



TRANSFORMATIONAL AND TEOTRANSFORMATIONAL PROCESSES IN THE LEGAL CONSCIOUSNESS OF THE RURAL POPULATION

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Abstract

Legal culture, legal consciousness and the imagination are influenced by social changes in a harmonious society, subject to transformation in accordance with them. However, the doctor of philosophical sciences, professor S., who specially studied the laws of transformation in social consciousness. Norqulov writes that "social being with social consciousness is not phenomena that change in exactly the way and direction, precisely as realities, which undergo transformation. They change waveform, go through some transformation from one to another, transforming endotransformation processes into exotransformation in an independent way. Ignorance of the internal features and laws of this transformational change leads to an objective non-assessment of the social significance of the phenomenon of social consciousness. Without it, it is difficult to modernize society, make paradigmatic changes in social management, spirituality and legal consciousness". Hence, social realities, although they are influenced deterministically by General Social laws, have the properties of being transformable according to independent, internal immanent properties. The phenomena of legal culture and legal consciousness are no exception. In the processes of transformation taking place in the social consciousness in the new Uzbekistan, there is a return to historical and cultural experiences and national traditions, customs, mentality, against the background of their restoration, interest in religious values and their following. There is no way that legal consciousness remains at the edge of these processes. The increasing number of studies on Islamic values, socionorms and the study of fiqh (Sharia) in the following years is a confirmation of our opinion. Therefore, we should dwell on these transformational processes, otherwise our thoughts, views on the object of our research will remain kentic, insufficiently opened and inexplicable. In this place we are using two "transformations "and" teotransformation". The concept of "transformation" was derived from biology and bacteriology, which later became used in social life, philosophy and the humanities. It expresses a systemic change in social relations, realities that arise under the influence of subjective factors and change the systems of consciousness. In fact, a person is subjected to various physical, spiritual, mental





transformations from birth. In social life, however, there are social transformations. They concern systemic changes in the relationship between citizen and State, person and society, man and being. Transformation in the Real being induces transformations in consciousness, thought, and imagination, while endotransformation is the causative, contributing factor to exotransformation. There are also scientific problems of transformational processes related to the socio-legal sphere. However, studies on this subject do not study the processes of teotransformation. Nevertheless, in these studies, the response of models in the socio-legal space and in the legal field to modern changes, that is, transformational relations, is analyzed. Models in the legal field are primarily reflected in research related to laws, regulatory documents, changes in legal existence influenced by implementation, especially human rights and freedoms. The transformation of legal models on legal regulation is moving from national law to universal law.

By teotransformation we mean Islamic law, the influence of fikid (Sharia) norms on legal consciousness and the legal knowledge, imagery and legal views that take place in this process of influence. It is natural that religious values that are making changes in social consciousness, in turn, find ini'kos in the legal mind. It is this aspect that interests us. But this approach does not deny that Uzbekistan is a secular state, in which democratic legal values, norms prevail. At the same time, in the legal mind, we cannot even ignore the fact that in the imagination of people there is a growing tendency to support Islamic norms, fiction.

Teotransformation in the legal mind remains as a subjective reality, while various opinions are expressed about its introduction into Real life, the deterministic features of social relations, pragmatism, clear needs and requirements, laws of progress stand high in it. Therefore, it is necessary to trace teotransformations in the legal mind not from Real existence and social relations, but from the processes of study, research of historical and legal heritage. This is what the socio-philosophical character of our research assumes. Jurists A.Saidov, A.Juzjani, A.G. Perihanyan, A.Rakhmanov, Yu.Shokirov, A.Rakhmanoff, S.Jabbarov, L.R Syukiyainen, M.Sanai, A.V Avksentev, J.Baishev, E.Yu Barkovskaya, V. Dj. Weiss, R.X.Gilyautdinova, M.N.Marchenko, D..Dudorov, G.M.Kerimov, A.S.Scientific research, research and published works by Bogolyubov show that Islamic (Sharia) Law served as the main legal norm in countries on the Asian continent until the formation of European positive law. For Example, A.Rakhmonov, S.Iskhakov, A.Rakhmanoff, S.Researchers such as Jabbarov argue that Islamic law, due to its inextricable connection with Man, society, social being, still maintains its position and influence in Muslim states. The revolutionary changes that took place in Central Asia in the 20th century were primarily aimed at Islamic values





and Sharia norms. But these norms were not necessarily squeezed out of the tarsavurs, thoughts, even lifestyle of the people, because there was no way to do this. Now Islamic (Sharia) law exists in the manner of sociosomes . Lawyers seek to introduce it into the system of education and training of Personnel, which implies the study of Islamic (Sharia) law not only as a historical - legal experience, heritage, but even the absorption of norms in it into legal consciousness.

Practicing lawyers do not apply Sharia norms in their activities, this is impossible, but it is impossible not to notice that the processes of teotransformation have begun in their minds. There is no such thing as theorists give a clear answer to this conflict. Social relations and Real life require practicing lawyers to rely on secular norms, positive law. The question Awakens: Why Are They taught Islamic law, Sharia norms? If these procedures are not used in practice, how about teaching them?.. There are many questions, but it is difficult to find an exact answer to them. However, it is clear that Islamic procedures are distinguished by the fact that their laws are based on a Real-life basis. S. who studied this aspect. Jabbarov writes: "the power and image of Islamic law is that they are not based on the Holy Quran Karim and hadisi Sharif, but on socionics formed over the centuries, which protect the interests of the individual, each member of society and the community, the unwritten law is based on rules, traditions and urfs. In Muslim law and socionics, centuries-old universal values are generalized taking into account local and mllian traditions."

Transformation in the legal mind is manifested primarily in the shift of national secular norms towards universal legal norms. This process is carried out by implementation and coordination of national norms to international standards. It must be recognized that,

The processes of teotransformation in the legal consciousness of villagers are primarily reflected in interests in Islamic (Sharia) law. Today, religious literature, especially literature on labor law, Family Law and property rights, is found, sold as desired in kiosks in district centers and rural, AUL. Their artistic decoration, decorum and distribution can be envied by the scientific field. First of all in this place are "Qurani Karim "(1992), Imam Bukhari's 4-volume" Al Jome'as sahih "(1992), Trmizi's "" Sahih Termiziy"" (1993), "the most necessary fikhiy issues" (2017), yu.Nazar's "are you ready to be your original?"(2020), A.Abror's" don't approach adultery "(2018)," the duties of a Muslim husband to his woman and family "(2020)," the duties of a Muslim woman to her husband and aunt "(2021)," a guide to Islam for thinkers "(2021), and Sheikh Mohammed Sadiq Muhammadsuf's 55-volume collection" Hadith and life " can be cited.





The book "the most necessary fiqhiy issues" lists the interpretations, comments, and karashi of the four fiqhiy sects and their founders and representatives, Imam Abu Hanifa, Imam molik, Imam Shofe'iy, Imam ibn Hanbal, Imam Muhammad ibn Hasan Shaybani, Imam Zufar ibn Huzayl and Imam Abu Ja'far Quduri on Islamic law. They consist of Sharia norms, comments on them, on many issues such as ablution and humiliation, prayer, funeral, Zakat, fasting, Hajj and Umrah, trade, pledge, WAF, rent, marriage, valor and equality, divorce, idda, allowance, hunting, sacrifice, oath and Nazir, ushr and hiroj. It also gives decisions of the Islamic Academy of fikhi on breed restriction, artificial urching, organ migration, decaying the dead, marrying a man to a woman and giving a woman to the ground, fetal, cattle trade, Torah trade, halal and forbidden, Zakat, cosmetic surgery, etc . These issues are still relevant today. In their solution, religious and secular approaches are harmonious. For example, the book says that Islam forbids the restriction of offspring. Islam is also not against artificial urchination. Transplantation is also approved in a Sharia manner . These issues also intrigue modern families. Experts believe that many generations of families are declining today. In cities there are mainly two (nuclear family), very rarely three-generation families. In rural areas, however, many (three-four, five) - generation families are still quite common . In addition, the issue of bigamy arose in the villages. "Who or what motivates today's Uzbek man to two wives?- asks the researcher Sh.Khalilova. - How does such a tradition affect our society and the family with which it is a yacht, and, of course, our children growing in it? Is it true that this makes a woman's load lighter, as our men describe it? Is it easy for a woman to react more closely to the fact that she is a contemporary?". Different opinions can be expressed in this regard. Polygamy is condemned in social thought, but it cannot be forgotten that there are people inclined to Islamic orders. It cannot be denied that teotransformation processes are predisposing to Islamic procedures.

So, Islamic procedures are different, it is different to introduce them into social relations. The one who does not distinguish between these differences does not even make the essence of teotransformation, interpreting legal consciousness and social relations dogmatically with the interpretation that "there is God." In a truly democratic legal state, the processes of teotransformation are considered natural, but social relations are built on legal norms. This is true of the principle that religion does not interfere in the affairs of the state.

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