



HISTORIC VISIONS ON CIVIL SOCIETY IN CENTRAL ASIA

Sodiqov Sanjarbek Subkhoniddin o'g'li¹

¹A teacher of the Social Sciences department, "Mechanics - machine building" faculty, Ferghana Polytechnic Institute, Uzbekistan, Ferghana

ABSTRACT

The article covers the history of civil society in Central Asia from the pre-Renaissance period. Every country develops on the basis of its historical, spiritual and cultural heritage, universal experience. Such harmony is the basis for the development of society. The author of the article considers that the system of statehood and legislation in our country in its time played an important role in enriching the legal consciousness and culture of society, citizens and youth.

KEY WORDS: civil society, spiritual and cultural heritage, Avesto, community and group rights, property rights, family law, ideas, al-Moturidi, Khorezmi, Ferghani, Abu Nasr Farabi, Ibn Sina, Beruni, Yusuf Khosib, Nizamulmulk.

DISCUSSION

"Ensuring the rule of law, how the rights and freedoms of citizens are protected, the quality and transparency of public services should be the main criteria for us in assessing the activities of government agencies and officials. The people must not serve the government bodies, rather the government bodies must serve the people." [1] In this sense, the elections to the Legislative Chamber on December 22, 2019, as well as to the deputies of local regions, districts and cities were held under the motto "New Uzbekistan - New Elections."

Every country develops on the basis of its historical, spiritual and cultural heritage, universal experience. Such harmony is the basis for the development of society. The first President I.A.Karimov said: "The whole world recognizes that the region now called Uzbekistan, that is, our Motherland, is one of the cradles not only of the East, but also of world civilization. From this ancient and sacred soil grew great scholars, nobles, generals, politicians, commanders. The foundations of religious and secular sciences were created and polished on this land." [2]. It is known that one of the oldest sources of our national statehood in Uzbekistan is Avesto. Regarding the formation of the foundations of statehood, the Avesto contains

information on almost all political, economic and social relations, the foundations of the state system, the philosophy of Zoroastrians, the development of world history. In the source, first of all, the issues of human freedom, his spiritual perfection are given priority. For example: truth and honesty are based on three spiritual and legal bases: good thought, good word (word), good deed (deed). In the Avesto, a person who rules the state on the basis of just laws and follows this trinity will be extremely pure in heart if he believes in the defeat of Ahriman (Ankhura-Manu), the leader of lies and injustice. "I glorify the law of Akhura Mazda, which consists of goodness," it is said in Yasna book(14). In Akhura Mazda, the relationship between people requires mutual sincerity, respect, impartiality, help and consequence, urging them to be free from bad thoughts.

There are a number of principles of respect for the great and respect for the small, patience, honesty, kindness and a number of others, which are in line with the basic principles of our national idea. Putting the foyers in this way encourages us to understand the essence of the philosophy that the world consists of the coexistence of these forces [3].

One of the most important issues in Avesto is the theoretical formation of legal relations. It



contains information that human life and socio-economic relations between people are based on law. Truth, a good word and purpose, the pursuit of purity and goodness, and the protection of water, land, fire, household, and livestock were considered moral duties. Man, with his deeds and thoughts, serves as a helper to the supreme deity Akhura Mazda, who brings goodness, light and happiness, life and truth. Based on historical documents, it can be said that the legal teachings put forward in the books of the Avesto, such as Yasna, Visparat, Yasht, and Videvdad are older than Roman law.

Moreover, they also served as a source of formation of the political system of the countries that were later formed. Thus, the Avesto influenced the work of Greek thinkers and Roman jurists with its all-round perfection. These include human rights, freedom of the individual and the legal entity, human freedom, equality between men and women, the rights of minorities, the rights of minors, freedom of conscience, religion and belief, the rights of communities and groups, property rights, family law, the law of binding contracts, types of crime committed intentionally or as a result of negligence. The Avesto also classifies theft or assault, as well as other legal principles, such as the right to defense and the conduct and organization of court proceedings. [4].

It is known that the foundations of a democratic society are manifested in the existence of a systemic integrity of political, social, economic and legal principles in the state. At the same time, they are based on being in harmony with universal values. We see that such values and principles are formed in the Avesto. Man by nature strives for freedom and goodness. There is a need for the state to organize the rules and procedures of such needs that are common to all. It is this need that has shaped the theoretical criteria of universal values. In the epochs of human society associated with mutual wars and conflicts, new enlightenment doctrines also emerged as a savior idea.

According to Beruni, for the country to function successfully, rules such as mutual assistance, peaceful coexistence and universal well-being must be obeyed. He especially promoted the coexistence and peaceful coexistence of states, which he saw as a guarantee of the happiness and well-being of the people. According to Beruni, the state and laws should serve the happiness of people, and the country should be ruled by an enlightened king. Abu Raykhan Beruni acknowledged that the criterion of humanity in society is determined by how well people's daily needs are met. The most important factor in ensuring the well-being of citizens in society is the observance of the rules of social justice [5].

Another thinker, Abu Ali ibn Sina, prioritizes compassionate and moral relations between people as a condition for the existence of a just society. According to him, 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 in ensuring the spiritual and moral health and stability of society.

One of the great figures of this period, Abu Nasr al-Farabi, known as the "Aristotle of the East", is known in his work titled "City of Virtuous People" for the emergence and development of human society, the need for a particular natural country, the theoretical principles of justice and morality. He said, "A cultural society and a cultural city (or country) will be such that everyone from the population of that country is free in the profession, all are equal, there is no difference between people, everyone is engaged in the profession he wants or chooses. People will be truly free. There will be no sultan who interferes with the peace and freedom of the people. There will be various good habits and pleasures among them" [6].

CONCLUSION

Thus, the scientist manages to create the forms of democratic country we imagine today and the political and philosophical essence of governance in it. For example, the composition of the city of fozils (provided by the state) and the classification of what moral quality a person should be a leader in it correspond to the direct theoretical requirements of building a democratic society today. In this regard, Abu Nasir al-Farabi said, "There will be no absolute leader or governor elected from among them. They will be the most exalted, tested, the most noble, the most deserving of men. Therefore, such leaders fully liberate their constituents, protecting them from external enemies," he said, systematizing the moral and cultural values associated with the promotion of democratic principles in public administration [6].

It is noteworthy that Farabi's views on the "absolute absence of the ruler", "the will of the electorate", "freedom" serve as the main idea of democracy, which is a unique product of human culture not only in that period, but also today. Issues related to the country and its management also played an important role in the work of Yusuf Khas Khajib. In the epic "Kutadgu Bilig" he is notable for his views on the actions, rules and political-moral relations of the country in society. It classifies the types of organization of public administration and service and their qualities according to these levels.

In short, the system of statehood and legislation in our land in its time played an important role in enriching the legal consciousness and culture of society, citizens and youth. Such insights,



guidance, firm conclusions, and ideas of law power concerning the development of civil society have served to increase the political, social, and economic power of the country. These important sources still call for objectivity, sensitivity, awareness.

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