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# VIEWS ON STATE AND LOCAL GOVERNMENT IN UZBEKISTAN AND JAPAN

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## Abstract

This article analyzes the history of the development of ideas about state and local government in the territory of the Republic of Uzbekistan and in Japan. Also, the views of scientists of both countries are compared, and their influence on the state and local administration today is revealed.

**Keywords** Central Asia, "vis", tribe – "zantu", Avesta, chapish, dahiyu, Middle Ages.

## INTRODUCTION

Views on state and local government in Uzbekistan can be studied in four periods: the first is the period before the introduction of Islam, the second is the period under the influence of Islam, the third is the period of under the control of Russian empire and the period of soviet union, and the fourth is the period of independence.

Before the introduction of Islam to Central Asia, views on the structure of state and local government were mainly described in the book "Avesta" and Sogdian documents.

In the book "Avesta" it is said that the state was ruled by the king and that he embodied important socio-political, economic and legal power. It recognizes that society is divided into four main parts. House, family community - "nmana", "dmana", clan community - "vis", tribe - "zantu", union of tribes - "dahiyu".

According to the Sogdian documents, the rulers held the following position in the palace: the head of the military administration was called "tutug" in Ferghana, "chapish" in Sogd, that is, the head of the army, and regional governors were called "khvabe". The head of the king's cabinet was called "diperant". "Gupat" is a revenue supervisor,

i.e., one who deals with financial affairs, "akhvirpat" is the head of the king's stable, "parvanak" is an official who prepares documents, and "pakhwanak" ("patvane") is an executioner [1].

During the period of the Turkic Khaganate, the khagan, who was elected at the congress, was at the top of the power. In his presence, there is a council consisting of tribal and clan chiefs, where important issues of state importance were discussed and resolved. During this period, people believed in several religions: Zoroastrianism, Christianity, Monism and Buddhism[2 ]. It can be seen that during the period of the Turkic Khaganate, the country was governed based on certain rules of democracy typical of that time.

The Arab invasion brought Islam to Central Asia, and Sharia rules were adopted as the main source of power and government. During this period, from the middle of the 7th century to the first quarter of the 20th century, any political view was expressed based on the rules of Sharia. According to the teachings of Sunni jurisprudence of Islam, the ruler must strictly follow the Muslim legal rules in his activities, take into account the interests of the people, and act with advice when making important decisions. It is also emphasized that his

decisions do not have divine power and lack of legislative capacity[3].

#### The Main Findings and Results

Yusuf Khos Hajib, one of the thinkers of that time, describes his ideas about the state and power in his work "Kutadgu Bilig". According to the main idea of the work, Elig, that is, the ruler, should be just, intelligent, educated, gratified, and should create a foundation for the people to live a prosperous and good life. The work also talks about different layers, including merchants, artisans, farmers and their mutual relations, and how the ruler should treat the people. In "Kutadgu Bilig" it is repeatedly emphasized that the rulers should be educated and wise. For example, in his work he said: "If you look at the ancestors of the past, they thought about the people's needs. Even today, anyone who is called good is the head of the good. If the leader is educated and wise, he gathers people like him around himself. Such a leader enriches his people. An educated and wise leader is called generous. Even if a generous man dies, his name will live on." We can see that Yusuf Khos Hajib's views on public administration showed the important role of ethics in the development of society and promoted it.

Farabi, one of the great representatives of the renaissance period in the Islamic world, also relies on Sharia rules in his views on the state and puts forward the ideas of justice. In his views, he reflects on the tasks of the ruler and civil servants in the exercise of his authority and the main requirements for them.

In the Middle Ages, the great figure of the Islamic world, the statesman Amir Temur, based on his experiences, expressed his views on the state in the work "Temur Tuzuklari". Regarding the local government system and administrative division of the Timurid state, this huge state was divided into districts - districts, tens of thousands - districts, thousands - hazara, hundreds - hundreds and tens - dahas. It can be seen that there is a system of tithes of local administration, which is based on the task of supplying soldiers for Timur's army at a certain level [4].

At the end of the 19th century and the beginning of

the 20th century, the ideas of Jadidism, which spread among the Muslim peoples on the territory of Russia, also influenced the peoples of Central Asia. Hamza, Abdulla Avloni, Kholmuhammad Akhundi, Ibrahim Davron, Siddiqi, Mirmuhsin Shermuhamedov, Nazir Torakulov, Makhmudhoja Behbudi, Fitrat, Fayzulla Khojaev, Bobohun Salimov, Polvonniyoz Yusupov and other enlighteners contributed to the development of the Jadidism movement in the regions of Turkestan, Khiva and Bukhara. Their main ideology was to modernize administration system by introducing modern institutions of governance at the central and at the local level.

In the documents of the General Muslim Congress held on September 17-20, 1917, Jadidists express their views on the state. These are mainly that the future socio-political system of Turkestan should be a republic with a supreme legislative body - the parliament, that the parliament should be elected for five years by general, direct, equal and secret voting on the basis of equal representatives of all nationalities living in Turkestan, the parliament of Turkestan it was recognized that the tasks of issuing should be consistent with the basic laws of Russia and the requirements of Sharia. It was also said that the Federation of Turkestan should have its own money and militia.

So, we see that the ideas of modernization of society and introduction of modern institutions in state administration came to our country in the late 19th and early 20th centuries through the modernist movement. To achieve this goal, the development of enlightenment formed the basis of their ideas [5].

After achieving independence, the fundamental ideas of the state and society building in Uzbekistan are based on the culture and traditions of the Uzbek people, and he puts forward five principles that form the main direction of the transition period. Regarding state and society management, I.A. Karimov puts forward the idea of "From a strong state to a strong civil society". This idea is based on the gradual transfer of state functions to local authorities, self-government bodies and other institutions of civil society.

Last year in Uzbekistan by the President of

Uzbekistan Shavkat Mirziyoyev, number of political ideas were proposed on state and local government administration issues. Among them, decentralization of local government, division of powers between local representative and executive bodies of local government, increasing the role of civil society institutions. These proposals were included revised Constitution of the Republic of Uzbekistan.

The formation and development of Japanese statehood was strongly influenced by the teachings of Confucianism and Buddhism. Therefore, their political views on the state and power were formed directly under the influence of these teachings.

In 604, Crown Prince Shotoku of Japan promulgates a constitution consisting of 17 articles [6]. This Constitution is the first manifestation of the idea of a centralized state and power in Japan. In this, mainly the relationship between the ruler and the people, the leader and the employee, the moral norms in the work of the ministers, the behavior of the people in the security of the state, not to hide someone's abilities, not to allow the personal interest of the ministers in their work, to solve important issues not on the basis of sole leadership, but by consulting with the majority, such as acceptance is reflected.

During the development of feudalism, Asakura, the ruler of the Echizen region of Japan, developed 17 articles of rules on the administration of the territory. By the 17th century, Japan was unified by Tokugawa Iyasu and a strong centralized power was created. At that time, the ruler of Echizen province in Japan proposed the idea of forming a "group of five" to manage the rural area. Based on the idea, it is said that the main task of the group should be to maintain the peace of the population in rural areas and to prevent crimes and control the timely collection of taxes [7].

Ogyu Sorai (1666-1728), one of the representatives of Confucianism during the Tokugawa period, puts forward the idea of natural order in his views on the state and power. In doing so, he pointed out that the rule that a person gets old and is replaced by a younger generation is a blessing given to people by the gods, and he says that this rule should also be applied in state

administration. It can be seen that the scientist, in his ideas, was focused on the formation of a corps of professional wealthy servants, relying on the teachings of Confucianism.

At that time, a school of "nationality studies" was established in Japan based on the teachings of Confucianism. The representatives of this school - Keichi, Kada Azumamaro, Kamo Mobuchi, Motoori Norinaga and Hirata Atsutane - promote the idea of returning to a time when Japan was free from the influence of Buddhism and Confucianism.

The Meiji Revolution takes place in Japan in the middle of the 19th century. During this period, several thinkers expressed their views on the creation of a modern state. Among these, Itagaku Taisuke puts forward the idea of establishing a representative council (parliament) in order to strengthen and develop peace in the country[ ]. The ideas put forward by the thinker in the field of public administration played an important role in the transformation of Japan into a modern state, in which he defined the main directions of the period of transition from the government of an autocratic feudal society to the government of a capitalist democratic society.

Okuma Shigenobu, one of the political leaders of that time, announced his views on state building in 1882. He emphasizes the need to create a parliament that takes into account the interests of citizens in the state administration, and says that the party with the majority should take control of the government [8].

One of the thinkers and statesmen, Ito Hirobumi, who left an indelible mark in the history of Japan, expresses his views on the constitutional government. In this, he does not show any opposition to the establishment of a parliament, but he says that at the same time as the supreme representative body, the authority of the Genro (council of elders) above it should be strengthened [9]. It can be seen that the views and ideas of Ito Hirobumi, one of the founders of Japan's first modern constitution and a statesman, are conservative, and he says that the society should be ready for the transition to a full constitutional monarchy.

In Japan, after the Meiji Revolution, we can see that the government is gradually moving away from the teachings of Confucianism, and ethical norms are filled with legal norms. This indicates that Japan began to build a modern country from the second half of the 19th century.

In Japan, before the Second World War, the ideas of ultranationalism become stronger. These ideas influence public administration by Kita Ikki (1883-1937), one of the active representatives of the idea of ultranationalism, develops a program for the reconstruction of Japan. In doing so, he puts forward the ideas of temporarily suspending the constitution, dissolving the parliament and putting the whole country under martial law, handing over all power to the Emperor and creating a council of advisers to help him, creating a national reconstruction court, and replacing the current leaders of local authorities with leaders of reconstruction.

Yasuhiro Nakasone, the famous Prime Minister of Japan in the 80s of the last century, puts forward the idea of changing the country's public administration system in the book "Japan's State Strategy in the 21st Century". In this, he expresses his views on the election of the Prime Minister on the basis of national elections, the introduction of the Constitutional Court, the clear definition of the powers of the central and local authorities, and the reform of the upper house of the parliament [10]. It can be observed that these ideas of his are close to the system typical of presidential countries.

## **CONCLUSION**

The following conclusions can be drawn from this: firstly, statehood in our country was formed much earlier than in Japan, and the ideas of Zoroastrianism, created directly in Central Asia, had a great influence on it; secondly, while in Japan in the middle ages, views in the field of public administration were mainly focused on institutional changes, in Uzbekistan, ideas about public administration were mainly focused on the personal factor, that is, on the personal qualities of rulers and officials; thirdly, while in our country, views on state administration were formed on the basis of Islam after the Arab conquest, in Japan such views were formed on the basis of Buddhism and

Confucian teachings; we witness the strong influence of religion in the formation of views on the state in both countries; fourthly, the incessant wars that took place in the territory of Uzbekistan in the Middle Ages had a serious impact on the development of doctrines about the state at that time. In Japan, during the Edo period, under the influence of the "closed state" policy, there was 200 years of peace in the country, during which time a new school of Confucianism was formed and laid the groundwork for the development of views on the state; fifthly, while in Japan, views on the modernization of society and the introduction of modern government institutions emerged in the beginning of the second half of the 19th century, the emergence of these ideas on the territory of our country corresponds to the end of the 19th century and the beginning of the 20th century; sixthly, while simultaneously building a modern state in Japan, the ideas of preserving its culture and traditions played an important role in the state building, it can be seen that the ideas of the modernist movement in Uzbekistan are also aimed at introducing modern state government institutions while preserving the national identity and culture; seventhly, representatives of many nationalities have lived in the territory of Uzbekistan for a long time, and nationalistic ideas were almost absent in the history of our country, the ideas of public administration were always based on the principles of tolerance, and the development of nationalistic ideas in Japan had a great impact on public administration at the beginning of 20th century; Eighthly, a new era in the history of Japan began on the basis of democratic development after the Second World War, while the development on a democratic basis in Uzbekistan began in 1991 - after independence.

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