

through the media. In other words the functioning of the formula "A-J-M-A" is a confirmation of the work of the reporter, the democratization of the media.

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THE IDEOLOGY OF THE RELIGIOUS SYSTEM OF THE ANCIENT HITT STATE

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Abstract: This article discusses the impact of the religious system on social ideology and political processes in the ancient Hittite state, which has left its mark on human history.

Keywords: Hittite religion, Arinna, Hittite gods, Teshub, Puduhepa, Varna, pantheon, logogram.

The Hittite civilization was the result of centuries of coexistence of several ethnic groups and their union with each other through blood ties. Prior to the formation of the Hittite state, the Assyrians and the Amorites first had their colonies in Asia Minor, especially in Chatal-Huk, one of the ancient cities (6500-5500 BC). Later, much of Asia Minor fell to the Hittites. Over time, the Hittites first came under the influence of Babylon. Especially at a time when the sphere of influence was expanding, they assimilated important elements of the culture of the Indo-European population living in Mesopotamia and northern Syria. Finally, mil.avv. In the 15th and 13th centuries, the Hittites were strongly influenced by the Hurrians and the Libyans. All this led to the syncretic appearance of the Hittite religion.

It is often very difficult to group the religious ideas and rituals of a particular community into a coherent system. Often these rituals and beliefs have emerged over centuries, sometimes millennia, as a result of external

influences or internal socio-economic changes. will come. In this process, any changes and additions, sometimes contradictory customs of the external observer, and exceptions to the activities of the gods, were also observed. Similarly, the roots of the Hittite religion go back to the Stone Age, and countless changes and additions from the second millennium BC to the eighth century BC formed the "official" religion and pantheon by the Hittite theologians. In the state, religion reflected the union of local and foreign ideologies. There were separate prayer centers for each nation. The result is an astonishing number of divine names, and even if the god is not identified by a name but by a logogram (with a symbol or shape) representing the god of nature, the sun god, the moon god, etc., the god of each city is worshiped by Hittite theologians. seems to have been accepted as a peculiar person. There are even special weather gods, such as the god of lightning, the god of clouds, the god of rain, the god of palace weather, the god of the weather of the army, and the gods. And each of these gods had special qualities. For us, these are simply manifestations or aspects of divinity, and this is reflected, to a certain extent, in the pattern of religious symbolism, in iconography, as in the previous period, in which there is a clearly defined and limited number of divinity. types. Often the gods are depicted as symbols in temples and in various work tools. An example of this is the carvings on the walls near the Bosphorus. There are many similar reliefs on the borders of the Hittite state. As we have seen, this is based on the formation of poletism. In every settlement in the Hittite state, mainly o, which depends on the agricultural cycle. There was a god, a center of worship, mythology, and a calendar of holidays. In addition, each settlement, of course, had its own doctors and priests.

Territorial and religious freedom was also reflected in the pantheon. The worship of gods such as Assyria, Babylon, Sumer, Mitanni, and even Mitra, Varna, and Indra has come down to us through certain sources. As in many other parts of the world, the ancient religion of Asia Minor seeks to establish a link between humans and the forces of nature. Undoubtedly, the most important of these was the earth, the mother goddess Arinna (in Hittite Vurusem). This deity was praised as the queen of the country, the queen of Heaven and Earth, the patron saint of the kings and queens of the Hittite country. "According to Hittite sources, this goddess also came with the names Ma, Kibele, Rhea. Arinna or Arinniti is said to have betrayed Mursili II at the end of the 14th century BC. According to Hittite sources, Arinna's wife is another of the chief deities. Teshub is also mentioned. This god is the god of thunder, he is depicted as a warrior holding an ax in one hand. This god also comes with the names Tara in Hurrian and Tarhuntas in Luvian. The children of these two couples are Nerik, Telepinu, and their daughters. Mezulla, Hulla, and his grandson Zintuxi are also depicted. Also, the god of

hunting, the double-headed eagle, which is common in Hittite monuments, is a symbol of rabbit hunting. in Kurunda (Runda, Tuvatu) coming from tida; The goddess of war, Zababa, who also appears in Mesopotamian sources, and Hattusili III, who knew himself as a protector, the names of Ishtar (Shaushka), the goddess of war and love, and Hannahanna, the goddess of destiny, are also mentioned. worshiped certain gods in one act. In the images of Yazilqaya, one of the shrines in Hattusa, we can see images of the 12 main Hittite gods called the gods of the world.

The rest were considered mainly low-level deities. The religion of the Hittite state was formed as part of state policy. As mentioned above, in the second millennium BC, the independent cities and communities of Asia Minor became a unique united state under the rule of the Hattusa kings, preserving many local traditions and, in part, the features of self-government. . The peculiarity of the Hittite kingdom was that the power of the king was severely limited by the aristocracy - the council of Tulia. Without his consent, the king could not appoint a successor and solve the most important issues of state life. In addition to Tulium, in the early period the broad community council of the Hittite people also played a major role in punk .As the centralization of power in Hattus was mainly administrative and military in nature, each community gained independence in the religious sphere. The local shrines were functioning as before and the local churches had not undergone any serious changes. Later, the kings not only tried to limit the influence of the local cults, but also began to work to preserve the role of the supreme priest of the state. The hierarchical structure of state power ensured the infinity of royal power, and kings were equated with the gods. The rulers were considered the high priest of the state and were worshiped at the level of worship. During the reign of the New Hittites, the Hittite kings pursued a policy of extensive conquest, and during this period the authority of the ruler increased, and in official documents the king himself called himself the "sun." Such names can be found in the diplomatic letters of Syrian princes in the fourteenth century. In particular, Murshil II considers himself under the patronage of Arinna in his wars, and emphasizes this in many of his victories. Undoubtedly, the idea of a kingdom was formed in the Hittite peoples during this period under the rule of the king with the support of the gods.

This view was that all the complex systems of rituals, sacrifices, and prayers were carried out with the approval of the king, i.e., religion was used for politics. To this extent, the king traveled around the country every year, visiting the most important religious centers and personally leading the festivities. He took control of the temples, respecting them and repairing them in a timely manner. We can see the role of kings in the texts that have come down to us about such prayers. In the prayers of Hattusili III and his

queen Puduhepa, we can see that he performed sacrificial rites asking the lower gods to positively convey the prayers of the dead to the higher gods in the pantheon. This close association of the royal family with the gods gradually led to the formation of an official religion in the Hittite capital. The Hittite religion demanded that all religions be replaced by a single Teshub deity of the local tribal idols. The consolidation of the official religion was supported by the state and any other sects were persecuted. Thus, in the second table of Hittite laws we can see the solution according to the above system "If a free man kills a snake and says the name of the 'other' (god) he must give 1 coin of silver, if it is a slave, he o ' should be. " We can see that the royal churches were not only a major social center influencing the whole economy of the society, they used common obligations and probably collected a large tribute for food and cattle. As in other parts of the ancient East, the dependence of the population on the state, especially in the provision of important food aid to the poor, has increased. By this time, the gods had "served" people by providing material prosperity, protecting them from enemies and natural disasters, listening to people's prayers, and forgiving their sins (sometimes after punishment).

In short, at the time of the formation of human civilization, the well-being and longevity of society depended on many gods, so that everyone and any society could live with the help and approval of the gods through appropriate rituals and prayers. they had to try to ride.

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FORMATION OF LEGAL CULTURE IN CIVIL SOCIETY

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Abstract: In this article, human rights are the legal culture of a society closely related to and human rights and freedoms as well as their considerations were made of ways of protection.

Keywords: Man, law, law, culture, freedom, court - law, social - political.

The focus of all the reforms being carried out today is on man and his interests. Therefore, raising the political culture and consciousness of the population is important, to take into account the views and interests of each person, provides an appropriate approach to resolving contentious and problematic issues, increases people's interest and responsibility for the results of this or that action.

The effectiveness of democratic reforms is largely political and legal. Depends on consciousness and culture. In this case, the human rights and freedoms of the population, to respect his laws, to understand his