

THE GENESIS AND TRANSFORMATION OF THE DEVELOPMENT OF THE LANDLORD CLASS

Shaymanova Adiba Ergashevna

Associate Professor of the Department of Social Sciences, Karshi State University

<https://doi.org/10.5281/zenodo.7772896>

Abstract. *In this article, the socio-philosophical nature of the concepts of property and the strata of owners, as well as the genesis of the processes of their formation and change, are highlighted.*

Keywords: *property, owner stratum, property relations, state property, private property, clan, tribal collective property, middle owner stratum.*

According to the world experience, the development of the owners' layer not only ensures socio-economic efficiency, but also ensures its participation in the implementation of political programs implemented in the countries. Therefore, increasing the share of this layer remains an important factor in ensuring economic, social and political stability in the country. At the same time, this layer is of great importance in ensuring socio-economic stability in developed countries such as the USA, Germany, China, France, Japan, and Italy.

In fact, today, entrepreneurs and small business representatives, who make up the majority of the world's owners, as well as representatives of the industry that are close to them in terms of income and standard of living, show citizens' initiatives to direct their opportunities to personal interest, as an activity that moves the economy through healthy competition, is being evaluated. According to the data, "in the global economic system, small and medium-sized business enterprises provide employment to almost 50% of the world's working population, create 60-70% of new jobs, most of the economically active population is involved in the field of entrepreneurship, and it produces half of the gross domestic product.". The interests of this layer of owners will transform the life of society deeply, and studying the nature of these changes from the point of view of the layer that creates them is of scientific and practical importance.

In the research conducted on the formation of the owner stratum in the world, including the study of entrepreneurial and entrepreneurial activity of the population, the position, influence and socio-political goals of this stratum in the upper and middle levels of the social stratification of society, monitoring the dynamics of their change, the structure, identification, social special attention is being paid to the role of the owners' layer in ensuring the socio-economic growth of the society in directions such as the development of social standards in the field of entrepreneurship.

It is known that the basis of the social-class structure of the society is the layer of owners. The owner class is a social group of people who have enough stable income to meet large-scale material-economic and spiritual-cultural needs. Their wealth or property, income is sufficient to provide a "decent" quality of life. Therefore, the emergence and development of the owners' stratum is directly related to the socio-economic and political stability in the society.

Before thinking about the development and transformation of the owner class in the society, it is necessary to know the genesis and foundations of ideas about its creation and formation. Therefore, before moving on to the concept of the owner class, it is permissible to find an answer to the question of what property is. After all, despite the huge contribution of local philosophers

and economists to the origin of the theory of state ownership and its development, the issues of determining its essence and content, the genesis and structure of property forms remain controversial.

This question has interested lawyers, politicians, economists and philosophers for thousands of years. However, it should be noted that relatively little is known about the role and place of property in ancient times. At its simplest and crudest analogy, ownership is the act of treating something as one's own. Or, according to some scholars, the oldest and simplest notions of property are those built on the dichotomy of "yours and mine."

Historically, these relationships have been filled with different meanings. In particular, according to historians, it was recognized that during the primitive communal system, one could speak of property rights in relation to the ownership of personalized things (in the modern sense, roughly, some personal items, weapons, and jewelry). People who had a nomadic way of life and lived a life of primitive agriculture had no economic need to own property. Because their possession of a certain area is explained by the fact that it will benefit this tribe only in a short period of time (a convenient time for providing food). The reason is that when the land runs out, the tribe leaves for a new place. Also, the research conducted by linguists shows that the modern terms denoting the concept of "property" have deeper roots, which go back to the ancient words "ownership", "to own". In Russian, the word "property" comes from the words "sob", "sobina", now obsolete, which means one's property and at the same time a person.. Famous legal scholars V.A.Venediktov, P.A.Argunova stated that the term "sobina" means property to a certain extent .

Consequently, the evolution of views on the development of the ownership class shows that property relations are embedded in almost all aspects of the socio-economic life of a person, and therefore their study is, as noted above, not only economics or law, but also history, psychology, philosophy, sociology, anthropology and many others. is a research object of sciences.

In fact, the Code of King Hammurabi, which is the most comprehensive reflection of the economic foundations of ancient Babylon, shows us that even then private property was developed and protected alongside community property. Trespassing on private property was punishable by death or slavery.

The first views about the origin of property and property relations go back to antiquity. After all, the development of economic thinking in ancient Greece was directly related to the formation of a new civilization based on individual slavery. At the same time, the increase in the role of private entrepreneurship has led to a theoretical understanding of property relations. "Even the ancient Greek politicians Solon and Cleisthenes emphasized the objectivity of their existence - their laws emphasized that law does not create historically developed property relations in society, but only strengthens them".

However, "in Sparta, based on the laws of Lycurgus, the idea of general distribution of property was implemented: equal plots were distributed to all fathers who supported their families. At the same time, the patriotic zeal based on the suppression of personal needs stifled the sense of ownership". By this Lycurgus meant the destruction of the foundations of private property, the desire for possession and the continuous struggle with all the inclinations that aroused this desire.

"The balanced legal system he created allowed Sparta to live with an unchanged social order for many centuries, until the laws of Lycurgus were abolished by Epitaeus, as a result of which property was redistributed among a small number of oligarchs, "drenched in gross luxury", which was one of the main reasons for the weakening and decline of Sparta became.

Also, "Plato understood property as a natural commodity, not money, and he also recognized private property. At the same time, he noted that only artisans and farmers who create natural resources can be private owners. Later, Plato concluded that private property, limited by the state, would be permitted to minimize inequality in society, especially in the distribution of land.

At the same time, the contribution of Aristotle, who used the concepts of use and ownership in revealing the content of property relations, is of great importance: "Using, apparently, is spending and giving property, and buying and keeping is ownership," he said. In fact, experts emphasize that Roman jurists, based on Aristotle's ideas, developed a system of property rights, at the center of which are the rights to own, use and dispose of things.

In the parts of "Avesta", which is one of the rich literary sources, which have survived to this day, we can see the rules regulating property, contracts, and obligations, which occupy an important place in the life of citizens today. It is worth noting that property relations in the Avesta are a type of property based on the social life of people, in which property was owned and managed by tribal elders or a community of elders. That is, the head of the society managed the society's property, which, in addition to meeting the daily needs of the society's members, also played an important role in strengthening the military economic power of the society. In "Avesta" land is considered not only an object of property relations, but also a spiritual means of satisfying human material needs. Therefore, it is stated in "Avesta" that planting seedlings is considered a moral duty of every person, and failure to plant brings unhappiness and sin.

In fact, the rules established in Avesta not only determine the relationship to land, but also determine the basis of the emergence of property. It should be noted that in "Avesta" the harvest and the harvest itself are the property of the farmer or landowner. Based on this, it can be said that during the "Avesta" period, property and property matters played an important role in the life of society, and the position of people in society was determined by the amount of property and economic security. After all, "2700 years ago, in the definition of the concept of "man" in the "Avesta" it was not for nothing said that it is possible to provide this food with the help of property in a society where a living organism and its need for food are developed.

The division of labor into farming and animal husbandry led to the growth of labor productivity and the development of property relations, the formation of farming culture - the separation of family property from tribal property. The emergence of private property as a separate concept can be clearly seen in the example of the ancient period of the Roman republic, where private property was defined by the term *proprietas* (*proprietas* - means private, ownership, possession). Although the Romans developed a broad doctrine of the powers that constitute property rights, they did not provide a clear definition of property. Indeed, there is "the brilliant and at the same time comprehensive thesis of the Roman jurists that a private owner has the right to do whatever he is not expressly forbidden to do with his property" and it is still of great importance today. By the way, the reason for the creation of this concept in Rome is not only the civilizational process that occurred there, but it can be seen that "in the monuments of the Asian legal thought of that time, property was regulated in detail". Also, it should be emphasized that the rules of conduct related to property in different countries of the ancient times differed only in the level of detail, and they were not general.

It is known that social relations based on private ownership have been formed in Western society for a long time. Due to the fact that they are based on free market relations, the stratification

between owners and workers has increased in such societies. As a result, societies with different social strata were formed, consisting of the very rich and the very poor. There were no legal mechanisms to prevent the deepening of stratification, and the state did not take on such a complex task. In other words, the process of stratification was considered a natural process in Western societies. Although there is social stratification in Eastern societies, especially in Muslim societies, many religious institutions, including practices such as "zakat", have more or less served to prevent the "chasm" between social classes. A number of measures are being implemented by the state against the increase of social stratification in our society. The national values and tolerance of the people also serve to support the weak social strata. Also, the state, acting as the main reformer, is trying to create the legal and organizational basis for the formation of the owner class, especially the middle owner class, as much as possible.

After the independence of our country, with the liberalization of its economy, it announced the equality of state and private forms of ownership and supported the entrepreneurial initiative. Formation of the "middle class" of owners is now recognized as one of the vectors of modern state policy and a natural guarantee of social stability.

First of all, it depends on the meaning and essence of the ideas and views about the "layer of owners", how to understand it in connection with the development of society, its interpretation and its application to life. Also, the owners' stratum, on the one hand, helps to form a certain coordinate system for evaluating the place, role and characteristics of society in human development, and on the other hand, to determine its current state (preconditions, content and consequences of reforms during the years of independence) and future development prospects.

In short, members of society naturally differ from each other in their property situations. The existence of "high", "middle" and "low" layers of owners is a natural and social situation.

In this regard, the views of Central Asian thinkers about society are also worthy of attention. According to Farabi, in a just society, every person is free in his profession, everyone is trustworthy, there is no difference between people, everyone is engaged in the profession that he wants or chooses. People will be truly free. It can be seen that Abu Nasr Farabi is a philosopher-scientist who was able to deeply analyze the life of society in his time. At this time, it is necessary to pay attention and analyze the meaning of some of his above words. What do the words "everyone will be equal", "equal" and "free" mean. First of all, a person's freedom is determined by the fact that he has the labor activity he is interested in and that it is provided and guaranteed by society. In this sense, It is worth noting that when A.N.Farabi says that "everyone will be equal", he does not mean equalizing everyone, as Marxism and its supporters think.

Also, there is a reason to say that the opinions of famous scholars and statesmen of Central Asia (Abu Rayhan Beruni, Amir Temur, Alisher Navoi, Zahiriddin Muhammad Babur) about the role of different classes in the life of the society, the conditions for establishing peace, stability and justice in the society are still valid. there is

"Proprietary stratum", In our time, the concepts of "proprietary class", "Middle-proprietor class", "Middle-proprietor stratum" are widely used in theory and practice. We would like to express the following points regarding their meaning and differences:

In our opinion, taking into account that the concept of "class" is synonymous with the concept of "layer", "group", it helps to know the interrelated and different aspects of the above concepts. In this sense, the concept of "owner class" or "layer of owners" is a relatively general

concept, which means that members of society have ownership rights and property, regardless of their level of ownership.

Although the concepts of "Middle owner class" and "Middle owner layer" are close concepts, they are more engaged in small business and private entrepreneurship activities, have private property and produce material and moral wealth using hired labor (labor force). , can be interpreted as the middle classes contributing to the development of society". Its condition is determined not by the attitude towards social property, but by the moral factors related to the free labor activity of the members of the society, the ability of people belonging to different groups and strata, how to use the equal opportunity to become an owner, their work, and their aspirations.

Therefore, it is necessary to speed up the process of forming a layer of owners in the establishment of a new Uzbekistan. After all, it is precisely the class of owners who take over many of the tasks that the state is responsible for. This will be the basis for the development of a literal New Uzbekistan, which will be developed with the help of voluntary and voluntary associations, with market values based on healthy competition as a priority.

REFERENCES

1. World Economic situation and Prospects.
<https://www.un.org/development/desa/dpad/publication>
2. The dictionary of the Old Russian language notes that sobina is "what belongs to someone, property, property" and a quotation from a source of the 15th century is given: half. Yes, their sobins, and with wastelands and forests with reapers " (1493 .) (187, . 14p).
3. Venediktov A.V. Selected works on civil law: In 2 vols. - M .: Statut, 2004. - Vol. 2. - 557 p.
4. S.D. Pavlovich. Transformation of property relations in modern Russia.
<http://www.dslib.net/econom-teoria/transformacija-otnoshenij-sobstvennosti-v-sovremennoj-rossii.html>.
5. Imomov, N. F. Avesta source of civil law / N. F. Imamov. - Text: directly //Young scientist. - 2014. - No. 5 (64). - S. 353-355. — URL: <https://moluch.ru/archive/64/8234/>.
6. <https://jurisprudence.club/pravo-grajdanskoe/istoriya-ponyatiya-sobstvennosti.html>.
7. Shaymanova A.E. "The social and political support of the middle-proprietor class-civil society". Monograph, T.: 2019, p. 11.