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РЕЗЮМЕ

Маколада Ўзбекистонда ўзини ўзи бошқариш органи, яъни маҳалла ва унинг бугунги кун талаблари доирасидаги фаолияти-ни ёритиш масаласига давлат сиёсати даражасида фукарлиқ жамиятини шакллантиришга аҳамият қаратилган. Шу билан бирга унда мазкур соҳадаги мавжуд муаммолар ва уларни бартараф қилиш борасида маҳаллий ўзини ўзи бошқариш органлари ҳамда мутасадди ташкилотлар томонидан амалга оширилаётган ишлар ёритилган.

РЕЗЮМЕ

Статья посвящена потребностям формирования гражданского общества на уровне государственной политики в сфере охвата органов самоуправления в Узбекистане, то есть деятельности махалли и её современных потребностях. В то же время в ней изложены существующие проблемы в этой области и работа, проделанная органами самоуправления и организациями для их решения.

SUMMARY

The article is devoted to the needs of forming a civil society at the level of state policy in the scope of self-government bodies in Uzbekistan, the activities of the mahalla and its current needs. At the same time, it outlines the existing problems in this area and the work done by self-governing bodies and organizations to solve them.

TO THE QUESTION OF SEARCH FOR UPBRINGING THOUGHTS IN THE ANALYSIS OF PUBLICATIONS ON ISLAMIC CULTURE

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Таянч сўзлар: ислом маданияти, тарбия, фикрлар, қарашлар, ислом дини.

Ключевые слова: исламская культура, воспитание, мысли, взгляды, история, исламская религия.

Key words: Islamic culture, upbringing, thoughts, views, Islamic religion.

Introduction The Islamic upbringing has many advantages, including unique virtues that are unique to it. But their attractiveness individually depends on the spiritual and moral needs of the older generation.

Particular attention is paid to a gentle and kind attitude towards children. It is known that the Prophet kissed his children, grandchildren, played with them, and also played and joked with other children. Passing the children, he always smiled and greeted them.

Uprightness or the right path is the true path. Justice, which means uprightiness, consists according to Muslim law of following the right road, turning away from what is forbidden and encouraging the ascendancy of reason over passion.

Equity is synonymous with justice, i.e. level-headedness, uprightiness and a predilection for what is right. It is a happy mean between too much and too little. According to the jurists, it consists of ‘the virtue people bring to performing their religion, and nobility of the soul; they explain this term by saying that nobility of the soul consists of adorning oneself with everything that beautifies and avoiding everything that disfigures or sullies. To philosophers it is the ideal principle, natural or positive, that defines the Law and requires it to be observed and enforced [5:84].

CONSIDERATIONS Whereas Aristotle had studied the polis (city-state), the subject of Ibn Khaldun's study was human association (al-ijtima' al-insani) or civilisation ('umran). This human association is necessary (daruri). Ibn Khaldun followed Aristotle in asserting that man is “political” by nature. That is, he cannot do without the social organisation for which the philosophers use the technical term “city (polis: state)”?

Aristotle had applied his scientific method to the study of the polis (city state), but this work was obviously incomplete and largely unknown to Ibn Khaldun. Ibn Khaldun developed the Aristotelian method by incorporating his own specific historical methodology. He claimed he was aware

of the issues involved in the study of society and history with God's help and without the instruction of Aristotle. He proceeded to apply this updated version of the Aristotelian method to the study of society as a whole [3:170].

Ibn Khaldun spent much of his later life as a senior Religious Judge. He did not consider the Sultan to have become Caliph by default. Rather, the duty of sustaining the Shari'a falls primarily on specifically religious personnel, the 'ulama. In his own life, especially after he went to Egypt, Ibn Khaldun seems, like most Sunni Jurists (but not Ibn Taymiyya) to have accepted the existing order, in which the 'ulama preside over those communal and personal ethics and regulations which fall under the Shari'a, while leaving political power to the Sultan and his officials, backed by coercion and military force [3:179].

These remained distinctively Islamic states in the sense that religious personnel oversaw important aspects of social and moral life. Political and religious power remained, on the whole, in separate hands but in symbiosis with one another. The political importance and role of Islam varied considerably between them and between different periods within each state. Attempts to compare these states are contentious, the more so it would seem the closer people look.

Culturally the regions these dynasties governed had much in common. In some respects, there was no cultural boundary between the Danube and the Ganges, just as in Europe high culture could cross confessional divides. But, as in Europe new developments tended not to do so, and in terms of religious thought and political culture Shi'ite Iran effectively cut the eastern and the western branches of Sufism off from each other for a while. The Mughals looked to Iran for models of political management, correct account keeping and understanding of realpolitik. They consider themselves a central Asian dynasty, the rightful heirs of Timur, looking back nostalgically at Transoxiana, “the graveyard of our ancestors”: the Taj Mahal New its inspiration from Samarkand, Poets, 'ulama and ambitious men migrated from Iran to the Mughal court, where Persian was

spoken, and there they influenced moeurs, literature and the conduit and theory of state affairs [3:197].

States do not live by ideology alone, and the varied ideologies of the new states of the Muslim world were a cloak for a variety of personal factional and class interests. Twenty-first-century states in the Muslim world differ, broadly speaking, from Western states in the strength of traditional networks throughout the “civil society” over which they rule. Social membership and obligation run in family clans, sects large and small, Muslim and non-Muslim local districts and tribes. In the heyday of secular ideology, “the categories of political action, whether observed in Syria, Iraq or the Yemen, remained the traditional ones of *jama'at* (groups), *kutal* (factions) and *fi'at* (cliques)”. Political parties serve as the instruments of such units, or of the state or the ruler. Politics and social life in general depend upon a patronage system, in which people are grouped “into families, quarters, villages, sects and tribes”, which have even “stifled the emergence of class and interest groups”. Familial and hereditary factors operate at the pinnacle of state authority in Saudi Arabia, the Gulf sheikhdoms (“no more than the private property of individual families”), and the hereditary monarchies of Jordan and Morocco. Militias belonging to clans, religious groups or terrorists often deny the state the monopoly of the legitimate means of coercion these “reassert, at the expense of the military, the function of the warrior in Arab societies”. Such traditional units constitute the power base of governments. Nationhood has created some sense of common membership in states such as Turkey, Iran, Egypt and Uzbekistan. But many find their social identity in religious or familial units [3:305].

Ideology becomes important when other means of securing control, such as coercive force, ties of family or sect and distribution of wealth, are weakened [3:306].

How does one interpret the Qur'an? We examine the view that it is an ethical rather than a political document. If one adopts this view, it is relatively easy to align Islamic thought with liberty, toleration and human rights. Finally, we look at economic justice and the role of the Muslim Community in international affairs [3:324].

The Universal Declaration of Human Rights finds widespread support among Muslims. Muslims find it relatively easy to extend toleration to other monotheists (since this can be seen as implicit in the Qur'an). Ali Bulaç writing in a Turkish context, seems to want to revive an egalitarian version of the *dhimmi* system: different ethnic and religious communities could operate as self-moderating associations, which will express themselves in self-defined cultural and legal standards; pluralism in this sense is part of the divine will (since human knowledge is limited).

The Universal Islamic Declaration of Human Rights (1981) goes further. It extends toleration to people of all religions: every person has the right to freedom of conscience and worship in accordance with his religious beliefs. The influential Egyptian religious leader al-Qaradawi, in a discussion of social welfare provisions, advocates equal treatment for non-Muslims.

Islam provides a social guarantee ... which covers all people of a society, Muslim and non-Muslim. It would not be just if a person in Muslim society were to suffer from hunger, or if he were deprived of clothing, medical treatment or accommodation [3:338].

Among the world's religions, few have attained the historical, cultural, and civilizational stature and diversity that Islam has. Since the seventh century, when it first emerged in the western region of the Arabian Peninsula known as the Hijaz, it has been continuously adapted and carried forth by its adherents, who call themselves Muslims, to new lands and peoples in the wider Middle East, Africa, Asia, Europe, and, more recently, to the Americas, Australia, and New Zealand. Indeed, the new religio-historical syntheses brought about by the back-and-forth interactions of Mus-

lims and non-Muslims, and of the many different cultures to which they belong, have had significant influence for centuries, not only upon the religious experience of a large part of humankind, but also upon the development of philosophy, the arts and sciences, and even the very languages we speak and the foods we eat [4:].

Despite the record of some 14 centuries of such achievements, knowledge about Islam and Muslims has been very limited, especially in the Americas. The modern study of Islam was mostly relegated to a few elite universities until the

1980s, and it was hardly mentioned in social studies textbooks used by secondary school students and teachers. What Americans knew of Muslims was largely confined to those who had lived or traveled in Muslim countries, met Muslim immigrants, or heard about famous African-American Muslims like Malcolm X, the boxer Muhammad Ali, or Karim Abdul Jabbar [4:].

So what is Islamic culture? Different authors or specialists in Islamic theology answer differently.

Different authors or specialists in Islamic theology answer differently.

This is a question that Muslims have been answering for centuries when it is raised in their homes, schools, and in the circles of gifted scholars, powerful rulers, and wealthy merchants and businessmen. It is also a question posed by many non-Muslims—never more than now, in the first decade of the 21st century. The answers given by Muslims, like those proposed by non-Muslims, have varied greatly, depending on their education, social status, background, and the wider historical and cultural contexts in which they live [4].

Islam has long been a global religion, but this was not the way it began. It first appeared during the seventh century in the Hijaz, a remote mountainous area along the western edge of the Arabian Peninsula, far from the centers of urban civilization. The dominant powers in the Middle Eastern and eastern Mediterranean regions at the time were the Byzantines, heirs to the Roman Empire, and the Persians. These two empires had been fighting continually with each other for control of trade routes, land, and people. Within less than 100 years after Islam's appearance, Arab Muslim warriors had swept out of Arabia into the Middle East and North Africa, bringing about the downfall of Byzantium and Persia and inaugurating a succession of Islamic states that would rule a large part of the known world until the collapse of the Ottoman dynasty after World War I [4].

In the Quran, Allah is portrayed as the creator of the universe who brings life and death, never sleeps, and knows, sees, and hears everything. He is both eternal and infinite, and unlike the ancient gods, he does not have parents or children. This belief also rejects Christian notions of God as a father and Jesus as his son. In the Quran, God commands human beings to remember him and to submit to him, but he also shows them his kindness and compassion [4:34].

At the same time, the core ideas of Islam began to take shape through continuing revelations, which would be shared throughout the community. Strict monotheism, far different from the prevailing religion of Mecca, was the core theme. According to Muhammad, there was only one God. The idols worshipped by the Meccans were nothing more than useless statues of stone and wood, and were incapable of bringing benefit to anyone. The verses also warned of a Day of Reckoning, when all souls would be brought before God to account for their deeds. Those who believed in God and did good deeds would enter an eternal Heaven as a reward. Those who did not would have a place in Hell and would be eternally tormented. But Islam was not just concerned with theology and life after death. The early verses also denounced social ills that were prevalent

in Mecca. With increasing prosperity from the trade routes, distinct social classes developed. The wealthy would use their money to fund more caravans that would in turn bring them more wealth. A poor person, meanwhile, continued to be marginalized, doubly so if they did not belong to a powerful clan. The Quran declared such disregard for the poor as detrimental to the establishment of a just social order, and worthy of punishment in the Hereafter. It would be years until the rules regarding society would be laid down, but from early on, it was clear that Muhammad had come not just to change people's religious beliefs, but also society itself [1:15].

Conclusion At its core, Islamic theology is relatively straightforward; it is based on the belief in the absolute unity of God and the finality of Muhammad's message. Belief in this implies acceptance of the Quran as the Word of God and the hadith as divinely-inspired guidance. According to traditional Islamic thought, these two sources provided all that was needed for Muslims to live in accordance with the Will of God and achieve eternal happiness in Paradise. But in the middle of the eighth century, a new approach to religion itself began to emerge. As Muslims translated the scientific texts of ancient Greece, they also translated their philosophical works. A new generation of Muslim philosophers began to believe that rationalism could be used to discover divine truths. In their view, conclusions that they came to using logic and philosophy were on the same level as the Quran itself [1:67].

One of the central themes of Islam is its finality and perfection. So many people abandoned pagan beliefs and followed the Prophet Muhammad because they believed he was inspired by God and brought to humanity a true religion that would revolutionize the world. The early generations of Muslims believed that Islam's early history verified the truth of Islam. The first hundred years after the death of the Prophet saw the spread of Muslim political control from southern France to India, despite competition from established and powerful empires.

When military expansion ended, Muslims led the world in advancing science to new frontiers, influencing scientific history throughout the known world. The setbacks of the Crusades and Mongol invasions proved to be nothing more than a thorn in the side of Islamic history, as they were followed by the rise of even more powerful empires. To many Muslims, the proof of Islam's truth was its historical record, and the miraculous nature of Islamic history [1:152].

We need to remember that God is. Thus, it should not be surprising, if his revelation to us is full of profound mysteries.

The function of the clergy in an Islamic democracy is not to rule, but to preserve and, more important, to reflect the morality of the state. Again, because it is not religion, but the interpretation of religion that arbitrates morality, such interpretation must always be in accord with the consensus of the community [2:265].

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РЕЗЮМЕ

Мақолада ислом маданиятини таҳлил этишдаги турли нашрий манбаларнинг тарбиявий фикрлари ўрганилган, муаллиф томонидан бу борадаги соҳа мутахассисларининг илмий асарлари ва фикрлари таҳлил этилган.

РЕЗЮМЕ

В статье изучены воспитательные идеи разных публикационных источников при анализе исламской культуры, со стороны автора проанализированы научные произведения и мысли специалистов данной сферы.

SUMMARY

The article examines the educational thoughts of various publication sources in the analysis of Islamic culture, the author analyzes the scientific work and thoughts of specialists in this field.

KARAKALPAKSTAN MUSEMS IN THE CHRONICLE OF THE INDEPENDENCE YEARS

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Таянч сўзлар: санъат музейи, мустақиллик, экспонат, экспозиция, музейлар хиллари, маънавият ва маданият, фонд, коллекция, халқаро экспертлар.

Ключевые слова: музей искусств, независимость, экспонат, экспозиция, виды музеев, духовность и культура, фонд, коллекция, международные эксперты.

Key words: art museum, independence, exhibit, the displays, exposition, types of museums, spirituality and culture, fund, collection, international experts.

From the early years of independence Uzbekistan has chased the path of raising nations spirituality, developing national culture, in this way, formulating and moulding the idea of pride for its history, culture and spirituality in people's consciousness and spirit. In essence, not having completed those affairs yet, it was impossible to strengthen the sovereignty and Independence of people of Uzbekistan, to guarantee national development, to educate the generation and to bring the generation up who are loyal to the motherland, without implementing this historical mission. This idea is being especially stated by the scientists of history as well.

Taking this factor into consideration the leadership and State of Uzbekistan consider the intensive development of all spheres of culture and its role in educating the nation as the first task of the government, and this activity is constantly being implemented. In this field the so-called "the mirror of history" the role of museums is of great importance.

In the years of Independence a great deal of Decrees, decisions have been adopted with the aim of better organization of museums, equipping them with rich and various exhibits, and widening their authority among population.

In particular, it was reflected in the Decree of our Presi