammad (pbuh).

For the first time, the eastern thinker Abu Nasr Farabi, with his scientific research on the formation of the clever community, has made a great contribution to the formation of the theory of civil society. The scientist writes about the origin of society in the work "the views of the people of the city of clever": "Each person is so structured by his own nature that he cannot achieve much in order to live and achieve a higher level of maturity, there is a need for a community of people to have them, for this reason it is necessary to The activities of such team members will deliver to each of them something necessary to live and achieve maturity without a single whole. Therefore, man has increased and settled in the inhabited part of the earth, as a result of which the human community has come into being." As a result of the development by Farabi of the ways of classifying virtuous communities and restoring them, attention has been paid to the analysis of the main unities of civil society in the history of world political thought.

Even in the center of the work of Amir Temur " tuzuklar", the idea of putting a person in place of his dignity stands. "For me, it was of great importance to obey the order in any event and work that I encountered in the management of my administration, to pay attention to the tradition. Such trust can only be achieved by the implementation of Sharia law and customary rules. In my country, if the law is strictly enforced in various fields, I would feel as if I were standing there now, while referring to the laws of Sharia and tradition, people believe in your affairs

and do it with a soulful heart. I have always nurtured my soldiers in the spirit of obedience to the law, I have not punished law-breakers."

In the kingdom of Amir Temur, the judicial system of 2 types has an important place. One was called the "chief judge", and he regulated the work on the economic and household way of life of a citizen. The second was called "Shariat ishlari qoziligi", which was led by Sheikh Islam. This was the correct implementation of Religious Affairs and the regulation of citizens' appeals to him. The 2 judicial system in Amir Temur state is shaped like the court of civil cases and community affairs in today's judicial system in which we operate by dividing into two structures. In the work of Amir Temur "Temur tuzuklari", the foundations of civil society characteristic of his time are explained. The device of the Amir Temur state was organized by 12 sections of citizens and each section had its own professional status and functions.

1. See the error message at the bottom of this page for more information;
2. Business wise people;
3. Those who did die;
4. Ayons, Amirs, thousandths, that is, military men;
5. Sipoh and raiyat;
6. Special trusted people;
7. Ministers, Sargsyan;
8. Judges, healers, astrologers, engineers;
9. Tafsir and Hadith scholars;
10. People of craft and artists;
11. Sufi;
12. Organized by merchants and tourists.

And the fate of the state is decided by three things: the King, the treasure and the soldier. Even in the work of the Temur tuzuklari, a person stands the idea of putting his dignity in place.

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