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TRANSFORMATIVE PATHWAYS: PUBLIC PROCUREMENT REFORM AND DEMOCRATIC DECENTRALIZATION SHAPING INDONESIA'S POLITICAL LANDSCAPE

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ABSTRACT

This research delves into the intricate interplay between public procurement reform and democratic decentralization, unraveling their transformative pathways within Indonesia's dynamic political landscape. Through a comprehensive analysis of policy frameworks, institutional dynamics, and socio-political implications, the study aims to illuminate the synergies and tensions shaping the nation's governance. By exploring the impact on transparency, accountability, and civic participation, this research contributes valuable insights to the ongoing discourse on political and economic development in Indonesia.

KEYWORDS

Public Procurement Reform, Democratic Decentralization, Governance, Indonesia, Political Landscape, Policy Frameworks, Institutional Dynamics, Socio-political Implications, Transparency, Accountability, Civic Participation, Political and Economic Development.

INTRODUCTION

In the evolving tapestry of Indonesia's political landscape, the symbiotic relationship between public procurement reform and democratic decentralization emerges as a pivotal force shaping the nation's

governance. As Indonesia navigates the complexities of contemporary political and economic challenges, the transformative pathways carved by these interconnected mechanisms play a crucial role in

redefining power dynamics, institutional frameworks, and citizen engagement. This research embarks on a nuanced exploration of the synergies and tensions inherent in the dynamic interplay between public procurement reform and democratic decentralization, seeking to unravel their profound implications for Indonesia's socio-political fabric.

Against the backdrop of Indonesia's rich history and diverse cultural tapestry, the study aims to dissect the intricate threads that weave together policy evolution, institutional dynamics, and the lived experiences of citizens. Public procurement reform, as a catalyst for efficient resource allocation and transparent governance, is examined in tandem with the decentralization efforts that empower local communities and amplify voices at the grassroots level. By delving into the intersection of these two transformative forces, this research endeavors to shed light on the mechanisms through which they influence transparency, accountability, and civic participation.

As we embark on this intellectual journey, the goal is to contribute not only to the academic discourse surrounding governance and political economy but also to offer pragmatic insights that can inform policy decisions and drive positive change. In essence, this study seeks to provide a comprehensive understanding of how public procurement reform and democratic decentralization converge to shape the contours of Indonesia's political landscape, paving the way for a more responsive, accountable, and inclusive governance paradigm.

METHOD

To comprehensively explore the transformative pathways of public procurement reform and democratic decentralization within Indonesia's political landscape, a multi-faceted research approach

was employed. The methodology integrates qualitative and quantitative methods to provide a nuanced understanding of policy dynamics, institutional frameworks, and their impact on governance.

Policy Analysis:

The study begins with an in-depth policy analysis, reviewing the evolution of public procurement reform and decentralization policies in Indonesia. Document analysis is conducted on relevant legislative texts, government reports, and policy documents. This phase aims to delineate the chronological development of policies, identifying key milestones, shifts, and underlying motivations.

Institutional Assessment:

An institutional assessment follows, focusing on the organizational structures and mechanisms associated with public procurement and decentralization. Interviews with key stakeholders, including government officials, policymakers, and representatives from civil society organizations, are conducted to gauge the implementation effectiveness of these institutions. The goal is to uncover how these structures contribute to or hinder the intended transformative outcomes.

Case Studies:

To provide context-specific insights, the research incorporates case studies from various regions in Indonesia. These case studies involve in-depth interviews with local government officials, community leaders, and citizens. By examining specific instances of public procurement and decentralization initiatives at the local level, the study seeks to capture the on-the-ground realities and variations in implementation.

Survey and Data Analysis:

Quantitative data is collected through surveys distributed to a diverse sample of stakeholders, including government officials, businesses, and citizens. The survey instrument is designed to measure perceptions of transparency, accountability, and civic engagement in the context of public procurement and decentralization. Statistical analyses are employed to identify correlations and patterns within the collected data.

Comparative Analysis:

A comparative analysis is conducted to benchmark Indonesia's experiences against international best practices and lessons learned from other countries that have undergone similar governance transformations. This comparative dimension enhances the study's ability to draw generalizable insights while acknowledging the unique contextual factors shaping Indonesia's political landscape.

By integrating these methodological components, this research aspires to provide a comprehensive and contextually rich exploration of the transformative pathways initiated by public procurement reform and democratic decentralization in Indonesia. The triangulation of qualitative and quantitative data enhances the robustness of the findings and contributes to a more holistic understanding of the complex dynamics at play.

RESULTS

Policy Dynamics:

The analysis of policy evolution reveals a notable progression in public procurement reform and decentralization initiatives in Indonesia. Key legislative changes and government interventions have shaped

the governance landscape, influencing the allocation of resources and decision-making processes.

Institutional Effectiveness:

Findings from the institutional assessment highlight varying degrees of effectiveness in the structures associated with public procurement and decentralization. While certain institutions demonstrate robust implementation, others face challenges related to capacity, transparency, and responsiveness.

Case Studies:

The case studies illuminate the localized impact of public procurement and decentralization efforts. Success stories underscore the positive outcomes of community empowerment, while challenges in other regions point to the need for tailored approaches considering local contexts.

Survey Insights:

Quantitative data from surveys provide valuable insights into stakeholders' perceptions. Positive correlations are observed between perceived transparency, accountability, and civic engagement, reinforcing the interconnected nature of public procurement reform and democratic decentralization.

Comparative Analysis:

The comparative analysis reveals that Indonesia's experiences align with global trends in governance transformations. Lessons learned from other countries offer valuable insights for refining Indonesia's approach, emphasizing the importance of context-specific adaptations.

DISCUSSION

Synergies and Tensions:

The discussion section delves into the synergies between public procurement reform and democratic decentralization, emphasizing their collective potential for fostering transparent and accountable governance. Simultaneously, tensions and challenges, such as bureaucratic resistance and uneven implementation, are addressed, highlighting the need for ongoing reforms.

Citizen Empowerment:

The transformative impact on citizen empowerment emerges as a central theme. Through decentralization, local communities gain agency in decision-making processes, while public procurement reforms contribute to the efficient allocation of resources, enhancing citizens' trust in government institutions.

Sustainability and Scalability:

Considerations of sustainability and scalability are explored, with an emphasis on ensuring that transformative changes are not only enduring but can also be replicated across different regions. Policy recommendations are discussed to address scalability challenges and sustain positive outcomes.

CONCLUSION

In conclusion, this research demonstrates that the transformative pathways initiated by public procurement reform and democratic decentralization have profound implications for Indonesia's political landscape. The interconnected nature of these mechanisms contributes to improved transparency, accountability, and civic engagement. Despite challenges, the findings underscore the potential for

positive governance outcomes when these initiatives are effectively integrated.

The study calls for continued policy refinements, institutional strengthening, and community involvement to sustain and expand these transformative pathways. As Indonesia navigates its political and economic future, embracing the lessons learned from this research can catalyze a more responsive, inclusive, and accountable governance paradigm. Through ongoing collaboration between policymakers, institutions, and local communities, Indonesia can further harness the transformative potential of public procurement reform and democratic decentralization for the benefit of its citizens and the overall health of its political landscape.

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PARTICIPATION OF THE 1st TURKESTAN ARMY CORPS IN THE FIRST WORLD WAR

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ABSTRACT

The article describes the beginning of the First World War between the leading countries and the participation of the 1st Turkestan Army Corps in the military operations. The activities of the troops of the Turkestan district aimed at protecting the interests of the Russian Empire were revealed in combat operations.

KEYWORDS

War, front, corps, battalion, Cossack, operation, artillery, headquarters, defense, offensive.

INTRODUCTION

On June 28, 1914, Franz Ferdinand, heir to the Austro-Hungarian throne, was killed by Gavrilo Principe, a member of the Serbian organization "Mlada Bosna" in Sarajevo. As a result, World War I broke out between the world's two leading military-political alliances ("Fourth Alliance" - Germany, Austria-Hungary, Turkey, Bulgaria and "Antanta" - Great Britain, France, Russia). On August 1, the German ambassador von Purthales handed the note about the declaration of war to the Russian foreign minister S. D. Sazanov. Soon the rest of the countries were drawn into the war.

DISCUSSION. At the beginning of the First World War, general A.V. Samsonov (1909-1914), the commander of the Turkestan Military District, and the 1st Turkestan

Army Corps were sent to the "Eastern Front" on the borders of Germany and Austria-Hungary. General Samsonov was given the command of the 2nd Russian Army. However, Samsonov's participation in military operations ended in tragedy. On August 26-30, 1914, the Russian 2nd Army, consisting of 11 infantry and 3 cavalry divisions, was defeated by General Hindenburg's 8th German Army in the "Battle of Tannenberg" in East Prussia. The Russians were surrounded by the Germans in the Kaltenborn forest. On August 30, Samsonov, deeply depressed by the defeat of his troops, committed suicide near Willenberg [1]. As a result of the defeat, 125,000 people from Samsonov's army were captured. 40,000 people

died. Only 171 officers and 10,300 soldiers managed to break through the siege [2]. General S. Scheideman was appointed commander of the surviving parts of the 2nd Army.

The High Command formed the 10th Army in Poland on September 5, 1914, consisting of the 3rd Siberian Corps, the 22nd Army Corps, and the 1st Turkestan Corps under the command of general Yerofeyev, to replace

the destroyed 2nd Army [3]. The 10th Army was deployed around the Bobr River. The command of the 10th Army was given to General von Flug. On September 20, order №1068 of the headquarters of the 10th Army was issued on the formation of a new composition of the 1st Turkestan Corps [4]. According to the order, the 11th Siberian Rifle Division and the Siberian Cossack Division were included in the 1st Turkestan Army Corps.

The command of the 1st Turkestan Army Corps in IX.1914: [5]

Corps commander - infantry general Mikhail Rodionovich Yerofeyev	
Commander of the 11 th Siberian Rifle Division	general Zarakovsky
Commander of the 1 st Turkistan Rifle Brigade	general Morjitsky
Commander of the 2 nd Turkistan Rifle Brigade	general I.Kolpikov
Commander of the 1 st Brigade of the 11 th Siberian Divis.	general Raspopov
Commander of the 2 nd Brigade of the 11 th Siberian Divis.	colonel Berezin
Commander of the 11 th Siberian Artillery Brigade	general Kozlovsky
Commander of the 1 st Brigade of the Siber. Cossack Divis	general Usachev

In 1914, the first major military operation in which the 1st Turkistan Army Corps took part was the Augustov Battle. On September 15, the 1st and 10th Russian armies launched an offensive against the 8th German army in the Augustov forest on the border of East Prussia. On September 16-17, the 1st Turkestan Corps defeated the German division of General von der Golt south of Augustov and liberated Osovets. In the Battle of Augustov, the 10th Russian Army cleared the Osovets-Avgustov-Suvalki area from the enemy. 3000 prisoners, 20 cannons were captured. Despite the success, General Flug was relieved of command of the

10th Army and replaced by General Sievers [6]. After Augustov, in the battles of September 22-27, the 1st Turkestan Army Corps captured the cities of Lik and Biyalu in East Prussia. But at the beginning of October, the 25th German reserve corps pushed out the Turkestan corps from Lik. In this battle, the 1st Turkestan Rifle Brigade under the command of General Morjitsky suffered significant losses. After that, on October 22, the Turkestan Corps was removed from the 10th Army and included in the 1st Army of General Rennenkampf, which was being reorganized around Mlava on the southeastern border of Eastern Prussia.

The composition of the 1st Turkestan Corps at the beginning of October 1914: [7]

Military unit	The composition of the military unit	Commanders
1 st Turkestan rifle brigade	1 st , 2 nd rifle regiment 3 rd , 4 th rifle regiment	Fedorov / Popovichenko Pleshkov / Doljenko
2 nd Turkestan rifle brigade	5 th , 6 th rifle regiment 7 th , 8 th rifle regiment	Dushkin / Lyashkevich Beyl / Suxorsky
1,2 rifle brigade of 11 th Siberian divis.	4 st , 42 nd rifle regiment 43 rd , 44 th rifle regiment	Kremensky / Shutskey Berezin / Alekseyev
1st Turkestan Corps sapper detachment	1 st Turkestan sapper battal. 4 th Siberian sapper battal.	colonel fon Gering colonel Smirnov
Artillery units of the 1st Turkestan Corps	1 st , 2 nd Turk. artillery units 3 rd , 4 th Siber. artillery units	Boyarsky / Putinsev Dmitriev / Snejkin
1 st Brigade of the Siber. cossack divis.	4 th Siber Cossack regiment 5 th Siber Cossack regiment	voys.starshina Vlasov voys.starshina Grivanov

The participation of the troops of the 1st Turkestan Corps in the battles of "Lodz" and "1st Prasnys" in Poland in 1914 is particularly noteworthy. "Operation Lodz" took place on November 11-24, 1914. The German command planned to break through the 1st and 2nd Russian armies and then encircle the 2nd and 5th Russian armies. On November 17-18, 5 German divisions under the command of General Schaeffer broke through Lodz and Lovich in order to encircle the city of Lodz and the 2nd Russian army. On November 19, by the order of General Rennenkampf, the "Lovich detachment" consisting of the 9th and 10th Turkestan rifle regiments and the 6th Siberian divisions under the command of F.P. Panov and S.S. Kochaunov was formed to defend the Lodz road[13]. On November 22, the 2nd and 5th Russian armies from the south and west, and the Lovich detachment from the east moved against Sheffer. In the battle on November 9(22), the 9th and 10th Turkestan rifle regiments captured about 2,000 German soldiers [8]. In order not to be

surrounded, Schaeffer orders his troops to retreat. The Germans lost 50,000 men in the Lodz operation [9]. After the operation, General Sheideman was removed from his post and replaced by General Yerofeyev as the commander of the Turkestan Corps.

On November 20-27, 1914, in the "1st Battle of Prasnish", the 1st Turkistan Corps, under the command of General N.P. Bobir (1854-1920), as part of the "Narevoldi Army Group", successfully fought in the Mlava region. In the 1st Battle of Prasnish, the Narevoldi group fought against 18 German battalions, 42-45 squadrons and 80 artillery pieces. In battles with this group, the Germans lost 15,000 soldiers in Zoldau and 6,000 in Tsekhanov until November 16 (29)[11]. On November 20-27, in the battles around Prasnish, soldiers of the Turkestan Corps managed to capture 4 cannons and more than 1000 soldiers [10].

The 1st Turkestan Army Corps took an active part in the "2nd battle of Prasnys", which was aimed at the

defense of Prasnish, located at the intersection of the main highways north of Warsaw, on the Eastern Front from February 20 to March 30, 1915. As a result of the attacks on February 26, the 1st Siberian and 1st Turkestan corps together captured 40 German officers and 3,600 soldiers in the Prasnish area [12]. On February 27, the city of Prasnish was recaptured. By March 30, German troops were pushed into the territory of East Prussia.

The period of greatest losses and failures for the Turkestan Corps on the Eastern Front was in the summer-autumn of 1915. During this period, Russian troops were forced to leave Poland, Lithuania and Belarus to avoid being encircled ("The Great Retreat"). The battles that determined the results of the war in this period were the "3rd Battle of Prasnish" (30.06. - 5.07.) and "Operations Narev" (13.07. - 2.08.).

During the "Great Retreat", the 1st Army, which included the 1st Turkestan Corps, was assigned the task of holding the defense until the Russian troops in Poland retreated to the desired positions. In the 3rd Battle of Prasnish, the 1st Turkestan Corps fought against the 11th and 17th Corps of the 12th German Army [14]. At the beginning of the battle, the composition of the 1st Turkestan Army Corps consisted of 35 battalions, 22 Cossack units and 104 cannons [15]. On June 30, a strong German attack began. The main blow fell on the shoulders of the corps of the 1st Turkestan division of the 11th Siberian division. In the hours before the attack, the trenches of the 11th Siberian Division were bombarded with about 500,000 German shells. The 11th Siberian Division resisted fiercely. After 14 hours of fighting, about 5,000 of the 14,500 soldiers of the 11th Siberian Division survived. As a result, the division, which lost 70% of its personnel, had to retreat 7-8 kilometers [16].

After Prasnish, in the "Battle of Narev", the 1st Turkestan Corps was assigned the task of preventing the Germans from crossing the Narev River in the defense line of Pultusk. On July 13 (26), in the village of Severinka near the Narev River, the 3rd Battalion of the 11th Turkestan Regiment under the command of Lieutenant Colonel Gorn repelled the enemy's attempt to breach the defense. Gorn himself was killed in the battle [17]. In the battle of Narev, the 2nd and 4th Russian armies were withdrawn from Poland without too much loss due to the good defense of the 1st and 12th Russian armies.

In 1916, the main confrontations in the First World War took place in the south-west of the Eastern Front. To regain the lands lost in 1915, between May 22 (June 4) and September 7 (20), the 7th, 8th, 9th, and 11th Russian armies under the general command of the Austro-Hungarian Front carried out a large-scale attack. This entered the history of the First World War under the name "Brusilov breakthrough".

In the Brusilov operation, the troops of the Turkestan military district took an active part in the battles of "Yazlovets", "Stokhod", "Baranovich" and "Kovel". The 3rd Turkestan Rifle Division of the 7th Russian Army crushed the Yazlovets defense position, which was considered impregnable by the enemy around the Olkhovets and Stripe rivers. The 3rd Turkestan Division captured 235 Austrian officers and 9,700 soldiers in Yazlovets on May 24-25 (June 6-7)[18]. As a result of the victory in Yazlovets, the 7th Army entered the area behind the Stripe River. This victory was the prelude to Brusilov's breakthrough.

In June-July, the 1st Turkestan Corps of the 8th Russian Army reached the Stokhod River with significant success. The 7th and 8th Turkestan regiments crossed the Stokhod river for a certain time. The 1st Turkestan Corps defeated General Fat's Corps of 34,400 men

around Tuman and Razinich. In the Battle of Stokhod, the 3.8th Russian armies captured 21,766 soldiers (12,000 were captured by Turkestan Corps soldiers). As a result, on June 25, German general Lisingen was forced to withdraw his troops behind Stokhod. The Germans recognized this defeat as one of the most serious crises in the East [19].

On June 20 - July 12, in the "Battle of Baranovich" in Belarus, the 7th Turkestan Rifle Division and the 1st Turkestan Cossack Division of the 4th Russian Army fought against the German 9th Army. But the 4th army failed at Baranovich and 80,000 soldiers died [20]. In July-August, the 1st Turkestan Army Corps participated in the "Battle of Kovel" in Galicia in the Rudka Mirinskaya area. In the attack on July 21, 600 people were captured by Turkestan district and 12 machine guns of the enemy were captured [21]. The Russians won the Battle of Kovel, but they could not capture the city of Kovel.

As a result of the summer offensives on the South-Western Front, Russian troops achieved major victories in Galicia and Bukovina. About 1 million Austro-Hungarian soldiers are killed and wounded, and 400,000 are captured. As a result of the attack, the Russian army 60-150 km [22]. moved forward. These successes gave a great impetus to Romania's entry into the war on the side of the Entente on August 27. Since December 1916, the Eastern Front entered a period of stagnation. Neither side will significantly change the situation on the fronts. On February 23, 1917, as a result of revolutionary movements, the Romanov dynasty in the Russian Empire overturns. These events started a new era in the history of Turkestan military district and district troops on war fronts.

CONCLUSION

it can be said that the First World War and the participation of the Russian Empire in it did not bypass Turkestan. The regular army corps and European population in the THO were mobilized to the war fronts. The participation of the 1st Turkestan Army Corps in the First World War is characterized by the constant mobilization of corps troops to the most important battlefields on the fronts. In this case, the 1st Turkestan Corps did not act as part of a single army, but was sent to the armies that needed auxiliary forces on the fronts. The corps has demonstrated itself several times during military operations.

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SOME REMARKS ON GENDER STEREOTYPE RESEARCH METHODS

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ABSTRACT

the article talks about the manifestation of gender stereotypes in different families and the methods that can be used to determine its level today. In this, the issues of complex research, synthesising the theoretical and practical methods of socio-cultural anthropology, gender anthropology, gender psychology, family psychology, ethnopsychology and ethnosociology, are covered.

KEYWORDS

Gender, gender stereotype, stereotyping, masculinity, femininity, method, methodology, family, family relationships.

INTRODUCTION

It is known that in many studies, different aspects of gender and gender stereotypes have been studied only one-sidedly by each field of science based on its research method. In today's global societies, it is not enough to study the issues of gender stereotypes in a separate field of science, which requires a comprehensive study together with other disciplines. For example, the first studies on stereotyping of sex roles were conducted by psychologists in order to distinguish the typical differences associated with the perceptions of men and women about each other and themselves. Although this is very important and, in

some ways, basic material for gender studies, how gender stereotypes are defined, their impact on gender stratification, as well as, gender stereotypes have not helped to reveal the issues of modeling the gender reality of culture [Usacheva, N.]

Our research is focused on the methods that can be used to determine the manifestation of gender stereotypes in the family, which is considered the smallest institution of society, and its level today. In which the issues of complex research are covered by synthesizing the theoretical and practical methods of socio-cultural anthropology, gender anthropology,

gender psychology, family psychology, ethnopsychology and ethnosociology.

RESEARCH METHODS

Studies on research methods of gender stereotypes were analyzed based on the following methodologies:

- comparative comparison (scientific views of anthropologists, sociologists, psychologists, historians and lawyers on gender stereotypes were compared);
- periodicity (previous and subsequent changes in theories related to gender stereotypes are presented chronologically);
- objectivity (negative or positive evaluation of the gender stereotype did not exceed the threshold value) was studied using the main methodological principles.

DISCUSSION AND RESULTS

Gender stereotypes usually mean schematic, normative, generalized ideas about male and female roles, images of masculinity and femininity according to public expectations. The field for the study of gender stereotypes is very wide. Gender studies covers all new social groups, state institutions: education, production, politics, culture, religion. In this case, the functioning of stereotypes is determined by the interaction of people belonging to two opposite sex categories [Stephanie Bornstein, 2012].

According to the results of the latest research, existing gender stereotypes can be divided into three groups:

- 1) stereotypes of masculinity and femininity – normative concepts about somatic, mental, behavioral characteristics of men and women. For example, men are dominant, independent, aggressive, self-confident, logical, and able to control their emotions. Women are more passive, dependent, emotional, caring and mild;

2) stereotypes related to the content of men's and women's work – it is understood that traditional service provision for women and instrumental, creative activities for men are characteristic;

3) stereotypes related to the combination of family and professional roles according to sex - in which the main roles for men reflect the importance of professional work, and for women the importance of family. That is, men in society strive for professional success in work and career; and women want to get married and have children, manage the household. These stereotypes are remarkably durable. The fact that they are firmly rooted in the minds of a large part of the population contributes to the transfer of stereotypes from generation to generation in the process of socialization [Duskazieva, 2010, p. 42].

Today, a separate science of genderology has been formed for gender studies, and its goal, like feminology, is not to replace patriarchal society with matriarchal society, but to eliminate the contradiction between the sexes and ensure the harmony of the male and female halves of humanity, that is, the harmony of social development [Karkishchenko, 2013, p. 21-22].

There are 3 stages in the development of gender studies in the West [Duskazieva, 2010, p. 6-8]:

The first stage (70s of the 20th century): liberal feminism - the period of researching the idea of equality of the sexes, taking into account the aspect of gender neutrality in legal documents and political decisions. In this period, the theory of structural-functionalism prevails in social sciences. According to it, the relationship between the sexes is determined by the concept of gender-role division. If we consider the family as an example, then it is necessary to separate the functions: the woman performs the expressive

function (establishing internal balance in the family), and the man performs the instrumental function (regulating the relationship between the family and other social structures). Liberal feminists focused their activities on "disrupting" stereotypes (linking women with nurturing, care and service and men with management) in the public mind about women and men through a program of large-scale social change that ensured equality in the educational, industrial, political and legislative spheres.

The second stage (the first half of the 1980s): the period of radical feminism, if liberal feminism solved the binary problem of "similarity and difference between the sexes" through the homogeneity of men and women, radical feminism built its theory on the basis of the differences between men and women.

The ideology of radical feminism emphasized oppression and discrimination against women. Classical psychoanalysis was actively criticized, in particular, Z. Freud's interpretation of women's weak position in society in terms of biological characteristics was opposed. Questions were also raised about the unfair distribution of power between men and women in any social sphere. Women's research on women's perception of the world, family, relationships with men was formed.

The third stage (the second half of the 1980s): the feminism movement was divided into several branches ((feminism of color, postmodern, humanist, existential, cultural feminism, etc.), the basis of which was the clarification of the deconstruction of gender relations. Also, the transition from the analysis of patriarchy to the analysis of the gender system and the factors determining the formation of sex begins. During this period, much attention is paid to the distinction between the concepts of "gender" and

"sex" and to the understanding of gender as a socially constructed relation of gender inequality.

Russian philosopher O. Voronina [Voronina, 2018] distinguishes 3 gender theories that do not negate each other, but rather reveal different aspects of the problem. These are:

The first is the social system theory of gender, in which gender is studied as a model of relations between men and women formed by the main institutions of society;

The second is the stratified category theory of gender, in which gender is considered as a network, structure or process (process) in categories such as class, race, age;

The third is the theory of the concept of gender as a cultural metaphor, in which the ontological and epistemological level of masculinity and femininity are considered as cultural-symbolic elements.

Now, based on the subject of our research, the main issue is the methodology of gender stereotypes. As you know, social psychology excels in researching stereotypes. There is also a lot of research in socio-cultural anthropology, which has the advantage of determining the cultural specificity, intensity and distribution of phenomena. Culture is crucial for the development of stereotypes. Although there is an innate potential of a person to stereotype people with certain characteristics, but they take a specific form under social influence [Juraj Jonáš, 2013].

According to American lawyer Stephanie [Bornstein Stephanie Bornstein, 2012], the concept of "gender stereotypes" firstly refers to the usually depicted virtues and characteristics of men and women. Secondly, gender stereotypes include normative models of behaviour traditionally attributed to men or women. Thirdly, gender stereotypes reflect common

thoughts, judgments, and ideas about how men and women differ from each other. And finally, fourthly, gender stereotypes depend on the cultural context and the environment in which they find their application. At the same time, gender stereotypes are usually considered in two positions: in the self-awareness of men and women; and in the collective public mind.

A comprehensive study of the role of gender stereotypes in families, synthesising the theoretical and practical studies of socio-cultural anthropology, gender anthropology, gender psychology, family psychology, ethnopsychology and ethnosociology, increases the scientific value of the research. Now let's talk about them separately.

In particular, anthropology means the perception of a person and seeks answers to the questions of his cultural or unnaturalness in scientific and practical contexts. Trying to understand what "man" is in general, it researches the existence or absence of a single world for all living on earth, and what role culture plays in the formation of this world. It was anthropology that made the influence of cultural diversity on the formation of human behaviour its subject of scientific research [Jerebkinoy, 2001, p. 371].

It is the anthropologists who have questioned the right of Western culture as a single institution to judge other cultures [Jerebkinoy, 2001, p. 371]. Anthropology as a separate scientific discipline appeared in the 19th century when a "scientific" explanation was required for the existence of other societies with different values and priorities during industrialized colonialism. The formation of cultural (social) anthropology as a scientific discipline on the basis of anthropology was scientifically dependent on the colonial policy of Europeans based on the ideas of evolutionism, progressivism and eurocentrism. Therefore,

historically, the main method of cultural anthropology has been the comparative method. Today, anthropological research is conducted using all general theoretical knowledge of social sciences and humanities [Dictionary of gender terms, 2002].

The formation of gender anthropology, one of the branches of anthropology, is connected with the evolution of philosophical anthropology, it became a separate branch of science after the Second World War, when moral values were fundamentally re-evaluated in the fields of European philosophy and humanities. That is, the social changes associated with the involvement of women in mass production in the war and post-war period led to a revision of the traditional theoretical schemes about the role of women in society and social production. Accordingly, gender anthropology - studies the place and role of women and men in the world of culture [Dictionary of gender terms, 2002].

Gender psychology – it is a branch of psychology that studies the laws of formation and development of personal characteristics as a representative of a certain gender conditioned by sexual differentiation, stratification and hierarchization. The subject of gender psychology does not have clear boundaries, it includes the study of the following problems:

- psychological differences between people of different sexes;
- social gender-role differentiation and stratification;
- cultural stereotypes of masculinity and femininity;
- characteristics of socialisation of boys and girls, men and women;
- psychological identification of a person as a representative of a certain sex [Duskazieva, 2010, p. 20].

Gender psychology has developed mainly at the intersection of fields of knowledge such as the psychology of gender differences and the psychology of the family [Duskazieva, 2010, p. 20-21].

There are several gender theories in developing a gender approach. Among the main theories of gender accepted in social and humanities today, the theory of social construction of gender is important, which means understanding gender as a category of stratification and interpreting gender as a cultural symbol. The social construction theory of gender is based on two postulates [Dictionary of gender terms, 2002]:

- 1) gender is constructed through socialization, division of labor, the system of gender roles, family, and mass media;
- 2) gender is constructed by individuals themselves - from the level of their consciousness (that is, gender identification), acceptance of norms and roles established by society, and adaptation to them (clothing, appearance, behavior, etc.).

In particular, gender identity refers to a person's acceptance of the definitions of masculinity and femininity in his culture. Gender ideology is a system of ideas that justify gender differences and gender differentiation socially, including in terms of "natural" differences or "unnatural" beliefs. Gender differentiation is defined as the process of assigning social meaning to biological differences between men and women and using them as a means of social classification. Gender role is understood as the fulfilment of certain social instructions, that is, gender-appropriate behaviour in the form of speech, behaviour, clothing, and other things [Dictionary of gender terms, 2002].

When the social production of gender becomes an object of study, it is usually considered how gender is constructed through socialization, the division of labour, the family, and the media. The main topics include gender roles, gender stereotypes, gender identity, gender differentiation, and inequality problems. Our research aims to determine the role and importance of gender stereotypes in the family in the context of the theory of social construction of gender. This allows us to analyze the impact of the standardized image of behavior patterns and character traits that correspond to the concepts of "male" and "female" on family relations, in particular, on marital relations. The idea of gender constructivism also allows us to consider the history and cultural context in the analysis of gender stereotypes [Karkishchenko, 2013, p. 58].

Since our research is to determine the role of gender stereotypes in family relations, it should be said that inequality in historical, and socio-economic development, and different natural and geographical conditions have created certain psychological differences between people. The non-uniformity of relations between family members in different nations, differences in customs and traditions, and diversity in perception of things can be explained only by ethnopsychological characteristics. It should be said that the family as a social phenomenon is an etic category, but to fully study and understand the family, it is necessary to study its emic characteristics as well [Rasulova, 2018, p. 39]. If the problem is studied from both the inside (etic) and the outside (emic) in the research, it helps to reveal the problem fully and truthfully.

In the research, an integral approach of ethnosociology is also a methodological basis. An integral basis is a unified view of individuality and

collectiveness. The integral approach not only tries to cover all features, aspects, and phenomena of national life in their entirety but also reveals the internal integral national ties that have been in the shadows until now - connecting people and generations to a single collective unity with deep psychological threads [Rasulova, 2018, p. 40]. Based on this approach, it can be used to reveal the gender stereotypes formed in family relationships and the ethnopsychological reasons for their strict adherence.

Currently, several psychodiagnostic tools designed to study family problems are used in world psychological practice. It is appropriate to use the methods of comparative and complex analysis, comparison, and periodization (chronology) based on the point of view of typological and objective assessment of each issue to cover the topic truthfully and objectively. At the same time, if the researcher can use the following methods used in socio-cultural anthropology, gender anthropology, family psychology, ethnopsychology, and ethnosociology in the research, the researcher can achieve their goal:

observation - external, internal;

direct inquiry - oral, conversation;

indirect survey - written survey - specially selected and modified psychodiagnostic questionnaires for this research: "I am a woman (man)" questionnaire (L. N. Ojigova variant); "questionnaire of gender roles" (S. Bem); "family role identification" test (the test developed by Yu.E. Aleshina, L. Ya. Gozman, E.M. Dubovskaya);

expedition;

study of written sources;

content analysis.

Also, to be objective, gender stereotypes in their families, male and female relations are observed from the outside based on external observation (etic), and for complete understanding based on internal observation (emic) lived with them, joined them, and gathered in natural conditions.

CONCLUSION

Above, we focused on the issues of what methods to use in the research of gender stereotypes based on the methods and methodologies of the social and humanitarian sciences, and we came to the following conclusions in this regard:

- the manifestation of gender stereotypes in the family based on the theory of the social system of gender - means to study as a formed model of relations between men and women, to interpret gender as a cultural sign;
- the study of gender stereotypes as part of the problems of gender identity (identification), gender differentiation, and inequality allows us to determine the transformations of behavior patterns and character traits corresponding to the concepts of "male" and "female";
- a comprehensive study of the manifestation of gender stereotypes by synthesizing the theoretical and practical methods of socio-cultural anthropology, gender anthropology, gender psychology, family psychology, ethnopsychology, and ethnosociology allows to study the problems of families of every nationality in a modern interpretation;
- it helps to define the influence of culture, custom, tradition, and values in the causes of problems in couple relations, and to solve these problems in the national cultural context.



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THE CONCEPT AND SOURCES OF THE SCIENCE OF FIQH

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ABSTRACT

In this state, in order not to allow young people to fall under the influence of various foreign technologies, attention is paid to the issue of education and the true nature of Islamic religion, and also to the Koran, Sunnah, Idjma and Qiyas, which are considered to be the basic elements of Islamic law, the production of which is based on the field of furul-fiqh. Islamic law.

KEYWORDS

Legal source, jurisprudence, Holy Qur'an, sunnah, consensus, qiyas, jurist, mujtahid, authority.

INTRODUCTION

It is the honorable duty of each of us to preserve and cherish our sacred religion, which embodies our age-old values and moral virtues. Islam means understanding the truth, it encourages people to do good deeds, calls each of us to goodness and peace, teaches to be a real person [1, p. 30]. In today's rapidly changing era of globalization, there are cases of misrepresentation of the essence of the holy religion of Islam, various conspiracies and corruptions by falsifying them. "Islam encourages only a bright life, knowledge and goodness. Never calls for bloodshed, murder, violence. Without recognizing this fact, being deceived by false ideas, joining harmful currents,

becoming a terrorist - this is absolutely not true for the people of Uzbekistan." In such a situation, it is important to preserve the purity of our religion, convey its true essence of peace and humanity to the population, especially the youth, conduct research and promote the study of the rich religious and spiritual heritage of our people, and in this way, protect the youth from various religious extremists. protection from currents is one of the important tasks of our day.

From the time Islam spread in the territory of Uzbekistan, and the local population became the only religion, until it was conquered by Tsarist Russia, legal relations were regulated by the norms of Islamic law.

For this reason, it is impossible to imagine the legal history of the state of Uzbekistan without thoroughly studying the nature of Islamic law as a separate legal system, its sources, stages of development.

As one of the world religions, Islam has been an integral part of the spiritual outlook of many peoples for centuries. The fact that religion, including Islam, has been stable for thousands of years indicates that it has left a deep mark on human nature and that it fulfills a number of unique tasks. The peculiarity of Islam is that it embodies both religious and secular power at the same time, a single book that defines faith, customs and even law, as well as the firm will of the creator, expressed in a single book. Islam is not only a religion, but it is an independent legal culture that is expressed in various spheres of social life, including regulating various relations in society. This legal culture is one of the great achievements of human development and is an integral part of the world legal map.

One of the sciences of Sharia was - the science of jurisprudence in its essence is Islamic law in a broad sense. According to sources, "the science of jurisprudence is the complete knowledge of one's rights and duties as a member of society" [2, 3-b]. Here _ society when said family, city, or state mean caught _ So, this one to the definition according to of a person in the family marriage and family to the right about, citizenship to work relevant as well as administrative _ legal relationships deep to know jurisprudence of science basis organize to say that it does can _ "If someone has skill and experience in this science and marriage, divorce, trade, rent, gift and another to relationships circle to knowledge have if so, that person is called a jurist" [4, 4-b]. In order to become a "faqih", that is, a scholar of jurisprudence, it is not enough to simply and superficially know and memorize the rulings of Sharia, but it is necessary to know all the

reasons and wisdom of these rulings and to understand the foundations of Sharia. Therefore, a person who knows the rules of Sharia in a simple way is not called a jurist, even if he is called a scholar. Fiqh scholars say that there is a difference between science and jurisprudence that not everyone understands. That is, science is used in a general sense, and jurisprudence is used in a specific sense. Therefore, every jurist is a scholar, but not every scholar is a jurist [9] _ In fiqh books, it is said from Imam Abu Hanifa that "the science of jurisprudence is knowing what is beneficial and harmful to a person" [9]. According to this definition, the scope of jurisprudence is very wide. Since the science of jurisprudence is an endless sea, according to the verse in the Holy Qur'an: "Let a group of people from each of their sects return to them, understand the religion well, and warn their people" It is pointed out that it is not possible to learn, but it is necessary to learn it step by step, one by one within a certain period of time, and it can be achieved with great effort, as well as the fact that the study of this science consists of effort and hard work [9]. It is known that the first source of Islamic law is the Holy Qur'an. He is religious, as a legal complex has a strong influence on the fate of a large part of humanity [5, p. 15]. The legal system is reflected in the Qur'an, which is a comprehensive holy, divine book that closely intertwines religious and legal matters. The second source is the Sunnah, that is, the words, deeds and interpretations of the Prophet Muhammad (peace be upon him). The third source is ijma', which refers to the unanimous acceptance of a matter by scholars who lived at the same time and reached the level of ijtihad.

The fourth source is called qiyas, and it is ruling by comparing an issue for which there is no ruling to something similar to this issue in the Qur'an and Hadith, and there is a ruling for it. "For example, if a mujtahid is asked for a Shariah ruling on a matter, he

first looks for an answer from the Holy Qur'an, and when he finds it, he makes a ruling based on it. If he doesn't find it, then he turns to the Sunnah Nabawiyyah. If it is not found, then after the death of the Prophet, after the death of the Prophet, if the mujtahids came to a unanimous opinion on that question, they will issue a verdict with that answer. If there was no such consensus, the mujtahid should approach the answers given in Shari'ah on a scientific basis in connection with cases similar to this case by means of comparison to issue a shari'i ruling of the case, and make a comprehensive comparison. will find the answer using his knowledge. The authenticity of these four main sources and their coming in this order is evidenced by Surah Nisa, verse 59 of the Holy Qur'an: that is, "O you who believe, obey Allah and obey the Prophet and from yourselves (i.e. obey the leaders who come from the Muslims). If you cannot agree on the answer to a matter, then refer that matter to Allah and His Messenger. If you have faith in Allah and the Day of Resurrection, it is the best and most auspicious thing to do." In this verse, "obedience to Allah" should be understood as following the Qur'an. Obedience to the Messenger means following the Sunnah; When it is said to obey your superiors (ulul amr), it is understood to follow the scholars. Hazrat Abbas interpreted Ulul Amr to scholars. But it means to compare the matter on which one cannot agree with Allah and the judgments of His Messenger, that is, to compare" [6, 13-b] .

The science of jurisprudence did not appear with the birth of Islam, but was fully formed by the 10th century. The methodology of jurisprudence began to take shape in the first half of the 7th -9th centuries. During this period, two of his schools emerged: one of them was "ahle hadith", that is, those who pay more attention to hadiths and verses, and "ahle ray", that is,

judgments through opinions and comparisons other than hadiths and verses. was a school of makers.

The supporters of "Ahli Ray" are mainly in Iraq, and its founder Abu Hanifa is known . Abu Hanifa Nu'man bin Thabit, who lived in 669-767, was an unprecedented great figure in the history of Islamic jurisprudence. It 's the same no jurist , Islam scholars between the most mature from scientists was [7, p. 21] . Imam Abu Hanifa basis put Hanafi sect Kufa city – Iraq land in the center surface come for a while inside islam of the world many p in countries scattered developed and of Muslims big part to himself attraction arrived , people Sunna shaft of the team the most big and wide spread out sect turned [8, p. 151] . of Abu Hanifa the most great students Imam Abu Yusuf and Imam Muhammad Ibn Hasan ash - Shaibani was __ Theirs wrote works and activities as a result Hanafism wide spread _

Imam Abu Yusuf (113 - 182 hy .) of Abu Hanifa famous student , great jurist and mujtahid, Abbasids of the state judge u l - cuzzoti was [8, p. 156] . His famous works are the following : « Book ul - khiroj ", " Book ul - osor ", " ar - Denied hello Siyaril - Avza'iy " and " Abu Hanifa and Ibn Abi Laila between conflicts " [8, p. 161] .

Imam Muhammad ibn Hasan al - Shaybani Abu Hanifah second famous and progress _ student was _ His important His works were called "Al - Usul " or " Zahirur - Rivaya ". six jurisprudence work from the following _ consists of : "al - Mabsut ", " az - Ziyadot ", "al - Jami 'as - saghiyr ", "al - Jami ' al - kabiyr ", "as - Siyarus" -sagiyr ", "as - Siyarul - kabir ". Hokimush bought -the books " Zahirur - Rivaya " . Martyr named al - Kafi in the book collected _ [8, 162-163 b] . In the 11th century , Muhammad ibn Ahmad al - Sarakhsi added to this collection in 30 volumes comment wrote _ Later on this the work " Majalla". basis organize reached [10, 11-b] .

“Ahl al-Hadith” was Abdullah bin Abdurahman As-Samarkandi ad-Dorimi (798-869), a scholar from Samarkand who lived in the 9th century. He revealed the issues of fiqh in his unique style in his work “Sunan”. He divided the work into jurisprudential chapters and included jurisprudential issues and rulings in the titles of these chapters. In the work, 3503 hadiths of the Prophet Muhammad (pbuh) are presented in a total of 1306 chapters, introduction and 23 books. The difference of "Sunan" from other jurisprudential works is that the author was satisfied with collecting hadiths related to jurisprudential issues and giving his ijtiḥad opinions without commenting on them [11].

The science of jurisprudence is divided into two main parts: *usulul-fiqh* and *furu'ul-fiqh*. *Usul al-fiqh* is learning the rules that determine the ways of deriving rulings from the main sources. *Furu'ul-fiqh* is a complex of legal rulings extracted from the main sources through the rules and methods specified in *usulul-fiqh*, and constitutes branches or fields of the science of fiqh [8, 53-b]. According to the sources, the branches of jurisprudence are:

1. Munakahot, that is, as a family member, a person is considered to have rights and duties, and this includes issues of marriage, divorce, consent, pension, inheritance and will.
2. Trade is the knowledge of rights and duties as a member of a city or state, and includes issues such as wealth (trade), rent, guarantee, bond, deposit, gift, partnership.
3. The part of Uqubot is the laws established in order to implement the laws of treatment and munakhahot and to prevent their violation [4, 5-b].

First, fiqh was mentioned in Muhammad ibn Shaybani's work "al Mabsut". It was also called "al-

Asl", that is, the main book. Due to the great importance of this work, using its style, many jurists from Central Asia wrote multi-volume books with this name [8, p. 163]. In particular, Sarakhsi's work "al-Mabsut". Sarakhsi is considered one of the great scholars of Movaraunnahr who mastered method and *furu* [8, p. 256]. His book "al-Mabsut" written in 15 volumes is an important work written on *furu'ul fiqh*. This work was written in Beirut in 2001 in the order of 30 books (volume 15), and issues related to civil affairs are reflected in various books. For example, trade issues are covered in book 12, gift, lease issues in book 14, guarantee, authority books in book 19, pledge, company issues in book 21, usurpation book in book 22. When a topic is covered in the books, first the dictionary translation and meaning of the words related to that field are explained. Then he gives proofs from the Holy Qur'an and hadiths that it is Shariah. For example, as defined in the "Authority book" published in volume 10, book 19, "Authority is the transfer of the right of disposal to another and the giving of some property to someone for its disposal. People often need such a contract, for example, when they go on a trip, they are powerless to protect their goods, and because of the abundance of goods, their distance from those goods, and the fact that they are not busy with those goods, they give to another person. will be obliged to hand over with authority" [12, 4-b] it is said. Then the following verses are cited as proof that this contract is legal: In the 19th verse of Surah Kahf, it is said, "Now send one of you to the city with this money of yours", according to which a person is given money and authorized to buy a certain thing, it is implied that it is pointed out. In verse 220 of Surah Al-Baqara, "They will ask you about orphans (rights). Say: It is good to reform them. If you add (to your goods) their goods (there is no harm), they are (indeed) your brothers. Allah knows the (difference) between a corrupter and a reformer" and also in verse 152 of

Surah An'am, "Do not approach the property of an orphan until he reaches adulthood, except in a beautiful way (if it is correct). It is said that the measure and the scales should be filled with justice" and these verses are interpreted in the book of authority, they are given as evidence for obtaining the authority to dispose of the property of orphans, through them it is shown in detail how this type of authority is regulated. In addition, after providing evidence from hadiths that authority is shari'a, how legal relations related to authority are regulated in Islamic law will be described.

"Tuhfat al-fuqaha" by the jurist Alauddin al-Samarkandi, who lived and created in the first half of the 12th century, is one of the works written on jurisprudence. Alauddin al-Samarkandi takes a unique approach to solving jurisprudential issues in his work, that is, he is one of the first to create collections of fatwas of previous and contemporary jurists. According to the tradition of that time, the author, when solving jurisprudential issues, first shows those related to prayer, and then to the parts of treatment. In the work, Alauddin Samarkandi compares Hanafia theories with the opinions and evidences available in the sources in solving each issue. He solves the conflicting issue from the point of view of Hanafi, and when solving an issue, after evidence from the verses and hadiths, the opinions and arguments of the mujtahids who are the masters of the school are stated. According to the content of the work "Tuhfat al-fuqaha", it mainly served as a guide for jurists, judges, and mudarris. It is dedicated to the current problems and issues in the field of jurisprudence and society. This work was the stylistic basis of Burhoniddin Marginani's Hidayah, written in the second half of the 12th century.

our great compatriot Burhoniddin Marginani (1123-1197) is also an important work written on furu'ul-fiqh. Marginani's immortal legacy, especially the book called

Hidayah - The Right Way, has been recognized as the most authoritative and perfect legal source in Muslim countries for centuries. "This work, as the most important and perfect legal source of the Hanafi sect in the Sunni stream, consists of 57 books, 165 chapters, and 152 chapters, and covers all areas of jurisprudence, except the law of inheritance. The reason why Burkhanniddin Marginani did not include the right of inheritance is that Imam Azam Abu Hanifa separated the problems of inheritance from the science of jurisprudence as an independent science and called it the "science of fariz" [13, p. 24].

When writing the book "Hidayah", Burhoniddin Marginani faced the difficult task of studying hundreds of legal collections and fatwas written by different authors and finding answers to existing legal problems based on them. They contained thousands of issues, dozens of opinions on some specific problems, and even conflicting theories. He selected the most vital and necessary narratives from them, proved their correctness with intellectual arguments, strengthened them with metaphorical arguments, penetrated deeply into the text and content of classical works, and defined their legal works [13, 17- p].

Burhoniddin Marginani created a unique and irreversible style in writing the book "Hidayah". In the book "Hidayah" the solution of legal issues is given first by the statement of major scholars of jurisprudence and the objections or additions of other authors to it. Based on the opinions of these eminent jurists, the way of choosing the best way in certain legal issues was followed. In this way, not only the exact expression of the law, but its perfect interpretation is based on it [13, 20 - b].

Hidayah is the most reliable source for studying the teachings of the Hanafi sect, the legal culture of the East, and the history of jurisprudence.

By the 16th century in India, on the order of Aurangzeb Alamgir, the great jurists of his time were called to compile the laws on various issues of Hanafi jurisprudence. They left the work "Fatavoyi Alamgiri" or "Fatavoyi Hindiya". Written in Arabic under the special instructions and orders of Aurangzeb, this source, known as "Al-Fatovo al-Hindiya", was written with the participation of a scientific panel consisting of 24 famous jurists of the Babur era, and jurisprudence was organized in a classical style. "Fatavoy Alamgiri" consists of four volumes and contains three and a half thousand pages. It is written on the basis of the most important and authoritative jurisprudential works and fatawas, and the requirements of the time and the requirements of the era are considered. It covered all areas of Islamic law and was called "al-Faroiz" by Abu Hanifa, and the issues of inheritance, separated as an independent science, are given in detail under the title "Kitab-ul-Faroiz" at the end of the fourth volume. Fatawa consists of 58 books, each book is divided into different chapters and chapters. The number of chapters reaches 700. Each chapter provides solutions to legal problems related to a specific area. A unique feature of the work is that, based on the vital needs and demands of the Indian Muslim community, great attention is paid to practical life in various fields [3]. Some scholars have described this work as "the legal code of the Baburi state". But this is conditional and is not considered a source codified according to the European style.

CONCLUSION

In conclusion, we can say that the norms of Islamic law, which were created on the basis of the main sources of Islamic law, do not consist of fixed and immutable rules, but have developed over the centuries in accordance with their time, and with their own characteristics, they have been adapted to the

problems arising from the needs of the times in different periods. able to respond.

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GUARDIAN OF INFORMATION: REVOLUTIONIZING CENSORED DATA MODELING WITH AN ADVANCED ANTI-REGRESSION FRAMEWORK

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ABSTRACT

In an era marked by heightened concerns for data privacy and security, this research introduces a groundbreaking approach to censored data modeling through the lens of an advanced anti-regression framework. Termed as the "Guardian of Information," this novel methodology not only addresses the challenges associated with censoring but also establishes a robust defense against regression vulnerabilities. By intertwining cutting-edge techniques in machine learning and encryption, our framework ensures the safeguarding of sensitive insights while enabling accurate predictive modeling. This paper presents a detailed exploration of the Guardian of Information, emphasizing its architecture, implementation, and performance in diverse real-world scenarios. The findings highlight a paradigm shift in data modeling, offering a trustworthy solution for securing insights in the face of evolving threats to data integrity.

KEYWORDS

Censored Data Modeling, Anti-Regression Framework, Data Security, Privacy Protection, Machine Learning, Encryption, Predictive Modeling, Information Safeguarding, Guardian of Information, Advanced Techniques.

INTRODUCTION

In the contemporary landscape of data-driven decision-making, the protection of sensitive information has become paramount. The increasing prevalence of censorship in datasets, driven by privacy concerns and

regulatory requirements, poses a significant challenge for accurate predictive modeling. Addressing this challenge requires not only innovative approaches to handle censored data but also a robust defense against

regression vulnerabilities that may compromise the integrity of predictions.

This paper introduces a groundbreaking paradigm shift in data modeling — the "Guardian of Information." This revolutionary framework transcends traditional methodologies by integrating advanced anti-regression techniques with state-of-the-art machine learning and encryption methods. The Guardian of Information not only navigates the complexities of censored data but also establishes a formidable shield against regression threats, ensuring the confidentiality and accuracy of predictive insights.

As we delve into the intricacies of the Guardian of Information, this introduction provides a glimpse into the pressing issues surrounding censored data, the limitations of existing models, and the imperative for a novel anti-regression framework. Through a comprehensive exploration of its architecture, implementation, and performance across diverse scenarios, this paper aims to showcase the transformative potential of the Guardian of Information in securing insights in an era where data privacy is non-negotiable.

METHOD

The Guardian of Information methodology is engineered to address the intricacies of censored data modeling and fortify the predictive modeling process against regression vulnerabilities. The following paragraphs outline the key components and steps involved in the implementation of this advanced framework.

Censored Data Handling:

The first cornerstone of the Guardian of Information lies in its ability to adeptly handle censored data. Traditional models often struggle with the presence of

censored observations, leading to biased predictions. Our framework employs a sophisticated preprocessing pipeline that systematically identifies and categorizes censored data points. Leveraging advanced imputation techniques and probabilistic modeling, the Guardian of Information effectively incorporates the information from censored observations, enhancing the model's ability to generate accurate predictions in the presence of incomplete data.

Anti-Regression Defense Mechanisms:

To fortify the predictive modeling process against regression vulnerabilities, the Guardian of Information integrates cutting-edge anti-regression defense mechanisms. This includes the implementation of anomaly detection algorithms and model interpretability features. By continuously monitoring model behavior and identifying deviations from expected patterns, the framework can detect and mitigate regression attempts in real-time. Additionally, interpretability features enable a transparent understanding of model decisions, empowering users to identify and rectify potential regression threats proactively.

Machine Learning Fusion:

The Guardian of Information leverages the power of machine learning fusion by combining multiple algorithms and models. This ensemble approach not only enhances predictive accuracy but also introduces diversity in the model architecture, making it more resilient against regression attacks. Through meticulous experimentation and optimization, we identify the optimal combination of algorithms that collectively contribute to the robustness of the framework, ensuring a comprehensive defense against potential regression vulnerabilities.

Encryption for Data Security:

Recognizing the paramount importance of data security, the Guardian of Information incorporates advanced encryption techniques. Sensitive information is encrypted throughout the modeling process, from data preprocessing to model training and inference. This ensures that even if unauthorized access occurs, the information remains indecipherable. The framework employs state-of-the-art encryption algorithms and adheres to industry-standard security protocols, guaranteeing the confidentiality and integrity of the data throughout its lifecycle.

In summary, the Guardian of Information methodology is a multifaceted approach that intricately combines censored data handling, anti-regression defense mechanisms, machine learning fusion, and encryption for a comprehensive and resilient framework. The integration of these components empowers the model to revolutionize censored data modeling, setting new standards for accuracy, privacy protection, and defense against regression threats in contemporary data-driven environments.

RESULTS

The implementation of the Guardian of Information yielded significant advancements in censored data modeling and regression defense. Across diverse datasets and scenarios, the framework consistently demonstrated enhanced predictive accuracy, outperforming traditional models in the presence of censored observations. The censored data handling module effectively imputed missing information, leading to more complete datasets and mitigating biases associated with traditional methods. Anti-regression defense mechanisms successfully detected and neutralized regression threats, ensuring the model's resilience in real-world applications. Machine

learning fusion further contributed to improved model adaptability and robustness.

DISCUSSION

The Guardian of Information introduces a paradigm shift in data modeling, addressing critical challenges posed by censoring and regression vulnerabilities. The framework's ability to handle censored data promotes transparency and accuracy, providing users with more reliable insights even in the presence of incomplete information. The anti-regression defense mechanisms, including anomaly detection and interpretability features, empower the model to identify and counteract attempts to compromise its integrity. The fusion of diverse machine learning algorithms enhances the model's resilience and adaptability, making it well-suited for dynamic and evolving datasets.

Moreover, the integration of encryption techniques ensures the security of sensitive information throughout the modeling process. This not only aligns with privacy regulations but also establishes the Guardian of Information as a trustworthy solution for organizations prioritizing data security. The discussion also delves into the framework's scalability, addressing its applicability to large-scale datasets and its potential for deployment in various industry domains.

CONCLUSION

In conclusion, the Guardian of Information stands as a pioneering force in the realm of censored data modeling, offering a comprehensive solution to the challenges posed by censoring and regression vulnerabilities. Through adept handling of censored data, advanced anti-regression defense mechanisms, machine learning fusion, and encryption, the framework not only enhances predictive accuracy but

also fortifies the model against potential threats to data integrity.

The Guardian of Information's success lies in its ability to revolutionize data modeling by ensuring transparency, security, and resilience. This framework is poised to redefine industry standards for predictive modeling in the face of evolving data challenges. As organizations increasingly prioritize data privacy and accuracy, the Guardian of Information emerges as a reliable and innovative solution, marking a significant advancement in the field of censored data modeling and anti-regression frameworks.

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APPROACHES TO THE MIGRATION OF YUEZHI TRIBES TO BACTRIA AND THE EMERGENCE OF THE KUSHAN STATE

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ABSTRACT

This article analyzes the data of Chinese written sources, archaeological and numismatic materials concerning the conditions of the emergence of the Kushan state. Which occupied an important place in the development of ancient Eastern civilization, and issues related to the migration of nomadic pastoral tribes of Yuezhi, which played a central role in its formation, their settlement of the northern Bactrian lands and the formation of the Kushan state.

KEYWORDS

Baktriya, Kushan, yuechji, migration, Kudjula Kadfiz, grave structures, Surkhandarya Oasis.

INTRODUCTION

The migration of nomadic herdsman Yuechji tribes to Northern Bactria, which played an important role in the creation of the Kushan empire, which left a deep mark in world history, and the emergence of the Kushan state is one of the important issues of the history of the ancient period of Central Asia.

Studying the material and spiritual resources of the Kushan state, which left a deep mark on the history of antiquity (4 th century BC – 4 th century AD), political, social and cultural changes that took place under the influence of population migration, urban planning, crafts, trade and other areas. scale research is being conducted. One of the important tasks of experts in

the field is to study the monuments and materials belonging to the culture of North-western Bactria, which formed a part of this kingdom, based on new information.

The first stage of the study of the culture of the Kushan period of northwestern Bactria began at the end of the 19th century, and the studies related to this period were mainly amateur[1]. Studying the history of the country In October 1895, after the Turkestan Amateur Archeology Club was established, I. T. Poslavsky [2], I. I. Geyer [3], B. N. Kastalsky [4] carried out preliminary research in the country.

I. I. Umnyakov [5], P. Denike [6], A. The first scientific expeditions were organized under the leadership of S. Strelkov[7], M. Y. Massonar[8].

In the 50-60s of the 20th century, V. D. Zhukov[9], L. I. Albaum[10], G. A. Pugachenkova[11]. The results of the research carried out by, B. Y. Staviskylar[12] made it possible to enrich the history of culture of the Kushan period with new scientific information.

In the 70s and 80s of the last century, large-scale stratigraphic excavations at Dalvarzintepa, Kholchayon, Budrach, Zartepa, Hayrobodtepa, Eski Termiz, Kampirtepa, Oktepa, Mirzaqultepa, Karatepa, Fayoztepa, Zurmala, and other monuments of the Kushan Empire period yielded rich materials.

THE MAIN RESULTS AND FINDINGS

After the independence of Uzbekistan, a new era of studying the monuments of the Kushan period of North-western Bactria began. During this period, the importance of the work carried out by international expeditions also increased, Dalvarzintepa, Karatepa, Kampirtepa and other monuments were researched in cooperation with foreign scientific institutions. The results of the archaeological excavations carried out in them served to enrich the history and culture of the Kushan period with new information. In writing the article, scientific research methods such as systematization of archaeological sources and historical materials, comparative analysis, summarization of scientific information on the topic, principles of historical objectivity were used. In Chinese sources, there is a series of brief information about the history of the Yuechi, their invasion of Central Asia and the emergence of the Kushan state. In particular, Sima Xian's "Shitzi" ("Historical Memoirs") annals in the section dedicated to the story of the Sunnu (Hun) tribe contain preliminary information about the Yuechji tribe

206 year AD. "Qianhanshu" (History of the Great Han Dynasty) of 25 years, "Khouhanshu" (History of the Late Han Dynasty) of 25-200 years, "Sunshu" (History of the Sun Dynasty) of 420-479 years, 386-550 years Sources such as Weishu (History of the Wei Dynasty) also provide brief information on the history of the Yueji tribe. According to the information given in Shitzi, the Great Yueji was a nomadic kingdom (sin go) whose people moved around following livestock. The Yueji tribes, whose customs are almost identical to those of the Huns, originally lived between Dunhuang (Gansu) and Silian (Qinghai). In the last quarter of the 3rd century AD, the power of the Yueji tribe increased. During this period, a small, weak Sunnu (Hun) tribe lived to the west of the Yuechi, in the north-west of Ordos. The leader of the Huns was Touman, who was called Shanyu. The Usuns called their chiefs "kunbii". The Yuezhi called their generals "yabgu" ("jabgu")[13]. A. According to Khojaev, the word yuechji was pronounced by the ancient Chinese as "ngouzie" or "ruzie". In 163 AD, with the help of the Huns, they defeated the Yuechi and forced them to move to the south of Central Asia. The rest of them in the east are xiao or xiao, that is, small-yuechi, and they lived in Nanshan (China), a mountain in the south of Central Asia [14]. Information about the Yuezhi's later life is contained in the Qianhanshu (History of the Great Han Dynasty), based on the details of Zhang Xiang's journey. According to the information provided in it, the Chinese da-yuechji, the great or great Yuechji, settled in the lands of the left bank of the Guishui River after being expelled from Yettsuv, the land of Usuns, and founded their capital. In the scientific literature created in the 60s and 90s of the 20th century, experts who studied the history of the Kushan state, especially the Yuechis, who played a key role in its emergence, widely believed that the Guishui River was the current Amudarya and Dakhya/Dasyani were the lands in the northern part of Afghanistan. According to the

research of the German expert Harry Falk, the Yueji land on the right side of the Guishuan River. It was settled in 121 AD[15]. Chinese tourist Zhang Xiang. In 129 year AD, he left information about meeting the Yuechi on the right bank of the Guishui River.

In the records of Zhang Xiang, who visited the land of the Yuezhi, there is no information about the Yaggu of the Yuezhi. But B. A. Borovkova, based on information from Chinese sources, in the information about the five tribes of the Yuezhi (Xumi, Shuanmi, Guyshuan, Heitun, Gaofu) and the areas where they spread. In Xianghanshu, where the historical memories collected by military commanders and historians in the second half of the 1st century were collected, the Yuechi moved to the northern lands of Bactria up to the Amudarya. He expresses the opinion that he moved in 100-99 years AD.

Sughd, which had an important place in the ancient history of Central Asia and occupied a large area, or its provinces are not found in the ancient parts of Chinese sources. They only mention that the country of Kangu is located north of the land of the Great Yuechi. Since the northern part of Sughd was part of the Kang state at the time of Zhang Xiang's arrival, the Chinese traveler may not have mentioned Sughd.

According to Chinese sources, the distance from the Dawan state to the area where the Yuezhi lived was 2,000 li (more than 900 km on average) in the direction of Zhang Xiang's movement. Ershi, the capital of Davan state, was compared with Mingtepa (Marhamat district, Andijan region).

According to Zhang Xiang, the toponym Daxia/Dasya, located on the left bank of the Guishui River, is not found in other ancient written sources. It has not been clarified whether the Dakhya region is related to the herdsman Dakh tribe in antiquity. According to L. M.

Levina, the Dakhs lived in the lower reaches of the Syrdarya, in the V-III centuries AD, they founded the cultures of Babishmulla and Chirikrabod. Due to the drought caused by the changes in the Syrdarya valleys in the III-II centuries AD, these cultures suffered a crisis, and the Daxians, led by Arshak, moved to Northern Parthia.

According to the archaeologist R. H. Suleymanov, the Zahhoki Moron fortress located in the territory of Karshi city was founded by the inhabitants of the Dakh tribe who moved from the Lower Syr Darya region. Similarly, the territories were under the rule of the local Iranian-speaking Dakhs [16]. Accordingl in the 2nd century AD, the lands of Southern Sughd, where the Dakhs were hegemonic, may have been named after them. At the time of Zhang Xiang's arrival, the Yuezhi, referred to as Guishuan, lived in the right side of the Kashkadarya in areas suitable for cattle breeding. The central city of Qal'ai Zahhoki Moron is located in the country of Dakhya. According to German scientist H. Falk, 2000 li (1 li = 2.74 km.) 725 km. and the fact that it corresponds to the distance to the Kashkadarya riverbed confirms Zhang Xiang's opinion.

The above-mentioned five tributaries (xi-xeu) of Yueji: Xiumi (Xouhanshu), Shuanmi, Guyshuan, Heitun (Xiye), Gaofu (Dumi) are about 1000 km. In the second half of the 1st century AD, they settled in the regions of Northern Bactria and founded their cities, which were separate administrative centers. The center of the Xiumi clan was the city of Xumo, Shuanmi-Xuanmi, Heitun-Bomo, Guishuan-Hodzo (Hotso) and Gaofu-Gaofu. Among them, the central city of Guyshuan clan-Khodzo G. A. Pugachenkova compared it with Dalvarzintepa settlement. According to Y. V. Zeymal, the Shuanmi clan lived in the lands of Southern Tajikistan. The map of the German expert Harry Falk shows that the Gaofu clan of the Yueji is located in the

southern foothills of the Kohitang mountain in the west of Bactria, and the Guyshuan clan is located in the upper Surkhan area. On the contrary, the German scientist R. Tasob put forward the opinion that all Yuechji clans lived in the lands of present-day Southern Tajikistan and Northern Afghanistan[17]. According to our opinion, two clans of Yuechi are spread in North-West Bactria. Guyshuan Yagbus located in Surkhan oasis spread and settled in the surroundings of the central city Khodzo Dalvarzintepa and Gaofu Yagbus settled in Sherabad oasis and operated in Zartepa settlement or Sherabad oasis.

In the works of Greek and Roman authors, it is noted that complex processes took place in the political life of the Greco-Bactrian state on the eve of the Yuechi attack. The ancient Roman historian Pompey Trogus (1st century BC) noted that Saka (Scythian) tribes, Sarauk and Assian, lived behind the Oxus. According to information provided by Strabo, when the power of the Greco-Bactrian kingdom was waning, Sugdiana was attacked and conquered by the Assi, Asiyan, Tochar, and Sakarouk tribes of the Sakas. Shortly after that, the settlers occupied the lands of the Greek-Bactrian state [18]. According to the information given by Yustin, in 128 AD, Phraates I, the ruler of the Parthian state, and 124 AD, his successor Artaban was killed in the war with the Sakas[19]. In addition, E. V. Rtevaldze, based on the information of Pompey Trog, came to the conclusion that the Yuechi subjugated the Assin tribe.

It is worth noting that V. V. Tarn considered the Tochars mentioned in Strabo's data to be one tribe with the Yuechi[20]. Many Western experts have confirmed this opinion. E. V. Rtevaldze, approving their opinion, characterizes the Yuechi as an Iranian-speaking tribe, while L. M. Svechikov, on the contrary, noted them as a population that spoke the Indo-European language family. Some Western and local historians have drawn

superficial and linguistically unfounded conclusions from a Eurocentric point of view. In particular, Y. A. Davidovich Based on information from Chinese sources, distinguished three stages of the historical development of the Yuechi in Bactria. In the first stage (139-125 BC), the Great Yuechis occupied the territory of Northern Bactria, more precisely, the right bank of the Guyshuy (Amu Darya) river, and the lands on the left bank of the river were subject to the Great Yuechjis.

In the second stage (according to the "Tsyanshan" source, the period until 25 BC), the formation and development of the great Yueji state took place. According to the researcher, the capital of the state is located north of the Amudarya, and the southern border is considered to be Gibin, that is, the territory of Kashmir or Ganhara.

In the third stage (the period until 125 AD according to the "Xouxanshu" chronicle), the great Yuechi state faced a crisis and split, and the process of the formation of independent states took place. During this period, the capital city was Lanshi, and Kiotsyuko (Kudjula Kadphiz (30-57 BC)) from the Guishuan clan subdued the other four clans and founded the Kushan state.

Y. A. Davidovich believes that in the second stage of the history of the Kushan Kingdom, which was formed by the union of Yuechi tribes, its capital was on the right bank of the Amudarya. However, according to the opinion of some mutatis, the capital city of Ganshi, mentioned in Siankhanshu, is compared to the city of Bakhtar, which is located in the territory of Northern Afghanistan. As mentioned above, according to G. A. Pugachenkova, at the first stage, the capital of the Kushan state was the city of Khodzo, which operated on the right bank of the river at the site of Dalvarzintepa.

On the right bank of the Amudarya, archaeological monuments of the material culture of nomadic cattle-breeding tribes, in particular, settlements, ruins of old cities and burial mounds have provided valuable information about the Kushan state and its founder, the Yuechi. However, due to the lack of sufficient information on the exact or absolute date of the material sources, some issues have not yet been clarified.

After settling in the lands of Northern Bactria, the Yuechji tribe continued their ancient nomadic lifestyle for some time and lived in the mountain and foothills. At the next stage approx. During the 1st centuries AD, it began to move to a sedentary lifestyle. The formation of the second stage of Dalvarzintepa, Kholchayon settlements and the Zartepa settlement in Northern Bactria belong to this period and were appropriated by the Yuechi.

After the Yuechji people moved to a sedentary lifestyle, the representatives of the statesman and official strata of the nomads took over the settlements and cities of the settled population, and carried out reconstruction and improvement works in them. The next stage of development of the city in the place of Dalvarzintepa belongs to the Yuechi period, and in its second stage, In the 2nd and 1st centuries AD., it was strengthened by reconstruction works, that is, by an additional protective wall, and it became a developed center, that is, the capital of the Yuechi union. During this period, the city center was formed in the place of Zartepa. According to the evidence of archaeological data, the defensive wall of the city is it was built in the 1st century AD, that is, during the settlement period of the Yueji people.

Grave structures that provide valuable information on the material culture of the Yuechjis can be found in the regions of Charjuy region of neighboring Turkmenistan

(Babasov), which in their time entered the northwestern region of Bactria, in the lands of the Kafirnar oasis in southern Tajikistan, on the southwestern slopes of Bobotog (Tulhar, Oriqtov), and in the regions of Dangara district (Kserov). determined. Until recent years, the burial structures belonging to cattle-breeding tribes belonging to the history of the early Kushan period were not found and studied in the territory of Surkhandarya region. In the last century, the burial structures found in Ayritom were believed to belong to the local settled peasant population.

At the end of the last century, the researchers believed that the material objects from the burial structures, which were studied in the village of Rabat, Boysun district, belong to the first century AD. In 2017-2018, research work was reorganized in the village of Rabat by the joint archaeological expedition of Uzbekistan and China.

He excavated 94 goat-catacomb (lat) graves. Graves 2nd century - belongs to the 1st centuries AD. Also, this expedition studied the grave remains of the people who lived in the Beshkapa city-type settlement of the Yuech people, who settled in the village of Serharakat, Uzun district.

A. M. Madelshtam and the Babashovs built the Oriktov and Tulhar burial. It is believed to belong to the II-I centuries and is associated with the nomadic Yuechi tribes[21]. On the contrary, B. A. Litvinsky and Z. A. Sedov believe that most of these burial mounds belong to the local nomadic population of Bactria or cattle herders who migrated after the emergence of the Kushan state.

Y. P. Denisov dated the oldest of the Kserov or burial mounds in the Dangara district to at least a thousand BC. It belongs to the end of the II century. It has been noted that the materials found in them, in particular,

the shapes of some ceramic items, are similar to the finds of Babashov and Tulhar burial mounds. V. M. Masson believes that the low, wide-bottomed jugs found in the Yueji-Kushon cultural layer of the Dalvarzintepa site were brought to Northern Bactria by nomadic herders. Examples of similar ceramics were also found and studied in Babashov and Orikhtov graves. We do not have information on the radiocarbon analysis of the Yuechi or early Kushan period settlements of northwestern Bactria or the cultural layers of these periods. The settlements of Kholchayon and Zartepa here also belong to this period. The second phase of Dalvarzintepa settlement is contemporaneous with these monuments. These monuments formed the city center of the settled Yueji tribes. According to H. Falk's map, the Gaofu clan of the Yuechi is located on the western edge of Surkhandarya, and its center is located in the city of Zartepa. Numismatic materials play an important role in studying the socio-political and economic life of the Yuechji period. After the emergence of the nomadic Yuechi state in Northern Bactria, the government was tasked with restoring the economy of the country in crisis. In order to launch it, first of all, based on the requirements of the domestic market, it was required to mint coins. In the early stage of the Kushan state, the Greco-Bactrian ruler Heliocles minted in a nomadic style in the Northern Bactrian region, coins minted in imitation of King Eucratides (171-150 BC), Parthian Phraates IV (38-3 BC)/2 yy) coins minted in imitation of Phraatak coins (III BC-III BC), Sapadbiz coins, Kushan (Geray) tetradihama and obols were found. Examples of these coins were found in Western Bactria, where they were minted and circulated. The oldest of the coins is considered to be an example issued in imitation of the coins of the Greek-Bactrian king Heliocles (the head of an unknown ruler on the front, the image of the Greek god Zeus on the back). Such coins are rare in the territory of Southern Tajikistan, and only a few of

them were found in North-Eastern Afghanistan. Over time, coins were replaced with the image of a horse instead of Zeus. The horse plays an important role in the life of nomadic herding tribes, and researchers describe it as a sign of the emergence of a new state. Such coins were mostly found in Dalvarzintepa and Kholchayan settlements of Surkhandarya oasis and their surroundings, which G. A. Pugachenkova had reason to conclude that the capital of the new state was located in Dalvarzintepa.

At the next stage of the development of the new state, the image of the king on the front side of the coin also changed, and researchers noted that his face was similar to the figurines found in the settlement of Holchayan. On the reverse side of the coin is an image of a horseman and the words ruler, Geray, an illegible word, and guishuan-kushon written in Greek letters. So the first ruler of the new kingdom was a person named Geray. Dated to the end of the 1st century or the first half of the 1st century AD.

In the western part of Surkhandarya, Sapadbiz and Agiselez coins minted with a ruler on the front and a monster and a stamp on the back were found. These coins are according to E. V. Rtveladze, who dated from the end of the 1st century to the beginning of the 1st century AD and was in circulation until the mass issue of Soter Megas (Vima Takto) coins, this region was ruled by a ruler named Sapadbiz. Sapadbiz was the chieftain of the Gaofu clan, or Yagbus, located in the western part of the Yueji.

During the reign of Geray Sanab, the Guishuan clan grew stronger and united the other four clans. Coins issued in the name of Geray Sanab were mostly found in the regions of Surkhandarya and South Tajikistan, located on the right bank of the Amudarya. Therefore, Geray Sanab first occupied the lands on the right bank

of the Amudarya, and then exerted influence on the left banks of the Amudarya.

According to the information given in the ancient Chinese annals "Houhanshu", more than a hundred years after the five clans of the Yueji settled on the right side of the Guishuan River, the chieftain of the Guishuan clan, "Kiodzyukyu" (Kudjula Kadphiz), subdued the remaining four clans in the struggle for the throne, and declared himself Guishuan (Kushan).) announced as the ruler.

Kudjula Kadphiz fought against Parthian invasions of southwestern Bactria. However, the political situation and the ratio of military forces forced him to go to Kabul. Kudjula Kadphiz's gradual increase in military power allowed him to conquer neighboring territories. As a result, during the reign of Kudjula Kadphiz, the lands of Northern Afghanistan were annexed.

Coins minted by Kudjula Kadphiz also bear the word "Soter Megas". G. A. Pugachenkova believes that this was the title of the ruler. V. M. Masson expressed the opinion that Kudjula Kadphiz received this title after conquering all of Bactria. B. Y. Staviysky, referring to the discovery of a small number of copies of Kudjula Kadphiz coins from the northern Bactrian region, came to the conclusion that the Surkhandarya oasis was part of the Kushan state for a certain period of time during the reign of its founder.

During the reign of Kudjula Kadphiz, the Kushan kingdom settled in Bactria. The capital of the country was moved to the city of Baktr in the territory of present-day Northern Afghanistan. The capital of the country is mentioned in Chinese sources as the city of Lanshi. During the successors of Kudjula Kadphiz, Vima Takto (80-90 AD) and Vima Kadphiz (80-103 AD), the country was strengthened in every way, and its power became stronger. Especially during the period of king

Kanishka I (127-150 AD), the territory of the country expanded to the northern part of India, and during the period when the power of the country increased, the Northwest Bactrian lands retained their importance as one of the important socio-political and cultural centers of the Kushan Empire.

During the reign of Kanishka I, the territory of the country expanded to the northern lands of India, became one of the largest empires, and the capital was moved to Peshawar. North-western Bactria formed a region of strategic importance in the northern part of the country. Since the military threat to the Kushan state was mainly from the northwest, special attention was paid to this area. Surkhqotal (Chashmai Shir) inscriptions mention a viceroy named Nakonzok, and an inscription written in the Bactrian language at the Khuvishka temple in Ayritom mentions the name of a person named Shodiya or Rodiya. According to E. V. Rtveladze, he was the representative of the Kushan state in North-West Bactria, i.e. viceroy [22]. In general, the North-West Bactrian lands were formed from large and small administrative-territorial structures of the Kushan state and played an important role in its social and economic life.

During the reign of Kanishka's successors (Vasudeva, Kanishka III), the power of the country began to wane. Some researchers also expressed the opinion that the Kushan state was divided into southern and northern parts during this period.

At the end of the second quarter of the 3rd century, the lands of Northern Bactria were conquered by the Iranian Sasanians and became dependent on them. The Kushan state was ruled by Sasanian rulers.

CONCLUSION

In the article, based on the scientific developments related to the history of the Yuezhtes in Bactria, we came to the conclusion that the statehood founded by them left a deep mark on the history of the ancient period of Central Asia and India.

After the establishment of the Kushan state, the development of the culture of urban planning, the establishment of peace within the state played an important role in the growth of the country's economic power. The location of northwestern Bactria at the crossroads of the Great Silk Road ensured the entry of new cultural achievements into the country, and they had a positive effect on the overall development of the country. After the collapse of the Kushan state, the cities of the country went through a period of stagnation. During the Kushan-Sasanian period, the development of many cities of the country began to slow down and eventually ended with their collapse.

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INDUSTRY AND ELECTRIFICATION OF UZBEKISTAN IN 1920-30 YEARS

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ABSTRACT

In the article, the changes that took place in Uzbekistan's industry in 1920-1930, news in the field of electricity production, newly built power plants and their capacities are highlighted based on new factual information.

KEYWORDS

Industry, electrification, Sredazekoso, factory, electric power, Hydroelectric power station, thermal power plant, production, raw material.

INTRODUCTION

According to the historiography of the Soviet era, the process of industrial restoration in the Uzbek SSR was completed in 1928-29, and the period of extensive (reconstruction) reconstruction of the industry began in 1929-30. As a result of the technical restructuring of the industry during the period under review, some enterprises, in particular cotton ginning enterprises, were reduced in number, leaving 66 factories out of 297. The oil production plant was reduced from 36 to 9[1.342-343]. Reduced factories were technically updated, powerful mechanisms and equipment were

installed. Reconstruction of the coal industry began in 1930.

The technical reconstruction of the industry of the Central Asian republics depended mainly on electricity. Strengthening the energy base of the industry was important for its development. In 1927-28, very little work was done in this field. By 1932-33, the power of electricity increased somewhat. But it corresponded to 1.56 cubic meters per worker. The production of electricity was lagging behind the construction and

reconstruction of factories and plants in the Central Asian republics [2.16-17].

At that time, SredazECOSO, which fully controlled the social and political life of the Central Asian republics and took control of the management issues, discussed the construction of power stations in the Central Asian republics, including the Uzbek SSR, about 8 times during the years 1926-30. For example, in January 1927, considering the construction of the Alamadin hydroelectric station, it was found that major mistakes were made in the design of the station.

At the meeting, it was emphasized the need to start the construction of the thermal power station along with the hydroelectric power station [3.133-134]. Also, in February 1928, at the joint meeting of SredazEKOSO and SredazGosplan, the issue of the construction of a power station in Fergana district was considered. It was noted that it is necessary to use the possibilities of all farms in the district for this construction [3.113].

Also, it should be emphasized that although the rivers of Central Asia are recognized as having the most important and large resources that produce cheap energy, its use was implemented very slowly. The power reserve of Central Asian rivers made up 14% of the reserve in the Union. Several hydroelectric power stations were built on Chirchik, Norin, Isfara, Shahrikhan, Chu and Vakhsh rivers. 18,153 million in Central Asia by 1927-28. Kvt. hours of energy was produced, and by the end of 1932(33, this number increased 7 times. For example, 15 million kWh of electricity was produced in Uzbekistan in 1924(25, and 44 million kWh of electricity was produced by 1932(33[4.35]. As a result of the increase in electricity production, the number and capacity of industrial enterprises in the Central Asian republics also increased.

As a result of the implementation of the industrialization program in Central Asia, the gap between industrial products and agricultural products has also changed. Since 1931, the industrial leadership of the Central Asian republics has significantly increased. If in 1929-30 the weight of industrial products was 45% compared to agricultural products, by 1931(32 this amount was 51%[5.17-18].

Construction of new power stations in the Uzbek SSR began in the early 20s. For example, in 1923, the construction of the Bozsuv hydroelectric power station began near Tashkent, and its first line was put into operation in 1926. The Bozsuv hydroelectric power station was the first of the hydropower facilities built in Uzbekistan during the years of Soviet power [6.34].

The commissioning of the Bozsuv HPP together with branched power lines made a big change in the supply of electricity for industry, urban transport and meeting the household needs of the city of Tashkent.

Fuel-powered power stations were built, reconstructed and expanded in Tashkent, Samarkand, Bukhara, Termiz, New Urganch and other cities. By the end of 1928, the production of electricity increased 10.4 times from the pre-war level, and the capacity of power plants increased by 4.2 times[7.36-37].

In 1932, the first thermal power plant in the republic - Fergana Thermal Power Plant, and two years later - a new diesel power plant was commissioned in Tashkent. In 1933, one of the major constructions of that time, Qadriya HPP, and in 1934, Borjar HPP was built and put into operation in Tashkent [7.37].

In 1932, a decision was made on the construction of the Chirchik Electrochemical Plant and the Chirchik hydroelectric power stations.

The first hydroelectric power station on the Chirchik river - Komsomol hydroelectric power station - was put into operation in September 1940. In 1941, the Tovaksoy power station was put into operation.

Along with the construction of large power plants, small power plants were also built in all regions of the republic. From 1928 to 1940, the number of power stations increased from 113 to 640 [7.38].

So, in the period under review, "socialist industrialization" was carried out in Uzbekistan based on the will and interests of the Center. The built industrial enterprises were built based on the interests of the Center. Nevertheless, the construction of power stations in the republic led to a number of changes in energy and other sectors of the national economy.

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ETHNOLOGICAL ANALYSIS OF NATIONAL COSTUMES AND RITUALS OF TAJIKS IN THE WORKS OF M. S. ANDREYEV

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ABSTRACT

In this article, the national clothes of the population among the Tajiks of Afghanistan and Tajikistan have been separately noted. The use of various ornaments of the Tajik people, as well as their shoes, is described.

KEYWORDS

Decoration, hat, "sunflower flower", "samovar", "khivinch" paper fabric, "sukle", "beshmorak", veil and tent.

INTRODUCTION

According to M. S. Andreyev, Pandsher Valley was used more for clothes than for decoration. Decoration was mainly used in two directions.

1. When decorating socks
2. When gluing shirts, caps and other clothes to the collar.

Pandsher women do not knit socks, they get them from the villagers. M.S. The socks found in Andreyev Pandsher were mostly printed with patterns of "willow leaf", "peacock feather", "samovar", "scorpion", and "cat's paw". In the upper reaches of the Panj, the decorations left over from the "samovar" pattern are famous.

As noted by M. F. Gavrilov, in the Mountain Tajiks and Pamir Kyrgyz, individual parts and elements of the pattern in embroidery also have their own names. Similarly, the Pandsheris not only give a certain name to this or that pattern, but also believe that it depicts an object. As in Upper Panj and Pamir-Kyrgyz decorations, here too, the meaning of their patterns has been preserved so completely that despite the relatively complex ornamentation sometimes being too much, it is completely broken down into individual elements. you can face situations that are gone. Aston (Aston), hats are very popular in Pandsher

This hat ornament includes the following distinct patterns: :1) "sunflower" is a large flower in the center of the hat

- 2) "hare's foot", that is, a rabbit's track
- 3) "sparrow's foot", i.e. sparrow's footprint.
- 4) two-toed, very thin footprints of some birds.
- 5) the name of the flower is called (malov). In Central Asia, flowers are often said to be good luck.

The clothes of the peoples living in the region have a lot in common. Men wore a shirt and wide trousers, a sleeveless jacket or jacket, a vest, and a cloak. In the winter, Arabs wear a fur coat, a cap, a leather turban or a turban. Footwear consists of boots, maxi-kavush or sandals. Sometimes they walk more barefoot. Women wear wide dresses and shalwar-shaped pants, they wear a scarf or shawl on their heads, and some of them cover their faces with a veil or a tent when they go out of Afghanistan. They wear various jewelry on their clothes, shirts, bracelets and earrings on their hands and ears.

Khuflik clothes. In the years before the revolution, there were no paper cloths in Khuf, and old Khuf men, but also women, wore woolen dresses at home in summer and winter. Their clothing consisted of a "khivinch" paper cloth, made in the Afghan style, with a stand-up collar and a vertical cut extending to a Russian shirt about 24 cm long.

like People in the foothills rarely wore paper robes. The main clothing of Khuflik women is a woolen robe, and the main clothing of men is "tambon" trousers. Imported paper goods trousers are rarely made and are only made for summer wear. On a long journey, for riding a horse or playing polo, special, very long and wide trousers called "shavolyak" made of black wool were worn. Under these pants, tighter and shorter pants made of paper fabric are also worn, so as not to rub against the body with them. For example, during harvesting and carrying hay from the mountains, pants

are not worn, and in these cases, belted robes worn around the body are the only clothing. During harvesting, pants are not worn to avoid tearing and not to be too hot. In winter, almost all men and sometimes boys wear sheepskin clothing called "pustin".

Tajik men's summer clothes consist of a shirt, trousers, a coat, a belt and a hat. Men's shirts are called kurtai kiftak, and the sleeves are narrower and shorter than women's. The front of the chest is cut round, this type of shirt is called kurtai yakhtak. Men's pants are laced like women's. Its top is wide, the bottom is narrow, and it is sewn shorter than women's. This shirt is worn over trousers, and a belt, i.e. loki or chorsu, is tied over it. A summer coat is long, coming down to the knees, with sleeves that cover the arms, called satranji, often made of striped fabric. In winter, they wear a long cotton tunic, chakmon and norigza. Men wear boots made of leather or mokki made of leather. Also, ulaming have different headdresses, and they often wear a long slouchy hat. In ancient times, it became a tradition to wear Kitab caps, and now Chust caps. On cold days, a woolen turban is wrapped over the cap or a telpak is worn. The clothes of Tajik women are also different, they are made of different fabrics depending on the place of residence. Women wear dresses, trousers and a knitted cloak, and wrap their head in a scarf. Ulaming is also known as ozor or pojyamo. It was called a cloak, a robe, a scarf, and a sobadaka. It is customary to wear a vest over a shirt. Depending on how the collar of your shirt is sewn, it is divided into several types: peshchokak, par-pari, Kazakh, Uzbaki. Girls and young men wear shirts with various embroidery on the collar, sleeves and hem, and wrap a headscarf. In later times, he wore more odd hats. Tajik women's hats include Tashkent, Kitab, Samarkand, Oratepa, Khojand and Darvaz hats. These hats are sewn from different colors, mostly red, blue, yellow, blue, pink and white threads, and differ from each other by flowers and decorations.

The traditional clothes of Karategin and Darvaz Tajik women consisted of kurta-shirt, ezor, or pants-trousers, choma-ton, headscarves (numol), soba and doka. Women's jewelry mainly consists of earrings and rings. She wears a simple or black thread chura, or kokil, on her hair. A popuk and a bead are hung from a thread of different colors.

Shoes. According to M. S. Andreyev, Tajik shoes in the Panja hills are characterized by the absence of a difference between men's, women's and children's shoes. All shoes are made of raw mint leather, sometimes dyed a reddish color using a vegetable dye obtained from a wild willow plant called "van". At the top of the panj there was the most common type of footwear - soft boots made of rawhide called "peh". Pehi is sewn from one or two skins according to the pattern. The seam goes first from the front, then through the middle of the leg, and ends at the back. A shoe made of very fine goatskin looks like a rough leather bag. This is called "sukle". In Khuf, "sukle" is almost never worn in the summer, because the extra sewn thin skin is quickly rubbed on the feet. They are worn more in winter, with wooden kalyoshes. In this form they correspond to "mahsi" flat shoes, mahsi are worn only with kalyoshes (leather or, for the last half century, rubber). Pehs formalized in this way are called "chor-pargay-peh". Wooden kalyoshes are worn by men, women and children in winter and autumn in Khuf, as elsewhere in the Panja Hills. Wooden bowls are almost exclusively made of walnut wood.

In Namangan, Bukhara, five days after the birth of a child, a special "five nights" ceremony is held. This ceremony is called "beshmorak" in Uzbeks of Konibodom district. In this case, special water was prepared for bathing the child for the first time, i.e. salt, sugar, coins and the soil of the old straw wall were added to the water heated in the heat of the house. at

first he was bathed with mother's milk. After that, the baby was placed in a bowl, and forty drops of specially prepared water was poured over it first from the right side and then from the left side. If we pay attention to the issue of the properties of the things put in water, salt hygienically hardened the baby's skin and prevented various rashes and diseases, and was a symbol of abundant hair and sustenance; and sugar is aimed at making the first moments of the baby's life sweet, the coin is a symbol of wealth and the state, and the soil of the old straw wall prevents the growth of various tumors on the body. Even the water used to bathe the baby after ritual baptism instead, it should be noted that the ritual baptism of a baby for the first time meant not only its hygienic cleansing, but also its symbolic transition from one world to another, that is, its transition from the world of "nature" to the world of humans. meant The child was considered an official member of the family only after being ritually bathed. On the other hand, it should be noted that among the Tajiks of the Khuf Valley, there was an opinion that until the baby is forty days old, it has an "animal soul" and after the fortieth day, the "human soul" takes over its body.

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ABSTRACT

In this article, we can learn how the ancient culture of Bukhara imagined the outside world and what kind of relations it had with which countries. With the help of the collected data, we will get more information about the ancient culture of Bukhara.

KEYWORDS

Murals, Varakhsha, plaster, jugs, masks, frames, clay decorations, red color, geometric shapes, embossed patterns, mineral paints, cultural layer, floral decorations, clay plasters, Hellenistic culture.

INTRODUCTION

The wall was found in large areas of the water in large areas of embedded ganj decorations in fragments. From the excavations carried out in Varakhsha, it is known that all parts of the ganj ornaments were found in the southern part, where they filled the rooms and placed the veranda¹. The production of the ganj ornaments is simple. It consisted of applying a layer or more of plaster and molding and testing it with the same methods that have remained for more than a decade.

The unique feature of Varakhsha Ganj decoration is that every little thing and every detail is meticulously decorated here. It even depicts important parts like human faces. Eyes are often depicted as simple

almond-shaped bulges without additional details³. Hairstyles, beards, clothes, ornaments are depicted. The entire surface of the Ganges is left white. Traces of staining, and yet only two or three pieces show isolated small distinct local spots (such as a red-painted bird's eye). Here, the paint has kept its brightness and freshness. Flat decorated surfaces served as backgrounds for images of plants and animals, people and mythical creatures.

The decoration was completed with sticks, shoulder blades, cornices, columns, belts, parts of which were found in large quantities¹. The rich ganj decor is the result of the work of mature and experienced artists. The craftsmen who decorated the palace used the

properties of this material extensively and skillfully, it was easy to work with and allowed to create impressive decoration of the building with the help of simple technical tools. In the description of the excavation work of the palace building, it was noted that the number of pieces of ganj ornaments found in the narrow rooms of the South Enfilade reached several thousand. After deliberation, it was concluded that this decoration should adorn the great antechamber at the top of the South Enfilade.

The patterns of decoration that fill the flat surfaces of the walls are very diverse. The simplest combination of squares or rhombuses is sometimes complicated by the introduction of circles, in the middle of the squares or by placing them in a frame, as is familiar from wall decoration. A four-petalled flower sometimes appears at the intersection of the chains, enlivening the simple design of the ornament. Designs with pure geometric ornamentation include rows of triangles complicated by ribbed relief, zigzag borders, and bark decoration of overlapping squares reminiscent of a slate roof but with additional small squares at the corners. If we turn to the description of complex decorative patterns,

With all the richness and diversity of Varakhsha's ganj decor, there is nothing like the later complex structures that dominated the architectural decoration known to us since the 10th century. A number of decorative patterns are based on a simple square grid and represent a further development of geometric forms, a stage in the transition to more complex combinations of geometric plant patterns. Such ornaments include a variant of one of the oldest motifs. The motif of square squares with four rosettes arranged diagonally and plainly is wonderful. The decoration becomes more complex when the sides of the adjacent squares become petals, which in more advanced versions form a star-shaped filling of the

plane with additional diagonal petals. The star pattern gives the decoration of eight-petalled rosettes, interlaced with elongated tips of leaves, between which are placed six-, five- or four-petalled cups.

According to a large number of fragments, this form was widely used, especially in wall decorations. Some large sculptural composition represents the unfolding scenic background. [This is a "heart" shape, which is used in simple forms (a chain of "hearts" placed vertically, horizontally) and in more complex versions, where they are complicated by additional petals. There are two variations of the patterns that form interlocking squares in the corners. According to the first of them, large flower cups with six leaves appeared.

Very common and well-known in various types of ancient Eastern and ancient Mediterranean art, the origin of this decoration goes back to ancient times. The Varakhsha variant of this form may be related to Hellenistic art, but it also has its own characteristics². A less "Hellenistic" version of the same pattern is presented in a narrow border, where intricate palmettes and some billet cone-like figures alternate. Border ornaments consist of closely spaced circular shapes, which do not repeat each other, but have a large number of different variants, differing in core, number of petals, shape, etc.

CONCLUSION

These patterns clearly show the complexity of the development of Varakhsha ornamental art, which was formed during the Arab conquest. If the pattern of acanthus leaves, which originated in the Ancient East and was wonderfully developed in ancient Greece, has a clear echo of Hellenistic art, then the ornament considered above can be taken from the decorative art of the Ancient East. In any case, both these motifs are



presented in a revised form in Varakhsha's ganj carving, organically combined into a unique style created by local artisans. Such mural paintings serve as an important source for the restoration and study of the ancient history of Bukhara.

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TRADE RELATIONS AND SLAVERY BETWEEN THE KINGDOM OF XIVA AND THE STATES OF IRAN

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ABSTRACT

This article was published on the basis of theoretical and comparative analysis of data recorded in scientifically based literature, archival documents and written sources on the trade relations between Khiva Khanate and the state of Iran and the issues of slavery in Khiva Khanate. Also, the status of Iranian slaves in Khiva Khanate and the price of slaves in the markets were covered based on scientifically based literature.

KEYWORDS

Muhammad Kozim, V.A. Papazyan, Nadirshah, Shergazikhan, D. Gladishev, N. Muravinlar, S. Gmelin, Mak Gahan.

INTRODUCTION

economic-political relations between the Khanate of Khiva and the state of Iran conducted intense trade relations even during military conflicts. Silk fabrics made by khwarezmian masters were also issued to Iran [1.1983.P.269]. The Iranian traders themselves brought various goods to Khiva, in return for which they took the silk of Khiva [2.1947.P149]. Historical sources indicate that the amount of fabrics of various types was significant within the goods brought to Iranian cities by khwarezmian merchants. The Iranian muarrikh Muhammad Kozim Khiva Khan reported that a trade caravan sent by Sherghozihan (18th century) came to Mashhad and sold various types of cloth (what kind of

cloth is unknown) along with other goods[3.1974.P85]. Also noteworthy is the information of the khwarezmian historians about the Khwarezmian merchants of two hundred (1804), who set out for Mashhad with many cloth and innumerable miscellaneous goods ("usamayi bisyor and amtai-yi beshumor") [4.1982.P224]. Iran itself is known to have produced a wide variety of silk and cotton fabrics, even issued in large quantities for foreign trade.

First of all, it should be noted that the silk and other textile centers of Iran were located mainly in its northern and northwestern part, and this sphere was

mainly in the hands of Armenians who mediated trade with Europe.

Iran dealt with some issues of the history of trade highways V.A. Papazyan also notes that from the 40s of the 17th century, Safavid Iran was a major part of Foreign Trade and Silk exports were all carried out through caravan routes to northern Iran, Armenia, Asia Minor and Mesopotamia[5.1986].P16]. In this respect, it can be concluded that fabrics imported from Khorezm are mainly intended for the markets of the Eastern and southeastern provinces of Iran. Internal in Iran. Wars, obstacles to communication routes, the abundance of Customs created difficulties in mutual economic relations between parts of the country.

In particular, among the tortures that Khiva ambassador Khoja Muhammad brought to Russian Tsar Feyodor Ivanovich on November 11, 1585, was the precious Maskhad bow, painted with all kinds of colors, on which gold zari was kept (19.1932.P.68). This is considered to be evidence of Khiva's trade with Iran.

Methods and degree of study: the history of the interaction of the Khiva Khanate with the Iranian state is the least studied, with the XVIII – XIX centuries being taken as a periodic border in most of the existing work.

According to reports, Khiva and Bukhara yarn, cotton, tanned sheepskin and lamb skin were purchased in Iran.

According to reports, XIV ava bought Bukhara yarn, cotton, tanned sheepskin and lamb skin in Iran. Indian traders were very interested in the products of the Khiva Khanate but, in the mid-18th century, few brought the Khiva goods of Indian traders from Khiva to Astrakhan. Because these goods were bought by Indians from Iran and then brought to Astrakhan.

It should be noted separately that among the goods imported to Russia from Central Asia were Iranian coins. For example, 1749 14 merchants to Astrakhan through Orenburg 17896 rub. 17 batch goods, including 10532 rub. listed are 3 batches of silver weighing 15 Poods 10 pounds. 3 batch of silver it is the so-called "Abbasid" silver coin of Iran. Middle Asian traders traded silver for goods in Orenburg. Silver is every (Russian unit of measurement i.e. misqoli (weight measurement equal to 4.25 grams) 18 bags at the money Psalms in Moscow. dan or a pudi 691 R. 20 k. received from (20.1990.P.118.). Silver coins were brought to Russia from avaxiv Bukhara through middle Asian traders. So it can be concluded that in the middle of the 18th century, trade relations were thicker.

One of the references to the Khiva Khanate is an article published in the Journal "Manufaktur i trgovlya" in 1843. It writes that from Russia, Iran, Kokand and Bukhara, metal objects are obtained: lead, copper, iron, cast iron. Khiva goods were transported by camel and ship by waterway to Russia, Iran and Bukhara.

Hence, firstly, the Khanate of Khiva had trade relations with the Iranian Dava, secondly, Khiva goods were carried to Russia by the hands of Indian traders, and thirdly, the Indians performed an intermediary role in the Khiva-Russian trade through Iran.

P. According to Nebolsin, in the middle of the 19th century, Khiva traded with Iran and Bukhara, from Iran, almost a single Mashkhad to Khiva, with a length of 36 arshins (a measure of length equal to 0.711 meters, i.e. 25 meters) and a width of 11-12 vershoks (a measure of length equal to 4.4 cm, that is, from 48.4-52.8 CM), small floral and chit scrolls with Green large inflorescences A slice of such chits is sold from 1.5 to 2 Tylo. In exchange for these goods, Khiva issues coins to Iran, Russian and local leather, Russian Blue, Khiva silk,

sesame and other items. Khiva was given blue tea from Kashgar through Kokand[17.1980.P185]. In addition, Turkmens bordering Iran released horses, camels, sheep, carpets, salt, oil, which was replaced by weapons, wood, gunpowder, tobacco, paint and fruit from Iran. [17.1980.P34].

In addition, dry fruits are also presented from Iran. Raisins and jiyda were brought from Mashkhad, and it was used in the preparation of vodka. One pud of Iranian raisins 16 coins (8 rub.) standing.

In his paper in 1840, Gilmersen claimed that the Khiva troops were armed with swords, spears, rifles, that the captains wore robes, that the robe was brought from Iran. (18. 1840. P. 105)

The "record of how much duty will be charged wherever Iran is" gives an idea of the situation of merchants who must pass through 6 customs to carry goods from Tabriz to Resht, and 8 customs on the road from Resht to Isfahan, paying duty to each[6.1997.P84-85]. The researcher, who pointed out that the order on the roads, the officials responsible for the transport of goods, abused their service duties, also notes that merchants on the territory of the Safavid state were more worried by the monks themselves than by pirates[5.1986.P23].

A reference in the 1823 issue of "Sibirsky Vestnik" notes that silk, semi-silk and silk fabrics produced for linen in Khiva, canavis, velvet, Boz, etc., and their prices, especially silk fabrics, were not high[7.1823.P14]. Chopping in Khiva was very well established, and the choppers of this place were distinguished from those of other regions by their quality and appearance, and were considered popular in neighboring regions.

Silk and cotton linen of Khiva, intended for the internal needs of the population, had its buyers even among

the steppe population. In the Khiva market, the Russian merchant Abrasimov, who exchanged such swarms for his last goods, noted that on his return from Khiva, he made a huge profit by successfully selling them to the people of the steppe[8.1952].P370].

Cotton calavas, as well as cotton and silk fabrics, black leather (merlushka), gold, silver and various precious stones, were carried to the Kazakh land from Central Asia[9.1997].P157]. Mac Gahan, observing a Kazakh man seen among the crowd at the Khiva market, describes that "he probably went over 30 - 40 miles of masaofo, bought a pair of sheep, and instead came to buy some tea, sugar, a few fresh toads, and a few beads-charms to his wife and daughter" [10.1880.P406].

Central Asian merchants have exported to Iran products from other countries such as tea, paper, "Russian leather", chit, handkerchiefs, mouvoutes, mirrors, Crystal, porcelain, iron and copper vessels, pots, iron and chests, as well as re-export (re-export) cash coins minted in Russian and their own[1.1983].P.269].

Results of the study: Iranian traders who brought various goods to Khiva took Khiva and Russian coins minted from these lands, as well as large amounts of leather, Russian goods such as mouvut[2.1947.P149].

But through other sources it is possible to learn about the Turkmens who conducted much more active trade with Khwarazm and Iran. In particular, the "Shajarayi turk", though not detailed, mentions three seeds (ali eli, xizr eli and tevachi) farming in the amudarya buoys as well as Taka Turkmen traders[11.1999.P128]. There is also information about Turkmen tribes who began to come to Marv for commercial and peaceful purposes, ending constant attacks due to the measures

implemented by the Nodirshah, who sought to revive economic life in Iran[6.1997].P298].

In 1773, S. was on the eastern shores of the Caspian Sea. Gmelin reported that the Turkmens traded with all their neighbors: the khivans, bukharians, Kazakhs, karakalpaks, astrobodians and Russians[12.1958.P207]. The author also noted that the Turkmens, who conducted a much more intense trade with Astrabad and Mozandaron, took the Persians in kirjim-boats with the necessary products: oil, salt, animal wool (coverings), blankets, woolen cloth bags, carpets, camel wool fabrics, Bukhara fabrics, saddles, silver objects, etc., and returned with flour, rice, European blue, silk and cotton fabrics, Iranian money, swords, daggers and other weapons.

Horses bred in Khiva were also supplied by Turkmen. N, who expressed a negative opinion above. Although Muravyov himself was an excellent horse in Khiva, the best of the horses were mentioned by the Turkmen as being brought from Gurgon and Atrok.

Khiva's trade relations with Astrabad are narrated to have been actively engaged by the Yovmut Turkmen tribe, while the mashhad Bukhara trade through the desert was attended by the tekke Turkmen tribes. Slaves, horses, camels, sheep, carpets, and felt were mainly transported from the desert regions to Khiva and from there to Bukhara. Slaves were sold only for money, and the rest were exchanged. Grain from Khiva and Bukhara, lamb skin, Russian metal objects and thread fabrics were issued to Turkmen tribes (21.1873.P.34).

Under the leadership of Rizokulikhan Lolaboshi of 1851, ambassadors visit from Iran. The main goal of the embassy mission was to achieve the liberation of all Iranian citizens who were in complications in the Khanate, bring them with them to Iran and force the

Khan to issue a special decree aimed at banning the crowds of people who were organizing on Iranian borders, as well as to force the import and sale of Muslims, that is, the abolition of As a result of the negotiations, unfortunately Lolaboshi did not achieve his goal(22.1978.P.16).

Shia sectarian representatives were in dire straits. Because, as a result of the March of the Khiva Khans or Bukharan emirs to the territories of Iran, and most importantly the “crowd” – invasions of Turkmen tribes, thousands of captives were sold as Shiite – unbelievers as slaves in the markets of Khiva and Bukhara. Even the state had introduced a special tax exemption tag for serfdom, which would further develop slavery.

The second volume of the work” Firdavsul-iqbol ” in the first book briefly cites the story of the murder of Sherghozikhan by Iranian slaves in 1726-1727 [13.2019.P155]

The first time the liberation of slaves in the Khiva Khanate in large quantities (in public) was carried out by the Iranian King Nodirshah. He had freed many slaves after the conquest of Khwarezm in 1740. In particular, in the first book of the work “Firdavs-ul-Iqbal”, the second volume describes these events: “The King spent another three days in tawaqquf, and in the Land of usaroikim, Shar’i sharif bila Khwarazm, Qadi Qadi was melted (in slavery, captivity), zakuran and inosan (men and women) took everyone, and each In this way, some Kalmyk and Russian slaves were taken to taste. The number of Ul jumladin Khurosan usaro was twelve thousand mutajovuz (more than) erdi vaturt thousand dorussaltana Khivaqdin erdi, alar Khurosang fluently built a Hissar in the four Persians of Obivard and, having a good season, ul killed the captives in anda”[13.2019].P159].

This information was provided by the Russian ambassadors D., who were at the same time in the Khiva Khanate. Gladyshev and N. The muravins also confirm in their memoirs [13.1951.P79].

English historian Michael Aksworthy argues that the reason for the fact that Nodhirshah carried out such an event was because his mother was captured by Turkmens and sold as a slave to Khiva [15.2006.P52].

During the occupation of Hardikul raboti (Gurlanda) on 19 September 1810, its Governor O'rozali inoq was fiercely opposed by his 5-6 slaves [13.1951.P103].

At the same time, the fact that during the campaigns to the wayward Beks, Turkmens, Dashti Kipchak Kazakhs and Iranian territories, a special army of slaves, always led by the Avaz Centurion, is mentioned a lot in the work [13.1951.P109, 276, 326, 345].

The main source of replenishment of the slave markets of the Khiva Khanate were the "crowds" organized by Turkmen tribes. Including the work "Firdavsu-l-iqbol" in December 1821, where the yovmuts marched to Bukhara and brought many captives. According to the registration of these captives they must have been enslaved [13.1951.P361-362].

Muhammad Rizo Erniozbek's son Ogahi's "Riyazu-d-davla" (state parks) reflects the history of the Khiva Khanate under Ollogulikhan (1825-1842). This work shows in poetic style the defeat of an Iranian-qizilbah soldier in the event of Ollogulikhan's March to Mashhad as well as the fact that the price of one hundred slaves in the slave market fell for one money as a result of so much capture.

To'lub qo'shlarg'a qul bisyor-bisyor,

Ugulub o'lja ham xarvor-xarvor.

Bo'lub bozor lashkargoh fazosi,

Ki bir pul bo'lmayin yuz qul bahosi [16.2020.P61-62].

It was as a continuation of this event that it was noted that even during the march in which the Khiva troops were organized into the Gurgon, Khof and Sabzabor regions, a large part of the population, especially women and children, were enslaved in large numbers [16.2020.P64-67-69].

The work "Riyazu-d-davla" also makes many references to the slave army. So, this army could be a military group made up of red-headed Iranians and their artillery from the Russians [16.2020.P106-108].

Prince Abbas Mirzo, son of the king of Iran, gathers a large army against the Khanate troops of Khiva as well as the invading campaigns of the Turkmen tribes to march to Khurasan and send his envoy to Khan with a letter. The letter had advocated the enslavement of many inhabitants in the aftermath of the looting campaigns carried out earlier, now freeing them and further strengthening ties between the two states [16.2020.B243].

The "Gulshani state" of the Ogahi to the time of Sayyid Muhammad Khan (1856-1865) also contains much less information about slaves. In particular, he writes only in the details of the incident of the Iranian qojar offensive of 1861 (1277 Ah, In the month of Shawwal) that in the battle near Marv, taka Turkmen Iran's Hamza Mirza and Qavomuddavla chief tor-mor an army of 35,000 men, the aksari of those captured from these soldiers were enslaved. In particular: "Alqissa, the taka category, as well as the qawwiyya adversary, made bilkull maqhur and mashul, and after haddin afzun and qiyosdin barin zaru molga became mutasarrif, forigballiq bila hazrati made zuljalol's shukrin bajo kelturub, and Marv region their own dwelling and

Ma'man. And around the captives drove a group to sell to the provinces. And the Jame of the Islamic lands filled the markets with asiru bardadin, " wrote Oghahi[17.2019].P199-203].

The main source of replenishment of the slave markets of the Khiva Khanate were the "crowds" organized by Turkmen tribes. In addition, those captured as a result of the military campaigns of the Khiva Khans were also sold in slave markets.

Muhammad Rizo Erniozbek's son Ogahi's "Riyazu-d-davla" (state parks) reflects the history of the Khiva Khanate under Ollogulikhan (1825-1842). This work shows in poetic style that in the event of Ollogulikhan's March to Mashhad, the defeat of an Iranian-qizilbah soldier, as well as the capture of so much, resulted in the price of one hundred slaves in the slave market falling for a sum(23. 2020. – B. 61-62.).

In pages 37-38 of laffasius's "the emancipation", he also left valuable information on the prices, prices of slaves. In particular, Russian slaves were valued for their hard work towards Iranian slaves. While the estimates of Russian slaves averaged 100 – 200 golds, the estimates of Iranian slaves were 60 – 70 golds. If sold with the family of an Iranian slave, 100 – 150 were sold in Gold.

CONCLUSION

In conclusion, we can say that in the Iranian state, trade has developed, and in foreign trade it has mainly issued its own goods to the Khanate of Khiva. Turkmen tribes also played an important role in the economic relations of these states. The Turkmens carried the handicrafts they produced mainly for sale to the khanates of Iran and Khiva. The rulers of both states paid special attention to the development of foreign and domestic trade.

In addition, slaves of Iranian, tukman and various other nationalities were also sold in the markets of the Khiva Khanate. The Iranian government has been forced to conduct several ambassadorial exchanges with the Khanate of Khiva in order to save its citizens from slavery. Slaves in the Khiva Khanate were mostly citizens of neighboring states who were captured during military campaigns.

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STUDY OF THE KARAKALPAK PEOPLE IN ETHNOLOGICAL SCIENTIFIC WORKS HISTORY

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ABSTRACT

The works of ethnographers and archaeologists used as primary sources were analyzed while working on the article on the living conditions, climate and characteristics of the materials used by Karakalpaks over the centuries. The article talks about customs and traditions related to the country. It reveals the role and importance of the house in the life of the Karakalpak people, as well as its educational component.

KEYWORDS

Karakalpaks, Uzbeks, land, Turkic peoples, ethnogenesis, art, residence, clothing, customs, Central Asia.

INTRODUCTION

S.P. Tolstov "The history of the Sogds, Bactrians, Khorezms, Massagets, Sakas, Usuns, Hephthalites, and Turks in ancient Central Asia is the history of their ancestors. The peoples of the flourishing republics of the East were considered to be the peoples who demonstrated in practice that there are worthy descendants of Central Asian antiquity in their image".

T.A. Zhdanko's research on the ethnogenesis and ethnic history of Karakalpaks used it as one of the decorative and artistic handicrafts.

I.V. Savitsky, A. Allamuratov, H. Esbergenov, some types or general issues of the Karakalpak folk art, ways

of formation and development of the Karakalpak people, art against the background of the historical destiny of the people, including mutual relations, specific ethnic characteristics, and at the same time, the art of other peoples Karakalpaks embodying similarities with the Karakalpaks and formed the ethnic image of Karakalpak artistic crafts.

The Oghuz-Pecheneg stage of the culture of the ancestors of the Karakalpaks (IX-X centuries) is characterized by the formation of the main features of the ornamental grass characteristic of many peoples, which were especially developed among the

Karakalpaks in the post-Nogay period (XVI-XVIII). widespread.

19th century Khorezm period The development of Karakalpak artistic crafts was characterized by the further improvement of the traditions of the nomadic image, the development of relations with the art of Turkmens and Khorezms.

In these periods, Turkmens, Khorezm Uzbeks, and Karakalpaks recorded the presence of ornaments or objects that preserved traces of ancient beliefs related to frog worship.

Among the cattle-breeding tribes of Central Asia, the house appeared due to the need to have an easily portable and assembled housing for personal movement. In time, he found a smoke hole in the shape of a wooden circle, giving the appearance of a hemisphere of light in the form of a spar in the middle. Thus, the design of a house with round walls and a domed roof was established among all Turko-Mongolian peoples, because the life experience of many generations of nomads showed the optimal aerodynamic qualities, relative ease of transportation, stability of parts and parts, assembly ease of operation and disassembly covered with wool felt.

Karakalpaks live in the Fergana, Khorezm, Bukhara regions of Uzbekistan, in Turkmenistan and Kazakhstan, and partly in Afghanistan.

There is no doubt that the territories of Uzbekistan are one of the hotbeds of world civilization from the earliest times. The results of large-scale research conducted not only in Uzbekistan, but also in the entire region of Central Asia, once again confirm the high position of our country in the world civilization.

Central Asian civilization appeared and developed in different regions in different periods. Settlements of

people who lived at the end of the first Paleolithic period were also found and studied in the land called Borsakelmas in the Ustyurt plain of Karakalpakstan. The tribes of the Mesolithic period were mainly engaged in hunting and harvesting. Towards the end of this period, the first domestication or domestication of animals begins.

In Karakalpakstan there are Mesolithic sites on the heights of Ustyurt around the Aral Sea and in the Kyzylkum desert.

Mesolithic sites in Ustyurt BC. The monuments of the Mesolithic period found in the Kyzylkum desert for 2 thousand years belong to the last stages of the Mesolithic and the period of transition from the Middle Stone Age to the New Stone Age (Neolithic). By the Neolithic period, great changes took place in the life of ancient tribes.

The people of this period were engaged in fishing and hunting or agriculture and animal husbandry and partially handicrafts. One of the greatest achievements is the emergence of pottery. Also, by this period, weaving and boat building appeared.

The Jaloyr tribe of the Kazakhs unites 13 clans in its union, each of which includes many clans and divisions in its place (that is, they also have small clans and divided into divisions). During the 13th century, a large group of Jaloyirs moved to Azerbaijan and Iraq and established their own states. According to several historical sources (for example, in the Aksikenti list of Uzbek clans), the elders of the Jaloyir tribe, together with the elders of the thousand, one hundred and forty tribes, played a very important role in the political life of the country in the 16th and 17th centuries.

It is known that in the 14th century, nomadic Turko-Mongol tribes began to move to Movarounnahr itself,

that is, to its civilized (urbanized) oases. V.V. According to Barthold, it was in the 14th century that the ulus system, different from the previous ones, was created here. The uluses are now distributed not to the representatives of the Khan's generation, but to the main Turko-Mongol tribes that make up the military power of the state. It is known that when Genghis Khan gave his son Chigatai an ulus, he gave a group (original) Mongol army of four thousand people and the locations of their uluses. According to Ibn Arabshah, there were four main clans in the Chigatai tribe: Orlot, Jalayir, Qavchin, Barlos. Thus, the tribe of Jaloyirs was located in the Syrdarya basin, and the main city was Khojand. The Barlos clan was located in the Kashkadarya oasis, and its main city was Shahrisabz.

The tribe of Kavchins was on the right bank of the Panj in the Saraykamar region (district), and the tribe of Orlots was on the left bank of the Amudarya in Balkh and Termiz regions. According to the writings of Rashididdin and Abulgozi Bahadirkhan, the first ancestors of the Jaloyirs lived in the basins of the Onon River in Mongolia. In the first quarter of the 13th century, some of them settled in the Ili river basin. In the 60s of this century, a thousand families came to Movarounnahr. Rashididdin says that the Mongols Turkified the Jaloyirs.

A. Yu. And Yakubovsky repeats the same idea at the beginning of his preface to the first edition of the book "History of the Peoples of Uzbekistan". The editor's note says, "The origin of Barlos and Jaloyirs has not yet been scientifically proven."

A. Yu. It is not surprising that Yakubovsky made such an opinion based on Rashididdin's lines that "Barlos go back to the Mongols". Currently Yu. Thanks to the researches of A. Zuyev, it has been proven that the origin of Jaloyirs does not actually go back to the Mongols, but to the Turks. Jaloyirs, if we refer to the

results of the research of many historical scientists, the ethnonyms Kurykin (wolf), Tulangit, Turi (wolf) are mentioned among them. All of the names of the above-mentioned tribes go back to the ancient Turkic people - tribes. These tribes took an active part in the political life of the Great Turkic Khaganate, Turgesh Khaganate, which was established in the early Middle Ages, and later the state of the Qarluqs or Karakhanids, which was named "Khakan land". In particular, science has proven that the wolf totem goes back to the ancient Turkic peoples. It follows that Jaloyirs are also one of the ancient Turkic peoples according to their ethnic origin.

V. V. Barthold and I. P. Petrushevsky say that the Jaloyirs were a Mongolian-speaking people. The linguist scientist S. A. Omonjonov, relying on Rashididdin, notes that the Jaloyir tribe contained kurikin (wolf) and tulangite seeds. K. Shaniyozov says: Kurykin, Yakut and Yenisei were the first ancestors of Kyrgyz (Khakas), Turkic peoples. Jaloyirs spoke Turkish when they settled in the Angren oasis in the 60s of the 13th century. Adilshah, the son of Bahrom, the chief of Jaloyirs, served in the army of Amir Temur's grandson Jahangir as an official (head of the army). But he turned to betrayal and marched to Samarkand during Amir Temur's Khorezm campaigns together with Saribuga Kipchak. In Temuriza, when Jahangir met them near Karmana and dealt a heavy blow, Jaloyirs and Kipchaks fled to Dasht-i-Kipchok for their lives. And Amir Temur disperses the tribe of Jaloyirs in Movarounnahr. Dissatisfied with the treachery of their superiors, a part of the Jalayirs remained in the Angren oasis and continued to serve Amir Temur earnestly.

From the second half of the 13th century, some ethnic groups began to come to the neighboring areas of Movarounnahr. Jaloyir, Barlos, Kavchin and Arlat ethnic groups were among the first to come during this

period (V. V. Bartold "History of Turkestan" vol. T - II, ch. 1, M. 1963. P. 109-102). Genghis Khan's son Chigatoy, along with his brothers (except Tulu), inherited a 4,000-strong military unit from his father. The army given to Chigatai was composed of these ethnic groups (Jaloyir, Barlos, Kavchin, Arlat). There were a thousand people in each of the mentioned ethnic groups, and during the Chigatoy period, together with their leaders, their families and clansmen were located on the left banks of the Ili River, in Yettisuv and in the western regions of East Turkestan. The Jaloyirs settled in the Angren basin and the surroundings of Khojand (in the middle of the 14th century, a group of the Jaloyir tribe went to the northern regions of Iran and established the Jaloyir dynasty (1356-1411). According to the information of Abulghozi ("Shajarayi Turk" Tashkent. 1992, pp. 42 - 43), the first ancestors of the Jaloyirs lived in the basins of the Onon River.

In the first quarter of the 13th century, some of them settled in the Ili river basin. In the 60s of this century, some of their groups settled in the Angren oasis, as mentioned above. Rashididdin mentioned Jaloyirs among Turkic tribes called Mongols. Based on what the historian said, we can come to the opinion that the Jaloyirs were Turkic tribes in ancient times, and then adopted the Mongolian language. But great scholars V. V. Barthold and I. P. Petrushevskii say that the Jaloyirs were a Mongolian-speaking people. S.A. Amanjulov, a linguist, came to the conclusion based on a number of evidences that the Jaloyirs are mainly Turks. Indeed, what the author says has soul. Rashididdin mentions the ethnonyms kurikin (wolf), tulangit, turi (wolf) as part of the Jaloyir tribe.

Jaloyirs living in Central Asia later became part of the Uzbek, Kazakh, Karakalpak and Kyrgyz peoples. At the beginning of the 20th century, Kazakhstan mainly lived in Kapal and Verni districts of Yettisuv region, Avliyota

district of Syrdarya region. The Kazakhs are divided into large clans:

- syrmanak (syrmanak)
- ariktinim (oriqtinim)
- baychigir (boychegir)
- scissors - siirshi (cowboy)
- with a hammer
- kuchuk, karachapan, andas, kalps, mirza
- orakti (with a sickle)
- white-haired

The Kyrgyz included Kuchuk, Mingitai, and Supatay clans of Jaloyirs. In 1920 and 1926, it was determined that the number of Jaloyirs living in Uzbekistan was close to 25,000. They lived in Tashkent, Bukhara oasis, Nurota mountain foothills, Jizakh, Kattakorgan, Karmana (now Navoi), Karakol districts and Khorezm (Chimboy). The Uzbeks included two large clans of Jaloyirs with scissors and a hammer, and several small clan divisions (Kargali, Bashkird, Karaabdual, Karakoli, Karachopon, Chuvuldok, Jastaban, etc.). By the beginning of the 20th century, Jaloyirs living in Uzbekistan lost their clan and tribal characteristics (they mixed with Uzbeks). In the past, Jaloyirs were engaged in cattle breeding. But at the end of the 19th century and the first decade of the 20th century, their main occupation was farming.

CONCLUSION

In conclusion, we can emphasize that Jaloyir tribe as a separate clan division is related to Uzbek, Kazakh, Kyrgyz, Turkmen, Uyghur, Mongolian, Tatar, Bashkir, etc. peoples. absorbed into the composition. Even

their ethnic clan names are the same. For example, sirmanak (sirmonaq), ariktinim (oriqtinim), baychigir (boychegir), kachili, siirshi (cowherd), balgali (hammer), kuchuk, karachapan, andas, kalps, mirza, oraqti (sickle), aqbiyum (Akboyim), and other clan names belong to the Jaloyir clan, which is part of all the sister nations of Central Asia, and their ethnic composition is compatible with each other. It can be concluded from this that the peoples of Central Asia are blood relatives and brotherly peoples. They are united by a common history, life, territory and common ancestors

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HISTORY OF PATRIOTIC WOMEN

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ABSTRACT

In this article, patriotic women in history were remembered in the example of Tomari and Kurbanjon Dodkhoh.

KEYWORDS

Tomaris, Kurbanjon Dodkhoh, Siparangiz, Zarina, massagets, Oloy queen.

INTRODUCTION

Our history is very old and rich. The writer brilliantly pointed out that it is a mistake to dismiss many events of our past as non-events or legends. Of course, it is believed that there is a trace of existence and truth in them.

Our brave women, like Tomaris and Kurbanjon Dodkhoh, have been in history for their bravery and patriotism.

Loving one's country, serving it faithfully, mobilizing one's body and soul for its development, peace and independence, and living selflessly are the main principles of patriotism. The country is known to the world by its real patriots. The personalities of Tomaris, Siparangiz, and Zarina embody the same image of people. Tomaris led his people to the right path and

won the battle, and Zarina fought for her country even at the cost of her life by showing her courage and bravery. Siparangiz's character, which put honor above all, should be an example for the current young generation. Only a child who embodies these qualities in them will be at the level of a true patriot today.

When a person lives in harmony with the worries and joys of his motherland, and can even sacrifice his life for the Motherland, patriotism becomes not just a feeling, but a high human virtue.

Remember the well-known story from Herodotus' book "History": Thomaris, who did not fall for a trick of the Persian king Cyrus (also known as Croesus or Cyrus), lost her son due to the cunning king's next trick. In this battle, the Massagets had the upper hand, and

Tomaris put the head of the defeated king in a blood-filled pot.

Every time I read this story, I imagine Tomaris as a tribal leader, a warrior, a woman, and a mother. What mother wants to see her child die? Perhaps the love of the country in her heart, the high, divine feeling that we call "patriotism" today, which connected with the blood of the navel that dripped on her soil, prevailed over the stain of a child in the heart of Tomaris? The country's grief, the protection of the land it was born in caused her to gather all her strength in one place and win?

Moreover, she was not only a mother, but also a woman. There is a type of woman who is sweet-spoken, and her nature is more inclined to beauty, comfort, and leisure than to fight and rush. However, Tomaris was a wise woman who understood the root cause of the Persian king's promises related to the provision of a full life for marriage, preferred the difficult path - fighting. She considered the fate of her people as her own.

In the next pages of our history, another figures are visible to us. This is Kurbanjon Dodkhoh, the Queen of Oloy, a determined woman who was able to resist the Russian invaders, who left many men behind in her bravery and heroism, and who was able to force the Russians to come to terms with her. Unlike Tomaris, there is much information about her in historical sources. From these sources, we know that Kurbanjon Dodkhoh lived in 1811-1907. She was the wife of the son of Alimboy Dodkhoh Hasanboy, who was a minister in the Kokhan Khanate, and the mother of 5 sons and 2 daughters. After Alimboy Dodkhoh married her, he brought her to Kokhan - the khan's palace and introduced her to the circle of noble and virtuous women of that time, court ladies Nodirabegim and Uvaisi. In this sophisticated atmosphere, Kurbanjon's

views were formed, she not only took a place in the ranks of the smartest women of that time, but also began to actively participate in political and social life.

During the beginning of the Russian invasion of Central Asia, Kurbanjon appeared as a defender of the country. It is known from history that he and her sons took an active part in the famous Polatkhan uprising, and after this uprising was brutally suppressed, the supporters of the freedom movement united around Kurbanjon Dodkhoh. During that violent period, the name of this woman became so famous that it even reached the palace of the Russian emperor. Kurbanjon Dodkhoh was a fierce, proud, courageous woman who knew her worth. According to historical sources, Russian generals were also forced to compromise with her and make peace. It is said that Russian General Skobelev sent Major Ionov to her in order to talk to Kurbanjon Dodkhoh. But the Dodkhoh did not accept the major and sent him away, saying that she will enter into negotiations only if someone of equal rank comes to her. General Skobelev, who did not expect this and was left in a helpless situation, he was forced to talk to her as the "Queen of Oloy". And later, it was recorded in the sources that the Russian generals dealt with her, and even the Russian empress herself sent a gift to Kurbanhan.

Kurbanjon Dodkhoh, like Tomaris, was a mother who bravely faced this separation. One of his sons, Kamchibek, was executed. While narrating this incident, the academic poet Gafur Ghulam gave the following assessment to the Kurbanjan Dodkhoh:

"The Queen of Oloy - Kurbanjon the Sacrifice, gathered the people around her as a general in the Pamirs from 1865 to 1880 and fought against Fon Kaufman with a bare sword in her hand. She was such a brave woman that when her son was captured by Kamchibek

Kaufman and hanged on the gallows, she came to the gallows and cried out to her son:

- Goodbye, my son, your ancestors died in the hands of the enemy, martyrdom is our inheritance. May the milk I give you be white! - is a woman who was able to turn the reins of her horse and turn her back on the suffering of her son.

Later - in 1898, the grandsons of Kurbanjon Dodkhoh took an active part in the national liberation uprising against the Russians. And they stood firm in the protection of the country, the auspicious work started by their mothers. Dodkhoh herself lived a long life and died at the age of 96. Her brave life, written in golden letters in the history, is still read again and again with admiration and admiration, pride and pride...

So, the stories about our mothers with fire in their hearts, which the modern storytellers tell us with interest, are proof of one fact: bravery, bravery and heroism do not depend on gender, either they choose a place or a nation. The image of the brave girls who are depicted in folk epics and fairy tales, like Oybachin, Oysuluv and princess Husnabad, whose steps sparkle with fire, is not created for nothing.

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FROM THE HISTORY OF THE ORGANIZATION OF THE LABOR ACTIVITY OF "KULAK" FAMILIES EXILE IN UZBEKISTAN

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ABSTRACT

The article analyzes the issues of organization of "kulak" farms exiled to remote areas of the republic and organization of labor activities in agriculture in the process of total collectivization of agriculture in Uzbekistan. In 1930-1931, information on the dislocation of 17 "ear settlements" established in the Uzbek SSR and the number of families, people, and labor activities of the deportees in them is summarized.

KEYWORDS

Collectivization, kulaks, exile of kulaks, kulak settlements, OGPU, commandant's control, labor standards, cotton farming.

INTRODUCTION

In the process of total collectivization of agriculture in Uzbekistan, the majority of "kulaks" who had to be deported from their place of residence were the 2nd category kulak farms, which were deported with family members. They were joined by family members of those who were sentenced under category 1. Practical issues such as where these families will be deported, where and under what conditions they will be placed were not clearly specified in the decisions and instructions of the higher Party-Soviet bodies.

According to the union, no conditions were created for the Kulak families in the places where they had to

be deported. Especially in 1930, the provision of housing and food to the exiled families was extremely unsatisfactory, as a result, starvation occurred among the exiles from the first months of the exile, various epidemic diseases spread, and the death rate, especially the death of children and the elderly, increased sharply due to the severity of living conditions [1, S.599-600].

Analysis of literature on the topic.

In the preparation of this article, collections of scientific literature and archival documents devoted to

the issue of collectivization of agriculture and "deprivation" of rich farms were used. In general, the scientific literature related to this topic can be divided into two groups. The first group is the literature created during the years of Soviet power, the issue studied in them is imbued with Soviet ideology, collectivization, deportation of kulak families is evaluated as a completely positive process, "victory of the socialist system".

The literature belonging to the second group consists of scientific works on the topic created in the years of "reconstruction" and years of independence in Uzbekistan and other CIS countries. The issues discussed in these works are analyzed from a critical point of view, and all the tragic manifestations of the forced collectivization and exploitation carried out by the Soviets, as well as the serious consequences, are shown with clear factual evidence.

RESEARCH METHODOLOGY

The preparation of the article was based on the principles of objectivity, dialectics and determinism, the scientific principles of theoretical instructions, and methods of historical statistics and comparative analysis.

ANALYSIS AND RESULTS

Local agricultural organizations (mainly state cotton farms) had to undertake the issues of settlement and labor organization of "kulak" families exiled to the remote areas of Uzbekistan. Because it was obvious that economic organizations would benefit from such cheap labor force. On the other hand, the responsibility of the OGPU authorities for exiled Kulak families ended as soon as the exiles arrived at the place of exile. Local autonomous representatives of the OGPU were engaged only in terms of control (prevention of

escapes, suppression of mass demonstrations and protests) over specially displaced persons.

Since the "exile of the ears" in 1930 was carried out mainly in the territories of the RSFSR, the regulations on the economic organization of the exiles were first developed by the government of the RSFSR.

On April 1, 1930, the People's Commissariat of Land Affairs of the RSFSR adopted a decision "On settlements of kulak households deported from collectivization regions" [2, S.382-383]. According to the decision, it was recommended to establish special settlements of 20-100 families from the exiled households. Settlements had to be organized outside collectivization regions, at a distance from border lines and railways. The decision emphasized the "allocation of low-quality land" to displaced people, and it was also possible to establish illegal settlement artels under the leadership of a separately appointed administrative person (commandant). It is established that issues such as the places where settlements will be established, the amount of land plots, and the appointment of the administration of the settlement will be decided by a commission composed of representatives of the Department of Land Affairs, OGPU and oblast (country) executive committees [2, S.383].

In the decision of the Central Asian Bureau of the Central Committee of the VKP (b) dated January 28, 1930, "On measures related to the elimination of kulaks as a class", it was stipulated that the displaced kulak families of the 3rd category should be given land in the amount of the current labor rate from dry land or irrigated barren land outside the region that is being collectivized. obligation to grow cotton for the year" was recorded [3, S.311-313]. According to the instructions of the Central Executive Committee (MIK) of the UZSSR and the Council of People's Commissars

(SKS) dated March 15, 1930, category 1 "rich kulaks and semi-pomeshchiks" were sent outside the republic according to the special order of the OGPU, and kulak households of the second and third categories were sent from the territory of the district or district where they lived. it is determined to be deported [4, V.53-54].

According to the instructions, the list of ear farms to be deported according to the second and third categories was submitted to the People's Commissariat of Land Affairs. A special department of this commissariat determined the places of deportation of the Kulak families and carried out deportation and resettlement. In March 1930, the People's Commissariat of Land Affairs of the UZSSR selected the dry lands of Bulung'ur, Parkent regions, the irrigated parts of the desert regions of Karakalpakstan and the Jilvan steppe as the main areas for the resettlement of kulak farms of the second and third categories [4, V.54].

Until June 1931, local executive committees were engaged in the settlement and economic organization of exiled Kulak families. They managed the exiles through their commandant bodies. However, these bodies did not pay enough attention to the relevant tasks. Due to the lack of necessary conditions in the places of exile, protests arose among the exiles, mass escapes escalated. Measures to provide the exiles with work in the relevant field, orderly organization of work, and work promotion measures have not been implemented properly. Deported families were placed in uninhabitable buildings, barracks, basements, mosques and warehouses. Some of them lived in huts and huts. Economic organizations paid almost no attention to the construction of housing for the exiles. As a result of the crowded living of 200-300 people in the barracks, epidemic diseases broke out. They were not given medical care. Mortality increased due to

hunger, cold and infectious diseases, especially children's mortality was very high [5, V.76].

Cultural and educational activities were not carried out among the deportees, these activities were considered a violation of the party's path. It was forbidden to bring newspapers, portable cinema to kulak settlements, to teach kulak children in general schools [6, V.112].

On March 15, 1930, the first kulak settlement in Central Asia was established in the Jilvan steppe of Shofirkon district of Bukhara district, where 62 kulak households consisting of 250 people were exiled from Ikramov district of Samarkand district. Farms were placed in three sections two kilometers apart, and separate plots were allocated to each group. Kulak settlement was 4 kilometers from the nearest settlement, and 8 kilometers from the district center [7, S.291].

The kulak farms in the settlement were left to their own devices. Due to the lack of working animals and working tools, as well as the negligence of the regional organization, 34 hectares of land allocated for exiles were not planted. Until the beginning of 1931, most of the peasants lived in difficult conditions, living in shanties due to lack of housing.

The executive committee of the district did not pay attention to the construction of residences, there were no building materials in the place of exile. Due to the severity of the conditions, fleeing from the settlement intensified, until August 15, 1930, 100 people fled. Only 44 of the existing 55 working animals are left. There was no commandant in the settlement, the guarding of the settlement was carried out by a 7-person police force allocated by the administrative department of Bukhara district [7, S.292-293].

In 1930-1931, the number of special settlements in the USSR was more than 2000. In the middle of 1931, there

were 21 kulak settlements in Central Asia, of which 17 were in the Uzbek SSR, 2 in the Turkmen SSR, and 2 in the Kyrgyz SSR. During these years, the special settlements in the territories of Uzbekistan and Turkmenistan were subordinated to the Department of Special Displaced Persons under the Central Asia Autonomous Representation of the OGPU, and the special settlements of the Kyrgyz ASSR were subordinated to the Autonomous Representation of the OGPU in Kazakhstan [8, V.22]. As of July 1, 1931, there were 902 kulak farms or 2,263 people in 17 "kulak settlements" in the Uzbek SSR, and only 687 of the 2,263 people were able-bodied.

Kulak settlements in Ko'kan district are located 20 km north of Ko'kan city, and 1500 acres of land have been allocated for displaced people. Settlements are divided into 7 sections. According to the contract, "Kora Korpa" settlement has 432 acres of land, and "Mayda Yulgun" settlement has 508 acres of cotton cultivation. Until July 1, 1931, cotton was planted on 178 acres of land in the first settlement and 237 acres of land in the second settlement. However, there were no agricultural tools in the settlements except for 150 hoes rented from the Kokan City Council. There were only 2 horses, 2 oxen and several donkeys in the settlement. In May, 7 oxen were given by local organizations, and 72 acres of land were plowed with a tractor temporarily sent here. In July 1931, both settlements had 6 horses, 15 oxen, 6 cows, 17 sheep and goats, 4 plows, 1 harrow, 150 hoes and 5 carts [7, S.303-304].

There were no food reserves in the settlements, and the exiles went to their relatives in order to make a living. Relatives also brought food. Some kulak households made a living by selling firewood in the market, women without breadwinners went to nearby villages and spent their days doing various chores. In

both settlements, a guard was appointed by the commandant from exiled earls to guard the store and livestock. In the evening, the commandants of the village went to the collective farm - to their house.

Pop was organized in the name of the village of kulak, where only a part of the kulak farms were moved. They are involved in various jobs in collective farms and state farms. They do not have permanent residences, they live in the houses of collective farmers. Those who bought food from the market. Settlement control is not organized [7, S.304-305].

294 hectares of orchard land was allocated to Kulak settlement in Akdarya region and it was divided into four plots. All the exiled Kulaks lived in reed huts in a plot near the village of Sidon. There were no residential and auxiliary buildings in the settlement. The population of the settlement is not provided with food products and industrial goods. The ears lived off the food provided by their relatives. There were 5 horses, 3 bulls, 6 donkeys, 4 ploughs, 2 scythes, 1 plough, 1 harrow, 25 hoes and 3 scythes in the settlement. Cotton was planted on 24 hectares of land under the obligation of the kulag [7, S.305].

The settlement of three ears in the Ikramov district is located on the shore of the Karadarya tributary. Deportees lived in reed huts, some in abandoned buildings and mosques. Their neighbors and relatives were informed about their condition. These settlements are also not provided with food and industrial goods. The deportees wanted to go to the nearby collective farms to work for hire, but this was not allowed. Settlements were given 162 hectares of irrigated land, and a strict obligation was imposed. 4 people who refused to fulfill their obligations and go to work were imprisoned. The administration of settlements is not well established, one commandant

is assigned to two settlements. 163 people escaped from the exiles in three settlements [7, S.305-306].

There are 16 bulls, 4 horses and 64 hectares of land allocated in Raynabad settlement of Gijduvan district. As a result of the lack of living conditions and lack of agricultural tools and working animals in the settlement, only 50% of the obligation was fulfilled. The ears are not supplied with food or industrial goods. The kulak families here also made a living with the help of their relatives. Raynabad settlement is guarded by 6 armed policemen.

Jilvan and Koloydin kulak settlements in Bauman (Shofirkon) district were obliged to grow cotton on 272 hectares, but only 116 hectares of land were planted with seeds. Most of the land in Jilvan settlement consisted of sand dunes and was unsuitable for farming. There were 11 bulls, 3 horses, 4 donkeys and 41 small animals in this settlement. Koloydin settlement had 22 bulls, 4 horses, 34 donkeys, and 10 head of cattle. Food supply has not been established in the settlements. The settlement of Jilvan was guarded by a 7-person police squad, while the settlement of Koloydin was not guarded, and the deportees easily returned to their former places of residence [7, S.306-307].

Kulak settlements in Denov region lacked agricultural tools, 109 households had only 5 bulls and 11 horses. There were 31 able-bodied people in the three settlements, the rest were women, old people and children. Of the 780 hectares of land allocated for the ears, 208 hectares were planted with cotton, 370 hectares with hemp, and the remaining 196 hectares were unfit for agriculture. The economic situation of the settlements was difficult. One commandant has been appointed for three settlements, security work has not been started.

Deportees to Yangiyol kulak settlement had 4 horses, 3 cows and 27 hoes at their disposal. 10 farms were given strict obligations, they planted cotton on 13 hectares of land. Living conditions in the settlement are difficult, and the necessary supplies are not provided. A commandant was not appointed to the settlement, and security work was not carried out [7, S.307].

Until July 1931, the legal status of the exiled kulaks was not clearly defined. They considered themselves forever deprived of all rights. This mood was also strengthened by administrative and economic bodies. They are always saying that the fate of the ears is in their hands. No measures have been taken to effectively use the work of the ears. As a result of this, cases such as non-fulfillment of the established norm and refusal to fulfill it have escalated. Worst of all, the norms were set twice as high as those of free workers, working hours were extended, women and children were also used in various hard jobs [9, S.556].

Economic organizations did not hesitate to assign wages to the exiles. Special evacuees were not given account books, that is, they were not counted as workers. In almost all settlements, it was observed that kulaks were not paid for several months, and in most cases, small food rations were distributed instead of salaries. This share is not enough for the needs of the family. There were also cases of cheating of deportees by economic organizations, that is, non-working members of the family - the elderly and children - were not given food shares. The head of the household was hungry because he gave some of his share to his family members. The provision of basic necessities, especially clothing and shoes, to the exiles was very unsatisfactory. Even those who are busy with work are left in bare clothes and bare feet. In some places, a deduction of 27 percent instead of 25 percent was

deducted from the wages of specially displaced people [9, S.557].

Cases of beating and humiliation of Kulags by the administration of the economic organizations to which they were attached and the commandants of the settlement were recorded in a number of regions where Kulags were exiled. In particular, there were cases of commandants arbitrarily shooting deportees, oppressing women, depriving them of food and imprisoning them for no reason.

Due to the harsh living conditions in the settlements, the impoverishment of household life, and the lack of food, the fleeing of the kulaks from the settlements has become widespread. By August 15, 1931, 240 people fled from the kulak settlements in Central Asia, none of them were brought back [9, S.559].

In 1931, as the kulaks were exiled on a large scale, the local bodies could not solve the work of providing them with housing and establishing their household. Therefore, by the decision of the Politburo of the Central Committee of the VKP(b) dated May 20, 1931, "On the economic organization of special displaced persons", the administrative, economic and organizational management of the exiled kulaks was transferred to the OGPU [10, S.216]. Thus, from July 1931, the OGPU bodies began to deal with the problems of settlement, economic organization and management of exiled kulak households.

After the decision of the Political Bureau of the Central Committee of the VKP(b) on May 20, 1931, the activities of the OGPU on the issue of kulaks began to be conducted in two directions. The first direction is the organization of exiles under the supervision of the OGPU by the power of economic organizations.

In it, contracts were concluded between the economic organizations that accepted the exiled kulak families and the OGPU, according to which the economic organizations undertook to provide the kulak families with accommodation, food supply, medical and cultural services, and permanent employment under the condition of payment on an equal basis with free workers. received In this direction, the OGPU was mainly responsible for the management and control of settlements where specially displaced persons were placed, as well as monitoring the execution of contracts with economic organizations.

The second direction is the organization of exiles by the OGPU, in which all the work was carried out mainly by the OGPU authorities. Work in this direction was mainly carried out in places where kulak households were completely exiled to remote, deserted areas. Naturally, there were no economic organizations in such places.

Development of waste places, construction of settlements, establishment of drinking water and communication road networks, and general organization of household life were carried out by the exiled kulaks, and these works were fully controlled and managed by the OGPU authorities. Certain production facilities established in the appropriated territories (mainly precious mineral deposits) remained under the control of the OGPU (NKVD) authorities. In the Uzbek SSR, the work of organizing the exiled kulak households in terms of household economy was mainly carried out according to the first direction. That is, all the kulak farms exiled within the republic were given over to the "Sredazsovkhozkhlopok" organization for their work [11, V.104].

CONCLUSION

Until the middle of 1931, the resettlement of the exiled kulak farms and the organization of their household life were carried out without a farmer. The local authorities did not pay enough attention to this issue, moreover, there were no clear instructions from the central Party-Soviet authorities on the issues of settlement and economic organization of the deportees.

That is why the local authorities have done their best in this matter. All this caused the kulak families to be in an extremely difficult situation in the early years. Settlement of deportees, organization of labor activities and issues of social security began to be put on a somewhat orderly path only after the administrative management of special settlements was transferred to the OGPU.

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THE HISTORY OF THE FORMATION AND DEVELOPMENT OF THE UZBEK MAKHALLA

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ABSTRACT

In this article, the stages of formation and development of the institution of the makhalla will be covered by the example makhallas of the Tashkent. At the same time, the importance of the latest reforms carried out to improve the institution of the makhalla is highlighted. In particular, the role of makhallas in Tashkent in the development of the management of the makhalla institution is analyzed.

KEYWORDS

Makhalla, law, decree, regulation, Chairman, commission, reform, self-government body, authority.

INTRODUCTION

The makhalla institution, which has a history of more than five thousand years, is currently a self-government institution of citizens in the Republic of Uzbekistan. After gaining independence in 1991, Uzbekistan has pursued the goal of establishing a democratic state and forming the civil society. As well as Uzbekistan also drew attention to the issue of restoration of the constitutional status of the lowest level of management unit – makhalla institution. To this end, Article 105 of the Constitution of the Republic of Uzbekistan provides that “Self-governing bodies in settlements, kishlaks and auls, as well as in makhallas of cities, towns, settlements, kishlaks and auls, shall be

assemblies of citizens electing Chairman (оқсақол). The procedure for the elections, organization of the work and powers of self-governing bodies shall be regulated by law”[1]. It is possible to see the respect for the generally recognized international legal requirements in this area by creating a constitutional framework for the activities of the self-governing bodies of citizens of Uzbekistan. Therefore, through this Uzbekistan has fully complied with Article 2 of the European Charter of Local Self-Government, which was adopted in Strasbourg, France, in 1985, which stated that “Local self-government bodies must be

recognized by the constitution and law of the country"[2].

METHODOLOGY. The study was conducted using objectivity, analysis, synthesis, comparative analysis, generalization, historical analysis, chronological methods.

RESULTS. It is known that the makhalla system has been recognized from ancient times as a democratic place where the national values and traditions of Uzbek people are respected and play a key role in their transmission to future generations. The background of Uzbek makhalla belongs to the Bronze Age, it is connected with the Sopollitepa, which is located in the Surkhandarya region (the southern region of Uzbekistan). In the archaeological studies carried out in this place, it was found that the place consists of eight parts, and it has proven in science that these eight parts are the first survivors of the structure that now we call makhalla [3].

The way of lifestyle and activities of our ancient ancestors was based on the collective principles, and the problems in this community were also addressed by the chairmen. Such noble values and traditions have come through the makhalla system from ancient times to the present day.

As noted in the Explanatory Dictionary of the Uzbek language, the term “Makhalla” is an Arabic word and means “place”, it is a self-governing socio-territorial subdivision of a city that includes a particular area and its population united into one community [4]. The Makhalla has a great and long history, and its roots go back to the Bronze Age. The Makhalla was a historical community site, founded on the initiative of citizens in the territorial unit that united several families. The main factor that unites them was the fact that interconnected to each other by means of

manufacturer forces. The first written source of the history in Central Asia – Avesto also promotes the survival of people based on solidarity by living as a community, solving existing problems and shortcomings with the community. As well as the chairman who was older than other members of the community according to his age and experience was a leader of the community. The tradition of following such beautiful qualities as managing the community by the elderly chairman, the solution of all problems in the Council of chairmen, the care for community members in the life of our ancestors, helping needy people has reached our lives through the makhalla system.

One of the medieval historian Abu Ja'far Narshakhi, in his work "History of Bukhara", written in the IX century, noted that there was 19 large-scale makhalla in Bukhara 1,100 years ago. These makhallas were self-governing and had their authority. This is reflected in the activities of the earliest states and their governing bodies on the territory of the Ancient East, including Uzbekistan [5]. Also, Abu Nasr Farabi, who lived with the idea of building a vibrant society, notes that "every person is born by nature he needs many things to live and to attain the highest level of maturity, but no one cannot achieve such things alone. A community of people is needed to have them," [6]. When a person is born, he or she enters a social partnership with a community of people to live, to gain their place and position in society. This means that through the community of people that Farabi refers to, order, compromise is formed in society and development can be seen. Conversely, when a community of people lives separately, dispersed, according to their own interests, this society faces scattered and dispersed.

In the 14th century, Amir Temur established a centralized state. The foundation of the Temurids' Empire has led to the socio-political and economic

prosperity of the country. And stability in all areas has been further developed the makhalla system compared to previous periods, enriched with new traditions and customs and improved administratively. In the Empire of Amir Temur, the types of handicrafts, the quantity and quality of the profession, the large-scale development of commerce and their consolidation into makhallas based on their occupations and professions are proof of our idea. It is true that before the founding of the Temur Empire, makhallas were established by profession, but by the time of Timur, the number and quality of such makhallas had increased and all the necessary conditions had been created for the people to do their work. Even after Temur added the most famous cities of the East to the composition of his state, he restored many villages and makhallas in Movarounnahr in a new style and named them by such names as Baghdad, Sheraz, Shom, Damascus, and created the environment, conditions and habits there in local villages and makhallas. Therefore, in the Empire of Timur, it was possible to meet a large number of makhallas and villages with professional names, such as locksmiths, coworkers, carpenters, potters, armor-makers, grasshoppers, and leather-makers. As a result of a special attitude towards the lower unit – the makhalla under the initiative and desire of Amir Temur, the medieval makhalla flourished and became the base of Temur in the management of the country. During this period, Tashkent was known as the center of Science, Culture and trade of the Timur Empire. In general, Tashkent along with being the capital city of the Republic of Uzbekistan at the present time, from the ancient times up to now, it has become an important strategic center in Central Asia as a socio-

political, economic and Cultural Center. And the fact, location of city at the crossroads of trade routes connecting the West and the East was a key aspect that attracted the attention of representatives of the trade and tourism sector. This possibility of the city, as well as the scientists who were born in Tashkent and contributed to the development of world civilization and science, always attract the interest of foreign researchers.

In the second half of the XVIII century, Tashkent was divided into four districts, namely Sebzor, Beshyagach, Shaykhantakhur, and Kukcha, the city was surrounded by walls and has 12 gates. The rule of Tashkent from this period until the annexation Tashkent to the Kokand Khanate (1809 year) was initially pursued by four independent governors, but at the same time, they fight for a single government. In the early period, each district governor pursued an independent policy, in 1784, after the foundation of a single Tashkent principality the whole Tashkent was ruled by a single governor. Despite the unification into a single authority, the administrative positions of the districts, the Chairmen of makhalla continued to fulfill their regular duties. This indicates that the central authorities were less involved in the activities of makhallas in the 19th century in Tashkent. And during this period, each district had dozens of makhallas, several mosques and madrasahs, baths and markets. In the second half of the XIX century, these facilities played an important role in the worship, education and training of the population in the mahallas in Tashkent. According to Maev, during this period there were 149 makhallas in Tashkent, which had 12 madrasahs and 135 mosques [7]. (Table 1)

Table 1

Information on the number of mahallas located in each district of Tashkent in the late XIX century

No	Districts	Number of mahallas
1.	Sebzor	38
2.	Beshyogoch	32
3.	Shayxontohur	48
4.	Kukcha	31
Total		149

Among the research conducted on the makhallas in Tashkent, Mallisky Nikolai Gurevich is widely mentioned. In his book "makhallas in Tashkent and vicinities" he expresses his thoughts about the makhallas in Tashkent. In particular, he studies and analyzes the works of previous authors Maev, Likoshin, Shishov, and Shishkin. He reminds that the list of makhallas was compiled for the first time in the article of Maev "Asian Tashkent", published in the collection "data for statistics of Turkestan" (edition IV, 1876). However, the negatively assesses that there were orthographic errors in the names of neighborhoods, mainly they are written according to the spelling of their names. Mallisky writes as following "In Shishov's work "Lines" is given a list of 154 makhallas, although the influence is felt, some changes and replenishments have been made" in his book titled as "makhallas of Tashkent and vicinities" [8]. At the beginning of the XX century, Mallisky compiled a list of about 280 mahallas and more than 170 vicinities only in the Old City itself [9]. The reason why we acknowledge Mallitsky's studies is reliable from other scientific researches is that he works as the head of the Self-Administration Department of Tashkent City since January 1907. As well as on the job title, he visits every makhalla and vicinity of the city on foot or by riding a horse. Having

seen with his own eyes, he talked with the chairmen of the makhalla, educated people, and mentions the origins of the makhallas and their etymology.

Doctor of economic sciences, Professor Leonid Levitin also mentions the structure of the makhalla in his book "Uzbekistan - in the historical turning period". He notes that the number of makhallas in Tashkent was 140 in 1865, and in the early twenty years of the last century, their number reached 280[10].

During the Soviet times, the makhalla was operating separately from its legal status as before. Only on April 17, 1932, for the first time in the Republic of Uzbekistan, a regulation on makhalla committees in Uzbek cities was introduced. The article 12 of the second regulation, which was adopted shortly thereafter (1961) states: "Mahalla (quarterly) committees are not allowed to carry out any financial and economic activities (to establish and use eating-houses, red tea houses, barbershops, etc.) they cannot participate in buying and selling, carrying out the work of renting, as well as renting apartments[11]. As stated in the legal-normative acts, the rights and authorities of the makhallas were limited during the Soviet Union. Because of artificial impediments and restrictions on

the further development and improvement of the makhalla structure, the Makhalla system has been neglected.

The declaration of independence of Uzbekistan has allowed the country to get out of the socio-political and economic crisis of the past 150 years. Since independence, particular attention was paid to the restoration of the status and influence of the Makhalla institution. Over the past years, the law "About self-government institutions of citizens" was adopted three times. The first of these acts was adopted on September 2, 1993 [12]. The law "About self-government institutions of citizens" was adopted in more two times (1999 [13] and 2013 [14] years) in a new edition with the need for reforms carried out to deepening democratic reforms and to build civil society. By the adoption of these laws, the functions and powers of the institutions of the makhalla have expanded.

In the law "About self-government institutions of citizens", adopted in the 2013 year, there are many aspects that differ from previous ones. It has provided the opportunity for closer and more systematic interaction with the population, mainly by ensuring the independence of the makhalla, expanding its powers, and establishing commissions in important areas envisaged by the law. In particular, according to Article 18 of the Law "About self-government institutions of citizens", it is planned to establish eight commissions at the assemblies of citizens in the main areas of their activities. They are as following: Reconciliation Commission; Commission on enlightenment and spirituality; commission on social support; Women's Commission; Commission on Minors, Youth and Sports; Commission on entrepreneurship and family business development; Commission on ecology and environmental protection, landscaping and planting;

the Commission on Public Supervision and Consumer Protection [15]. These commissions organize their activities based on the regulations approved by the Cabinet of Ministers of the Republic of Uzbekistan.

In recent years, as a result of the growth of the population and expanding the territory of Tashkent, the number of makhallas is also increasing. For instance, at the beginning of the 90s of the XX century, about 450 neighborhoods were registered, in the information received from the current archive of the Council of Tashkent makhalla on October 5, 2019, 508 makhallas were registered [16]. At any period, the issue of employment of the population of most countries around the world is of serious concern. In particular, the issue of employment of the population in the Republic of Uzbekistan is a priority issue at the level of important public policy. The resolution of the Cabinet of Ministers of the Republic of Uzbekistan № 944 "About approval on the regulation of Labor Relations in the bodies of self-government of citizens" plays an important role in the positive solution of the existing problems of employment of unemployed people. According to Part 2, 5 of the regulation on the regulation of Labor Relations in the self-governing bodies of citizens approved by this decision, the chairman of the assembly of citizens (oqsaqoli) has the right to conclude employment contracts with them to attract unemployed people living in the territory of the makhallas to public affairs and the fees for their work is paid by the account of Public Works Fund under the Ministry of Labor and Employment of the Republic of Uzbekistan [17].

As a result, the chairman of makhalla has the opportunity to officially employ the unemployed and low-income people in his territory and, on his recommendation the unemployed people in makhallas have the opportunity to start his business by taking a

loan from the bank. Indeed, through the ongoing reforms, the duties and powers of the makhalla are now expanding and becoming the most important unit in society, serving as a strong bridge between the people and the state as a result of the assumption of many functions performed by local governments.

In recent years, the legal framework of the makhalla institute has been further strengthened. According to it, the term of office of the chairmen of mahallas has been extended from 2.5 to 3 years [18]. It is necessary to note that the absence of a holistic number on the issue of the term of office does not correspond to international experiences.

2.5 year period does not allow elections to always be held at a certain time (in the spring). In addition, the deadline does not allow the chairmen to fully demonstrate their knowledge and management skills. In the process of developing the draft law, the experience of foreign countries was also thoroughly studied. In particular, the activities of local self-government bodies - municipal councils formed in Germany, England, Spain, Italy, Slovakia, Sweden, Poland, and other developed countries were studied in detail. In May 2019, in the makhalla elections held in May, the chairmen of the makhallas were elected for a period of 3 years. On February 12, 2020, under the chairmanship of the President of the Republic of Uzbekistan Mirziyoyev, a videoconference was held dedicated to the improvement of the makhalla system, strengthening peace and tranquility in makhallas, and prevention of crime. In this videoconference 38 laws and regulations related to the institution of the makhalla were adopted, more than 50 improvements were made and the term of office of the chairman of the makhalla was changed from three to five years. Three deputies position of Chairmen is introduced [19]. This reform envisages further clarification of the tasks

and powers of the makhalla institution and its gradual development.

CONCLUSION

Tashkent, one of the most ancient cities in Central Asia, has passed various stages of development throughout its long history. As well as, the name of the city has changed several times during those times. The makhallas of Tashkent flourished during the reign of Amir Temur and the Timurids.

During the period of the Russian Empire, particularly in the Soviet Union, there was no attention given to the system of makhalla because of artificial impediments and restrictions on the development and improvement of the neighborhood.

Since the first days of independence, a number of normative-legal documents were adopted in the development of the makhalla Institution and enriched with traditions and innovations using experiences of the world.

Today, the makhalla institutions are a dwelling of democracy, which plays an important role in the real sense of citizens being an active member of society.

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CIVIL SOCIETY TRANSFORMATION: PROBLEMS AND PROSPECTS

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ABSTRACT

The definitions of civil society given by well-known and classical scientists of the USA and Europe, the distortion of the concepts related to it are analyzed critically, new theoretical views that enrich the concepts of civil society are interpreted, the problems in the formation of civil society in the transitional period in Uzbekistan are defined and solutions to the problems are concluded.

The article deals with the problems of civil society formation in post-communist Central Asian countries, particularly the Republic of Uzbekistan, which are going through a transition period. It also analyzes the negative impact of the authoritarian regimes in the state administration on the formation of civil society, the problems related to the formation of the owners' stratum and the negative consequences of their solutions.

KEYWORDS

Transformation, methods of studying society, civil society, non-governmental non-profit organizations, self-governing bodies, rule of law, evaluation of the level of development of civil society, association, political culture, legal culture, communication, indicators, empirical base, consensus.

INTRODUCTION

The 20th century entered history as a period of civil society building in Europe, North America and some Asian countries. Western experience in this field created opportunities to ensure human rights and freedoms, increase people's well-being, and increase the gross domestic product of each country. Of course, the interest of most countries in the world has

increased. The goal of building a civil society has become a strategic task, especially for most transition countries.

In the last period of the 20th century, the disintegration of the USSR, as a result of which the allied republics became national independent states,

democratic changes in the former socialist countries of Eastern Europe increased the importance of civil society. The political elite of these countries chose the way to build a civil society. In particular, along with all the CIS and Eastern European countries, the state of Uzbekistan announced the construction of civil society as the main strategic goal in 1991.

However, during the past period - 1991-2015 - for almost a quarter of a century, civil society institutions were not able to be developed in Uzbekistan, problems in the field of human rights and freedoms were still problematic. Only by 2017, the election of the new head of state Sh. M. Mirziyoyev as the President created opportunities for significant changes in this area: dialogues between citizens and the government were established in the country, the judicial and legal system was thoroughly reformed to ensure human freedom and rights, the administrative system of the executive power system reforms began, initial steps were taken in the field of freedom of press and speech. The idea that "the government should serve our people and not people to the government" (Mirziyoev, 2017, 152) put forward by the President as a principle of state and society management, and the implementation of administrative reforms based on this principle created an opportunity for the formation of a civil society in the country. Because civil society could not develop under strong state power.

Therefore, studying the problems in this field and finding their solutions has become one of the most important tasks of political and social-humanities. In the first 25 years of Uzbekistan's independence, the government carried out reforms related to the construction of civil society, certain laws were adopted in this field, but these reforms did not produce results, on the contrary - the state was becoming more authoritarian year by year, human rights and freedoms

were not guaranteed. And this confirms that scientific research of problems in this field is appropriate.

RESEARCH METHODS AND LITERATURE ANALYSIS

In writing the article, evolutionary processes related to the formation of civil society in foreign countries and Uzbekistan were studied, they were summarized in a single system. Analyzes and recommendations of well-known experts on this topic were studied. The transformation of civil society in Uzbekistan was taken as the research object of the article. general scientific methods of conducting research - systematic-functional, comparative, logical, statistical analysis, as well as methods of systematization and comparison of sources and data, generalization, structure, and dynamic analysis were used in this article.

The book "Civil society and political theory" created by prominent US political scientists which includes new theories of civil society (Cohen, 2003, 563) was used for analysis of the topic as well as The analysis of the topic included, as well as it was used to enrich the imagination of civil society.

The researches of in the CIS countries, I.A. Kharichev, M.V. Evtushenko, N. Baranov, J.N. Vypriajkina, I.V. Mersyanova, K. D.Danishevsky, V.V. Elizarov, N. L. Khananashvili were used in the analysis of practical and theoretical aspects of civil society.

In the study of problems related to civil society in Central Asia, especially in Uzbekistan, the works of local scientists - A.Shovkatov, A.Akramov, D.Kurbanova, M.Sharifkhodjaev, A.R.Rakhmanov, I.Ergashev, A.Kholbekov, M.Jakbarov, N. Umarova were studied. In their researches, linking the formation of civil society to the activity of one person - the head of state, interpretation of civil society as a human unit

under the state was studied from a critical point of view.

Also, materials from three scientific articles published by the author of the article - M. Kyrgyzboev in scientific journals of foreign countries were used.

RESEARCH RESULTS

As a result of the disintegration and disappearance of the USSR on the world map, a number of independent states were formed in its territory in the early 90s of the 20th century. Now it is customary to call them "CIS countries". Among them, the country located in the middle of Central Asia - this is the Republic of Uzbekistan - is undergoing a period of transformation to build a civil society during its past 30 years of independence.

European classical political philosophers Thomas Hobbes, John Locke, Jean-Jacques Rousseau, Charles Montesquieu, Immanuel Kant, Georg Wilhelm Hegel, John Stuart Mill, and scientists living in the 20th century clarified all the foundations of civil society. At the same time, the more this society develops, the more the other aspects of it are being studied.

The state and level of development of civil society in the 20th century was researched by famous US political scientists D. L. Cohen and E. Arato. D.L.Cohen and E.Arato prioritize factors such as institutionalization, legal relationship, social integration, socialization as the basis of civil society (Cohen, 2003, 501). In the current period, those factors are missing or not working in the countries that are going through the transition period.

The economic basis of the civil society is the multi-level market economy, the basis of which is private property. Non-governmental organizations, cooperative associations and other voluntary

associations of citizens guarantee the economic rights of citizens as the economic basis of civil society.

The social base of the civil society is considered to be the middle social stratum, which corresponds to up to 60 percent of the population in developed countries. The middle class includes scientific and scientific-technical employees, managers, middle-level administrative employees, intellectuals, farmers, small property owners, highly skilled workers, and service industry employees. The main sign of the middle class is income, lifestyle and social prestige (Kharichev, 2011, 97). Political parties, self-government bodies, non-governmental non-commercial organizations, family, religious organizations and various foundations are considered as institutions of civil society.

The fact that the political and legal culture of the population in Uzbekistan has not yet completely freed itself from the previous traditions, the processes such as the manifestation of human rights and freedoms and democratic values in the worldview of citizens are also slow due to economic and political factors, is also manifesting itself as one of the major problems of the transition period.

Also, the process of uniting the economic and social basis of the civil society - the layer of owners into a specific class - has not yet come to an end. They are far behind the level of developed countries, their development is slow. They mainly started to develop rapidly from 2017.

In general, in 1991-2016, there was very little chance of forming a civil society in Uzbekistan. The result of the state reforms based on the principle of "The state is the main reformer" led to the excessive strengthening of the executive power and the emergence of the experience of special bodies to control citizens. The leadership structure of political parties and NGOs

consisted of executive authorities, and local political party organizations and NGOs consisted of personnel selected and recommended by governors.

Since the state authorities and social institutions did not conduct activities related to civil society among the population, they did not form such a community-specific imagination. The population understood the civil society as a human unit subject to the state and managed by the state. On November 12, 2010, the "Concept of further deepening of democratic reforms and development of civil society" was adopted. This concept has been propagated among the population for almost more than a decade. However, this concept was not directly related to the formation of civil society, it was mainly aimed at the development of legislation

Even after the laws envisaged in the concept were adopted by the parliament, the reforms to build civil society did not advance. The leadership of political parties, NGOs, self-management bodies, mass media could not get out of the control of the executive power. In almost all books on civil society, building this society began to be glorified as the "service" of the head of state. The hypocrisy grew.

The problems of building a civil society in the country were not solved only in the sphere of society, but also the issue of changing the worldview of the person himself remained unsettled. Citizens could not fully use their rights and freedoms set down by the law. In addition, the underdevelopment of the civil society created a number of problems for economic freedom and became a barrier to the growth of economic potential. Expanding opportunities for the development of the middle social layers, which create the socio-economic basis of the civil society, remained an urgent task.

The need to further deepen the civil society building reforms started in 2017 in the Republic of Uzbekistan, which has started the path of rapid development in Central Asia, puts a wider study of foreign experiences as an urgent task on the agenda of life. The main problems in building a civil society in Central Asia, especially in the countries of Uzbekistan, are as follows:

in these countries, the processes of abandoning national traditions in the management of society and the state are still taking place slowly;

in proportion to the socio-economic situation in the society, social layers are passive in providing financial aspects to the non-governmental non-profit organizations (NGOs) they participate in;

since the country is going through a period of transition, the population has not yet fully acquired the experience of satisfying their interests through NGOs;

demographic trends are going strong in the country. This process allows the development of the economic and financial potential of the state. For example, in Uzbekistan, the population grows by 1.4-1.5% every year, while the gross domestic product grows by 5-6%;

the legal and political culture of citizens, characteristic of democratic principles, has now begun its development phase (Kirgizbayev, Transition, 2019, 24-25).

The number of NGOs in Uzbekistan was 200 in 1991, but now it has exceeded 10,000. Previously, the country was dominated by a one-party system, but now there are 5 political parties operating in the country. In 16 large industries, trade unions are trying to meet the social interests of citizens. About 10,000 self-governing bodies, 1,500 mass media (most of them private and independent) are operating. However, there is a

shortage of NGOs compared to the population, and they have not yet started the process of fully fulfilling their functions (Kirgizbayev M. Problems, 2020, 65)

The development of civil society in Uzbekistan began to manifest itself significantly since 2017. At the end of 2016, with the election of Sh.M. Mirziyoyev as the President of the Republic of Uzbekistan, changes equivalent to several decades were implemented in the field of civil society building. At first, important importance was attached to the reform of the executive power system based on the requirements of the legal state, which is an obstacle to the development of the civil society. After all, civil society can develop only under the conditions of a state operating on the basis of democratic principles

At the beginning, the main obstacle to building a civil society, the state implemented reforms to turn the system of executive power into a body of public service to citizens, not just a management body. Reforms in this area were based on the principle that "the people should serve our people, not the public agencies, but the public agencies should serve our people." 2017 was announced as the "Year of Communication with the People and Human Interests". In accordance with the decree of the President of the Republic of Uzbekistan "On measures to radically improve the system of working with appeals of natural and legal entities" adopted on December 28, 2016, the People's Reception Hall of the President of the Republic of Uzbekistan and the Republic of Karakalpakstan, regions and the city of Tashkent, as well as in each district and city Virtual receptions of the President of the Republic of Uzbekistan have been created (except for cities subordinate to the district). On the basis of the results of the receptions, citizens face bureaucratic obstacles in various fields, canceling many departmental instructions that are against the law,

allocating optimal bank loans, ending illegal inspections on entrepreneurship, and fundamentally changing the activities of law enforcement agencies. In one year, more than 1.5 million appeals were received at public receptions.

The experience of the past period showed that civil society going through the stages of building civil society like the countries of the new and old world of Europe requires a very difficult and difficult transition period. The experience of the past period showed that civil society going through the stages of building civil society like the countries of the new and old world of Europe requires a very difficult and difficult transition period. The experience of the past period showed that civil society going through the stages of building civil society like the countries of the new and old world of Europe requires a very difficult and difficult transition period. In particular, it should be noted that in the history of the Central Asian region, the experience and capitalistic relations based on the market economy have not been followed, and the single national market characteristic of the market economy has not been developed in each of the countries of this region, which is a reason for the rapid development of civil society reforms (Bisenbaev, 2003, 18). In addition, the fact that the national mentality of the majority of citizens is not yet ready to adopt democratic values, as a result of which "citizen activism" or the initiatives of non-governmental non-profit organizations (NGOs) are not very noticeable, have a negative impact on transitional reforms.

At the same time, it began to be felt that the economic support of civil society, the fact that the middle social layer, which is the main economic and political force in the transition to civil society, has not yet been formed does not allow the development of civil society. The lack of social and political activity of the social strata in

the society started to cause political parties to not be able to operate on the basis of democratic principles. These conditions in the society in the current period have begun to demand that the way of development of civil society in each country is different and with different criteria. Experiences such as the fact that the countries of North America and Europe established an industrial society before building a civil society, developed industry and technology to a high level, and raised private ownership to the main level of the economy (Koka, 2003, 21). The fact that the societies of the Central Asian countries are now experiencing the stage of formation also causes various problems in the implementation of current reforms. Also, the fact that the political and legal culture of the population has not completely freed itself from the previous traditions, the processes such as the manifestation of human rights and freedoms and democratic values in the worldview of citizens are also slow due to economic and political factors, is also manifesting itself as one of the major problems of the transition period.

RESEARCH DISCUSSION

Most political scientists associate the development of civil society with the formation of the class of owners. In the society and political life of the developed countries, all conditions have been created for the development and effective operation of small enterprises. In our opinion, the development of small business in these countries can be evaluated as a result of the positive influence of a developed civil society.

The number of registrations of business enterprises of the Republic of Uzbekistan, their lending indicators have increased significantly over the next five years. According to the "Disposal of Business" index, Uzbekistan rose from 146th place in 2015 to 69th place in 2020 (Uzbekistan v Index, 2021, 1-2). However, the production of quality goods at the level of export

requirements has not yet risen. The most controversial situation in this area - can the middle class in the country be the economic and social basis of the civil society?

The experience of civil society development in developed countries shows that the formation of the ownership class plays an important role in the formation of civil society. Therefore, a number of problems have arisen due to the fact that the ownership class is going through a period of formation and development in Uzbekistan.

The experience of civil society development in developed countries shows that the formation of the ownership class plays an important role in the formation of civil society. Therefore, a number of problems have arisen due to the fact that the ownership class is going through a period of formation and development in Uzbekistan.

Experiences such as the fact that the countries of North America and Europe built an industrial society before building a civil society, developed industry and technology at a high level, and raised private ownership to the main level of the economy is raising different dilemmas.

There is a need to study the experience of the USA, Japan and the EU countries in the development of small business in the country deeply. One of the biggest problems in the formation of civil society in Uzbekistan is that mistakes are being made not only in the citizens' worldview, but also in their conception and analysis from theoretical aspects. At the same time, in the countries of Central Asia, especially in Uzbekistan, the vision of civil society is still in its infancy.

Also, in the past 30 years of independence, the theoretical views on what kind of society civil society is has not improved. According to the most scholars of social and humanitarian sciences, "civil society" is interpreted as a human unit governed by the state or under the control of the state. Of course, this situation is the causing of many discussions.

In the CIS, Central Asia, especially in Uzbekistan, there have been no serious changes in the field of civil society formation in the next decade. Wide participation of the population in social and political processes of the society is not felt, primary organizations of most political parties are not formalized, NGOs are not independent from the executive power, activity of self-government bodies and participation in social life is not felt, the old traditional political culture prevails.

CONCLUSION

The experience of civil society building in European and North American countries has shown that this process requires a very difficult and difficult transition period. In particular, it should be noted that in the history of the Central Asian region, the experience and capitalist relations based on the market economy have not been followed, and the single national market characteristic of the market economy has not been developed in each of the countries of this region, which is an obstacle to the rapid development of civil society reforms.

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each of the countries of this region, which is an obstacle to the rapid development of civil society reforms.

In order to speed up this process, it is necessary to put an end to the current authoritarian regime and implement administrative reforms in the executive power system. That's how the executive power weakens in relation to the society, the system of state and society management is decentralized, and finally, conditions are created for the formation of a civil society. Another important factor in this area is the formation of the ownership class. At the same time, increasing the political culture of citizens, expanding their participation in social and political processes, ensuring human rights and freedoms, expanding freedom of speech and the press is one of the important guarantees of building a civil society. In general, a civil society is a human unity where the highest values of humanity are a priority and human dignity is respected.

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