



THE ORIGIN OF THE STATE AND THE IMPLEMENTATION OF LEGAL STATEHOOD IDEAS ON THE TERRITORY OF UZBEKISTAN

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ANNOTATION

In this article, some opinions are given on the origin of the state and statehood in the territory of the present Republic of Uzbekistan. Apart from this, we tried to analyze the opinions of scientists of the world on the formation of legal statehood ideas on the territory of our republic on today's day.

KEYWORDS. *Ideas on state, statehood, civil, civil society, law, legal statehood, development, patriotism.*

DISCUSSION

In the textbooks on the history of Uzbekistan on the origin of statehood on the territory of the present Republic of Uzbekistan, it is indicated that the beginning of the ancient Khorezm, Bactrian and Sogd countries began. The first quarter of the first millennium BC "Avesto", BC VIII-VII centuries Samarkand, Bukhara, Termez, Hazorasp, Shahrisabz (Kesh), Kuva cities, archaeological material on the content, the written work of Greek-Roman historians and relied on Chinese sources. "However, - says Azamat Ziyoyev, from historian scientists those who came to our country in 3-2-millennia BC went to such countries as Northern India, Shazira (Mesopotamia), Egypt" [1.26]. It's about A. Oppenheim's "Drevnyaya Mesopotamia" (M., 1990) from the work brings the facts. On the relations of the ancient peoples of our region with the Midiya and Assuria, on peace treaties, trade relations with them, the ancient scientist E.V. Rtveldadze also cited a number of quotes. So our history is even more ancient than it is recorded in textbooks. Ancient Khorezm, Bactrian and Sogdian were also previously statehood. Let's think, if a certain system of administrative management does not arise in statehood, then how come diplomatic relations in the 3-2-th millennium BC. Therefore, sometimes it is necessary to refer to the oral creativity of the people, which has been coming to us since ancient times. Relying on the oral creativity of the people, scientists Prof. H. Boboev raises the question of how the

country of Tur or Turon originated. The first country maybe the country of the tour?!

Tabari's "Tabari tarihi" or "Tarihi Tabari", Alisher Navoi's "Tarihi muluki Ajam", Firdavsiy's "Shohnoma", Ulugbek's "Turt ulus tarihi", Alovuddin Ash-Shotir Dimishky's "Kitobi nuzhatun-nozir" and other similar works in Iran and Turon, that is, in the country of the novice from Odam at the following periods the origin of statehood and the continuation of the middle ages are described. In the stories it is quoted that the only ruler who remained on earth after the flood of the earth was Nuh alaihissalom and gave the world to his three sons-Som, Hom and Yofas. The full name of the Prophet Nuh is as follows: Nuh Bahaulah alayhissalam ibn Matushulx ibn Axnux ibn Bard ibn Mahloyil ibn Kayton ibn Anush ibn Shas ibn Adam alayhissalam. Being the nine sons of Yofas, the eldest of them is the tur(k), and their sons after the death of Yofas elect the species as governor in his place. And in the work of Firdavsi "Shohnoma" we see a little difference. It is noted that Fariddun's comrade from the three sons was a species, and the inhabitants of the present central Asian territory were his descendants. Therefore prof.H. Boboev writes: "in our opinion, the tur and his descendants are those who first reigned on the Turon land independently of Persia, for the first time established statehood and created the rule of law. Already connected with Turon and its name, and today Uzbekistan is a state that is located in the central part of Turon, in a certain sense the heir of the species... in the Persian lands, Qayumars made the Kingdom, while in Turan, the Turkish Kingdom" [2.26-27]. It means that



our origin in the time of the words Tur and Turon enriches our spirituality by means of the transfer of history, history of state and law to our students, history of literature to our youth who read the samples of folk oral creativity related to our ancient statehood, written sources containing legends, firstly by encouraging scientific research.

The science of history can express real reality, relying on samples of people's oral creativity, both on its written sources and on a masterpiece of its charisma. From the point of view that it is possible to pass from generation to generation, to be polished, to become artistic. Therefore, where there are few sources, samples of folk oral creativity can also serve as an auxiliary source in the approach to historical reality. The most basic feature of them is the motivation for scientific creative thinking of a person. It is said that the "Ajam" represented the countries of Turon and Iran from Arabic, the commonality, sometimes unity of these countries. And the question "Muluk" was used in the sense of "State". From these words in the work "Avesto", Tabari's "Tarihi Tabari". Alisher Navoi's "Muluki Ajam" (the history of the ajam state). It was also used more often in the works of Firdavsi's "Shohnoma". Firdavsi indicated that the species was the middle of the three sons of the Ajam King Fariddun, who belonged to the Qayumars dynasty. But other sources say that he is the eldest son of Yofas, the son of the Prophet Nuh.

The work of Alisher Navoi consists of four dynasties of the novice state (peshdadids, kayonids, ashkanids and sassanids) and is based on historical data that 4336 ruled for 10 months. As the saying goes over the proximity of the Ajam land Iran and the Turon lands let us turn to other historical sites.

In the "Avesto" work, first of all, Khorezm, then other places, including Avrava, that is, the Tus region (now Iran's Khorasan region), The Ray (now the outskirts of Tehran), the Voiha Girta, that is, the cities of Qabul, are noted. This means that zardushtism served as the doctrine not only of Central Asia, but also of the peoples of Iran and Afghanistan. This leads to the conclusion that the facts have in common between these peoples, sometimes there were also statehood units. Let's pay attention to the following: in the book of Abu Rayhon Beruni "Utmish xalqlardan qolgan yodgorliklar" it is noted that in the full state of "Avesto" during the reign of King Doro I of Iran 12 thousand cattle skins were written in gilded letters. Take the other facts. Greek historians have called the inhabitants of the territory scythians from the Dnieper river to the Tyanshan mountains. A.B.Ditmer wrote, "Scythians are spread from Central Asia and they speak East Iranian languages (Дитмер А.Б. От скифии до Элефантины.-М., 1961). Also, according to the chroniclers of the Greek historians, by the end of the VII century BC at the beginning of the VI century Parfians called for the help of the Zarina chief saks against the domination of the Midiya. Then a peace treaty was

concluded between the Midians and the Saks. These and other facts mean the commonality, closeness of the peoples of Turan and Iran and the fact that they were close and never blood, that they were the same religion, and did not mean that Alisher Navoi and other thinkers were the Ajam States on the basis of which they founded?. Also, the latest facts the origin of the doctrine of Zarathustra, the help of the saks to the Parthians, and the spread to the West, do not give evidence that in ancient times there was even a state until the great Khorezm, the Bactrian and the Sogdian?.

If we take another aspect of the issue, the Ajam state will educate our young people students and students in an international spirit. To some extent, with the understanding that there are commonalities between the Turkic peoples and the Persian peoples, there is also a feeling that we are close, relative with the Iranian peoples.

From the researchers of the present period, H. Boboev, A. Askarov, Z. Muqimov, N. Rahmonov and others put forward the version that the state called the Alp Er Tunga (the Iranians called it Afrosiyab) existed in the VII centuries BC to the Turan territory. The ruins of this state give some time to archaeological research on the existence of the present city of Samarkand.

About the state of the Alp Er Tunga Mahmud Kashgari "Devoni Lugati turk", Yusuf Hos Hojib "Qutadgu bilig", Alisher Navoi "Tarihi muluki Ajam", Tabari "Tarihi Tabari", Firdavsi "Shohnoma", N. Rahmonov's "Turk hoqonligi", A. Abdurahmonov's views were expressed in such sources as "Alp Er Tunga", "Material po ethnicheskoy istorii tyurkskikh narodov Tsentralnoy Azii". There are opinions that he united the peoples of Central Asia, Enasoy and Irtysh rivers in the VII century BC, countries such as Iran, Iraq and Egypt, in history formed a state called Sak-Iskit (Scythians).

Prof. Z. Muqimov, N. Rahmonov's with the help of the evidence, the firstborn of the Alp Er Tunga cites the fact that in 626 BC the King of Midiya poisoned Kaykhusrav, and then the sak turks began to spread [3.21]. These legendary facts show that in ancient times statehood began to emerge simultaneously in Iran and Turan without a parallel. It is also an indication that there are links in the origin of these peoples.

In the scientific literature, the civilizations of the ancient times in Central Asia and their statehood era when categorized, the countries in which there was a small territory (space) and a small historical time (time), and the statehood in them remained unnoticed. The type of statehood in them is defined as possession. The form of management was inherited from generation to generation by tribal chiefs. In this case, the researchers E.V. Rtveladze, A.H. Saidov and E.V. Abdullaevs wrote: "this type of state union was a smaller country. When the Greek-Bactrian Kingdom



fell, it was recorded by Zhang-Szyan, who came to Bactria in 128 BC or 126 BC. According to him, Bactria consisted of many small independent countries. Here almost every city has grown its ruler.

Chinese sources indicate the presence of 55 countries in the territory of the two rivers of Central Asia. They used certain independence and pursued their own foreign policy, including establishing diplomatic relations with China" [4.58].

If the civilizations of the ancient times that existed in our region

if we pay attention to the general aspects of statehood, then their social

we see that the basis was formed by seeds, tribes, the state administration was occupied by certain dynasties, rich dynasties. And it means that they see the origin of the Royal form of State Administration.

And the material cultural basis of the statehood of the ancient times in our region was established by farming, cattle-breeding, craftsmanship, variety of property, including the existence of state property, general works, for example, collective activities of extracting water from the canal. We see that the ancient civilizations of our region, that is, the spiritual cultural basis of the statehood of the countries, were formed mainly by the religion of zardushtism and its - "Avesto". The need for seed-tribal relations, the origin of the proprietors, their unification, development dictated and derailed at the level of society the royal and confederative Kingdoms (eg, the Qang state), that is, the absolute and limited monarchies. But apart from these generalities, each country, that is, civilization, had its own territory, population-subjects, its own statehood. Repeated possession of material, spiritual, political and legal cultures, including legal norms. The state at the same time provided for civilization-a specific unity of countries. The main tribes or heads of tribes that exist in each civilization, the dynasties in their composition marked the statehood of each ancient civilization, including. Commodity-money relations have primarily occurred in a single country there. It was ruled by the state. In each civilization, power was practiced as a specific, independent institution. The naming of each civilization that existed in ancient times reflects its own peculiarity. This specificity is a feature that determines statehood, its independence. The states of these civilizations also conquered their own coins, carrying out their activities independently. So, in the statehood of the above-mentioned ancient civilizations there are generalities together with the generalities, the originality of which is determined by the originality of the population-the subtrahend in them, by the fact that this population has established its own production and lifestyle in a certain territory, by the formation of state institutions in accordance with their interests, and by the

The ancient people of Kazakhstan, Tajikistan, Uzbekistan, Kyrgyzstan, Turkmenistan are one, and these names, including "Uzbek ulusi", indicate that they correspond to the later periods of history-BC. Finding the sides of history that we do not know, although it is semi-legendary, bringing these people to the reader and student youth reminds us of our native land, our antiquity. However, in the textbooks on history, this judge says almost nothing.

In the scientific literature 92 seeds of Uzbek people are noted. But it would be a mistake to say that these seeds belong only to the present Uzbek people. For example, the seeds of kungirov are also found in Uzbeks, in the people of kazak there are ham. Hence, 92 thousand seeds belong to the Turkic peoples. The question "Uzbek" is a concept that unites several Turkic seeds. The word "Uzbek" is independent, gives meaning to itself as a back. Names also came from the meaning of this word. About the origin of the word "Uzbeks" Mirzo Ulugbek in his work "the history of the four nations" brought such thoughts: "Hazrati Sayyid ota told them (may Allah have mercy and approval) and from those who came in cooperation with Sultan Muhammad Uzbekhan:"Who is this?" they asked. Their captains and kings called them Uzbeks because they were Uzbeks. For this reason, those who came, began to be called "Uzbek". And those who remained "became a kalmok". So those who remained began to be called "kalmok". There are opinions that this situation occurred in one of the rituals of the Islamic religion of the Golden Urda and the surrounding world. The words "Uzbek", "Ulus Uzbek" are three in the works of historians of the XIII-XIV centuries, Prof.B.Akhmedov "Uzbek ulusi" (-T.: "Hyp", 1992, 11-page) in the work. Therefore, the question "Uzbek" says prof. H. Boboev existed until Sultan Muhammad Uzbekhan (who died in 1342 year). This is evidenced by the addition of the Uzbekhon name. The steppe has merged several seeds in Dashti Kipchak and has passed several centuries to the level of Uzbek nationality and statehood.

Well, in our country there are countries in the 4-3-thousandths of this, which do not yet know the history, they are the historical roots of the present states of Turan and Iran. Therefore, the enlightening of the Ajam state, which was put forward in the Alisher Navoi, and then the most ancient states in Turan, are the tasks of the sciences of the present time.

The history of the statehood of the peoples of Central Asia can be traced back to the following civilization:

1. Countries of civilization of ancient times. The ancient period civilizations include the periods from the IX century BC to the second half of the V century BC Prof.H.Bobobekov introduced the following eleven states into the civilizations of ancient times. Three of these are the great Khorezm, ancient Bactrian and ancient Sogdian states, which



existed in the IX-VII centuries BC until the time of the Ahmonids' colonization. It is indicated that on the territory of Central Asia from the 6th century BC to the 4th century BC the reign of the Achmanian Kingdom, from the middle of the 4th century BC to the third century BC the reign of the Seleucid state, and then the Seleucid state was divided into two, and from the 247 BC the Parthian and the Greek-Bactrian kingdom existed from the middle of the III century BC to the middle of the II century BC. From the II century BC, the Davan Kingdom also came into existence, and it later became part of the Eftalite state. From the beginning of the third century BC to the V century BC, there was also the Qang state, the administrative center of which was the city of Utror. In the I-IV centuries of our era, the Kushans Empire reigned.

2. Countries of medieval civilizations. Middle Ages Eftalites to civilization, Turkish Kingdom, Arab Caliphate owned by colonial Movaraunnahr country, Somoni, Karakhanids, Khorezmshahs, Chighatoy Ulus, Temurids, Sheyboniykhan and the states of Ashtarakanis include.

3. Colonial civilizations from the second half of the XIX century decision of the Governor-General of Turkestan and the countries of the Uzbek SSR found.

4. Since August 31, 1991 our country Uzbekistan or Uzbekistan to an independent country in the name of the Republic – own it has become an independent civilization with the foundations and citizens of statehood.

Indeed, after our state gained independence from the Republic of Uzbekistan, the Democratic civil society continues to grow. And the democratic civil society consists of two parts - the unity of civil society and the legal state. The main purpose of this society and the state is to ensure human rights. So, the legal state is a state that derives from the rights of citizens and guarantees them. In this regard, we found that work is carried out in any state on strengthening the family, enriching its traditional values. On the territory of Uzbekistan, too, in ancient times and in times of rapidly changing globalisation, Uzbekistan sees its future as progress and respect for the family. This is evidenced by the fact that building a modern, exemplary and prosperous family, further enriching our traditional values has become one of the priorities of state policy. From the first years of independence in our country, the most important tasks were to increase the role and position of the family in society, to create its legal basis. Taking into account the unique history of our national statehood, the ancient values and traditions of our people, the "family" chapter is included in our Constitution. In this chapter of the Constitution, it is established that the family is the fundamental unit of society and has the right to be protected by society and the state. And

also the fact that marriage is based on the voluntary consent and equality of the parties, parents are obliged to feed and educate their children until their adulthood, and adult, labor worthy children are obliged to take care of their parents; equality before the law, regardless of citizenship, motherhood and childhood, is protected by the state. [5.64]

As long as the guarantee of the rights of man and their associations in civil society is the main one, it is guaranteed by the state power that emanates from within it of the indigenous people, and not by the state that comes from outside. Since democracy is a combination of interests and their management, this management also includes the governing body - the people's power, which protects the interests of the majority. In the state activity, the guarantee of the rights of most citizens - the people took the main place-mi, which means that it is both a democratic and a legal state. In this regard, the characterization of the state's democratization and legitimacy is distorted. In our opinion, therefore, the democratic civil society of Uzbekistan, that is, civil society and legal statehood are growing.

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