

Justice State Legislation and Culture

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Annotation: The article focuses on the history of the law of a just state and the fact that these laws are aimed at the development of the state, the views of the great encyclopedic scholars of their time and their great works on the development of society.

Keywords: ancient, tribe, society, state, law, law, territory, religion, ground, upbringing, education.

INTRODUCTION

Society is an integral part of the material world and is a set of people's life activities. Also, the individual society, which at some stage of historical development created the society, that is, the state and the state, which created its own laws, provided for the needs within the laws.

The state of Uzbekistan has gone through several thousand years of development before it acquired its current territorial and state appearance. During this period, great empires (Parthia, the state of Khorezmshahs, Timur's empire), centered on the territory of Uzbekistan, with borders to Europe, India and China, emerged. At the same time, this region has repeatedly become a country subject to other powerful empires. But it is clear that statehood in Uzbekistan has been formed for thousands of years. The current independent state of Uzbekistan is built on the foundations of historically strong statehood. [1]

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It is known that our land is rich in the history of state legislation, where examples of the most ancient laws, religious and legal doctrines, schools and currents have emerged. The spirituality of our ancestors was formed on the basis of a combination of religious and secular views. Attention to law, state, and politics has been high among the peoples of Central Asia since ancient times. On the analysis of the history of modern state legislation AA Azamkhodjaev (1993), HB Boboev (1992), Z. The scientific theories of such scientists as Islamov (2000), A.Saidov, U.Tajikhonov (2001) are a program for studying the history of state and law. After gaining its independence, Uzbekistan has the opportunity to draw conclusions in scientific research on the history of state and law. [2]

Research methodology. The scientific analysis of this topic was based on the sources of the history of statehood and law, as well as the method of comparative analysis.

ANALYSIS AND RESULTS

When it comes to the history of Uzbek statehood, it is necessary to refer to the specific regions in which it is located, namely "Central Asia" and "Movarounnahr". Central Asia is located in a vast area bordering the Caspian Sea to the west, the People's Republic of Iran, Afghanistan and the People's Republic of China to the south and east, and the northern border to the north (45 ° / 32 latitude). 984 thousand sq. Km. Central Asia served as a bridge between the ancient west and the ancient east.

At the same time, the development of the state and law in Uzbekistan has a history of several thousand years. At different stages of historical development in the territory of our country there were empires that covered many countries, small states that were formed due to fragmentation. It is known that at the beginning of the first millennium BC there were about 20 tribes in what is now Central Asia, which were united into several tribal alliances. [3]

Among them, the union of massagets, which united several Sak tribes, stood out from the union of other tribes. Therefore, the roots of the Turkic peoples, including the Uzbek people, go back to these massages. [4]

The Massaget tribes included the following peoples: the Apasiaks of the ancient Syrdarya basin, the eastern banks of the Amudarya, and the Karakum Desert; was part of the Khorezmians. The fact that the members of the tribe were engaged in common labor, the equal use of property, the equal rights of men and women, the participation of men as well as women in wars, the fact that each tribe had its own chief, the chief of some tribes were women, the common interest of the tribe. Some information has come down to us that the issues related to Abulgazi Bahodirkhan, the author of Shajarayi Turk, gives the following information about the governance of the state in ancient nations, the administration of justice, the relationship between the people and the head of state: "The ancient people were better than the people of that time. If the people and the people know how to sit down, or if they know how to ask a sinner, or if they can manage a business, why do they put a king on a horse and sit in the net of his house and give all the people's will to him?" [7]

In our opinion, it is clear from this work of Abulgazi Bahodirkhan that if the culture of fair legislation is followed, then the emphasis is on education in order to express the high level of legal culture of the government and the people in the light of the past. In this regard, we can learn about the issues raised in the work of the author of the work "Shajarayi Turk" Abulgazi Bahodirkhan, the author of the work "City of noble people" Abu Nasr Farabi. Abu Nasr al-Farabi, the author of The City of Noble People, describes the essence of the laws of Plato as follows: [5]

Plato says that discipline and training are of great importance in obeying the law, that those who disregard the law and at the same time encourage their subordinates to do so will cause great disorder by their actions, explaining the essence and advantages of the law to the people by teaching logic. Thus, the fact that the foundations of the science of logic are widely described in the formation of the culture of law, and the worldview of man in the creation of the state and society is scientifically based, is once again reflected in the following arguments. [6]

The people need to feel the need for laws and study them in depth because they will then benefit the people themselves. Otherwise, the goal set by law cannot be achieved. Citing the example of Plato, he says that because a baby has a great passion for learning a craft, he will learn how to make doors and houses between games and then master the craft, the benefits of this skill.

Plato says that it is best justice for the owner to be required by law to persevere in connection with hard work and toil, for in the end comes convenience and good deeds, which is like taking a bitter but good medicine.

Plato explains that man has natural qualities, which lead to the behavior and actions in him. The owner of the law must provide for these qualities, correct them, make laws that correct these qualities, because in this way the owner of the law also corrects the behavior of the citizen. [5]

Plato begins by explaining that the emergence, disappearance, and renewal of various laws is not a novelty that applies only to his time. This has been the case in ancient times and will continue to be so in the future. Plato believes that there are two reasons for the repeal and disappearance of laws. The first is that their practical application is prolonged, and the second is that they are the result of mass catastrophes such as the catastrophic flood and plague for all peoples of the world.

Another important source that has developed a culture of legislation in this country is "Temur's Statutes". Timur's charters reflected the art of governing the state by laws and regulations. First of all, the state was governed by the laws of religion and Sharia, and society was governed by 12 classes and categories. They are: 1) sayyids, ulama and sheikhs; 2) knowledgeable people; 3) the pious; 4) amirs, sarhangs, sipholors; 5) a citizen with an army; 6) wise and trustworthy people; 7) ministers, sarcophagi and devon scribes; 8) judges, physicians, astrologers and engineers; 9) hadith scholars (hadith scholars and narrators); 10) Sufis and Arifs; 11) people of profession and art; 12) consisting of tourists and business people [9].

CONCLUSIONS AND RECOMMENDATIONS

We can cite a great deal of evidence from the ideas of the leading sociologists of his time on the upliftment of society. Of course, from a periodic point of view, the reason for the loss of power of the laws of their time

is the growing desire of human science and the growth of worldview. In this regard, the strengthening of the rule of law in society, the observance of the law by citizens are of particular importance. This includes legal knowledge and ethical norms based on the law. A person with a sufficient legal culture will be active in ensuring the rule of law. Because man is a key factor in social development, the highest being in the world and the priceless crown of the infinite universe.

Abdurauf Fitrat, one of the leading representatives of his time, thought about the strength of the family, the interdependence of men and women in the worldview. Of course, we all know that legislation plays an important role in the well-being of the family.

Proposals and recommendations for building a future of a harmoniously developed generation and a strong civil society, living in accordance with the law in general and the legal culture created for its time.

- Development of a mechanism to promote the role of the roots of the history of the state and law in the institutions of the community in the legislative worldview;
- Increasing the role of the first forms of legal culture of the younger generation in educational institutions;
- Further accelerate the monitoring of the timely implementation of laws and decisions adopted by the government.
- Formation of central groups of young future lawyers.
- Expanding opportunities for young legal scholars to get acquainted with the history of state law by creating historical museums and special centers.

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