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SECTION 30. Philosophy

SUBJECTIVE AND OBJECTIVE FACTORS IN THE NATIONAL STATEHOOD DEVELOPING IN UZBEKISTAN

Abstract: *In this article, the process of formation of national statehood in Uzbekistan is being studied. It also examines the main stages in the development of national statehood and the difficulties that have arisen along this path.*

Key words: *statehood, national statehood, history, Uzbekistan, Turkestan, Turan, spiritual heritage, periods of development of national statehood.*

Language: *English*

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Introduction

Statehood reflects the political evolution of the state, its institutions, and power structures. National statehood is a significant asset that absorbs historical memory, and the people's self-awareness, and political traditions, and the culture of the country, which historically formed behind the layer in the process of civilization development. The first President of the country I.A. Karimov stressed that by reviving our national dignity, statehood, culture, ancient values, language and faith, becoming a single nation, a single nation, we gained a worthy authority in the world community. The revival of statehood is, in truth, a significant contribution to the social and state development of our country the first leader of sovereign Uzbekistan, this is the heritage of the nation, a value that will grow and improve over time, as the institutional heritage will remain for future generations.

Materials and Methods

Statehood is a complex set of elements, structures, institutions of public authority, conditioned by the uniqueness of the socioeconomic, political, spiritual and moral conditions of the life of a specific people or the unification of peoples at a certain stage of the development of society. Most scholars agree that statehood in jurisprudence is a relatively new concept and not developed. There is no sufficiently complete definition of statehood in legal and political science. There is an opinion that

statehood is an attitude of civil society, mediated by socio-political institutions. However, this is a too simplistic concept and does not reflect the entire depth of statehood. Statehood is a property, quality, state of society at a particular historical stage. This system of social relations affects not only the state power, but also other public institutions. Statehood is a broader concept than the mechanism of the state; it includes both the mechanism of the state and socio-political institutions. At the same time, statehood includes such elements as political culture, political traditions.

Based on the literature data and our own analysis, we propose the following definition. Statehood - an evolving in the process of civilization, a combination of political, economic, social and cultural factors, the core of which is the state mechanism that ensures sovereignty and sustainable social development.

The Uzbek statehood has ancient roots and counts more than three thousand years, evidenced by Ancient Avesta (Unasta - the law), which regulated social relations in the state, including contractual ones, enshrined rights and obligations. Avesta as a legal, cultural heritage influenced the formation of the mentality of our people. The first President Islam Karimov noted that statehood reflects the culture, traditions and mentality of the people and that "we have a historic opportunity, forming our statehood, to return to the origins of our culture, to perceive and develop all the best that exists in our richest



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historical past. Taking into account this philosophy, which incorporates the wisdom of our great ancestors, such as Khoja Ahmad Yassawi, Bahauddin Naqshband, Imam al-Bukhari, Imam at-Termisi, Amir Temur, Ulugbek, Alisher Navoi, Bobur, taking into account the world's best practices, statehood, our society. Ancient Turan, then Movarounnahr and Turkestan is known to the world for its rich history, culture, spirituality. The civilization of ancient Turan developed along with other civilizations of China, India, Greece and Egypt. English scholar A. Toynbee in his book "Comprehension of history" noted that Mesopotamia between the rivers Oaks and Yaksart developed as a special civilization. The cradle of ancient civilization gave birth to such ancient states as Bactria, Khorezm, Sogdiana, Parthia, who contributed to the development of a settled way of life. Nothing forms the nation as a historical and political memory. The evolution of statehood was formed by absorbing in the course of development of historical epochs political thought, the mentality of our people, the experience of the state structure of power as a civilizational phenomenon. It should be noted that while concentrating along the roads of the caravan routes, the ancient statehood of Turan could not help but feel the influence from outside, and, in turn, the ancient peoples of India, Iran, China and the ancient peoples contributed to the development of the civilization of ancient Turan, Greece, the Arabian Peninsula and the Great Steppe. The peoples of our land valued most and appreciate tolerance, stability, peace. In the evolution of Uzbek statehood in antiquity, several periods can be distinguished.

I period - the statehood of the ancient civilization of Turan, which covers a significant layer of history: the state of Bactria, Sogdah, Khorezm, Achaemenid state, Greco-Bactrian state, Kushan, Turkic kaganate. Ancient Turan was the central link of the Great Silk Road, a place of active contact between law, trade and culture of East and West and this contributed to economic, cultural and spiritual development. The basis of the political traditions of the ancient Uzbek statehood of Turan was laid and Avesto, and the philosophy of the ancient Greek philosophers Plato, Aristotle, and the wisdom of the ancient Chinese thinker Confucius, which significantly enriched the state spiritually.

II period - the statehood of Movarounnahr or interfluvium was formed in the era of the birth and development of Islamic civilization, absorbs the flowering of the science and culture of the Eastern Renaissance, the period when it became the center of science, education and culture, the scientists of the Mamun Academy still use the fruits of the Academy. Our land gave the world science such great names as Al-Khwarizmi, Al-Farganiy, Abu Nasr Farobiy, Abu Ali Ibn Sino (Avicenna), Abu Rayhon Beruniy, Kazizade Rumi, Ali Kushchi and others who made a

worthy contribution to the treasury of world science. The political and legal direction of Sufism, which was developed by Ahmad Yasaviy, Al Bukhariy, At-Termeziy, Margiloniy, Yusuf Khos Khozhib, whose names are written in gold letters in the history of the development of the Sharia, promotes the strengthening of statehood and the formation of a just society. The true flourishing of Uzbek statehood is rightly considered the State of Amir Timur, which united 27 states, gave the state laws, certain strictly ordered management system, developed trade through several carved branches of the Great Silk Road, built pearls of architecture, spread education, culture on its territory. Tamerlane paid special attention to the development of science, art, and culture of agriculture. The most majestic buildings, palaces, mosques, caravanserais of Samarkand, Kesh, Bukhara and Herat were erected during the reign of Tamerlane and his descendants. The decline of the Eastern Renaissance is associated with such great names as Mirzo Ulugbek, Bobur, Alisher Navoi, each of which attempted to centralize, improve statehood, and create a single strong state. Mirzo Ulugbek, who was said to have been "a padishah among sages and wise men among the Padishahs", wrote a map of the stars long before the European Enlightenment in his fundamental work "Zizhi Kurgoniy" long before the European Enlightenment, and calculated exactly the length of the year (the error was less than 2 minutes).

III period - colonial includes the conquest of Turkestan by Russia, and then the establishment of Soviet power, which is characterized by complete suppression of national statehood, law and culture. In a political sense, Russia competed with Great Britain, which also had geopolitical interests; the map of Central Asia was part of the "big game". Therefore, in order to win the "great game", the capture of Turkestan was combined with cruelty and cunning. General Skobelev wrote to the emperor: "The local people turned out to be more cultured than we thought. We can not enslave them in any way ... Only after erasing from the face of the earth all ancient monuments, madrasas, mosques, religious books, extinguishing their spirituality, we will be able to subordinate them to ourselves". And this policy of colonialism, aimed at suppressing the spirituality of the people, was consistently implemented.

The policy of colonialism was characterized by the following: first, the desire to deflate riches, cotton, minerals, cultural and historical values; secondly, the destruction of cultural heritage, national traditions, historical values, which would lead to the deprivation of the national consciousness of the people and would facilitate submission; third, the desire to keep the local people in darkness, illiteracy, to exterminate the local intelligentsia; Fourthly, the colonialists hampered the emergence



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and development among the local population of the birth of entrepreneurs and created artificial barriers to them in banks, transport agencies, etc. Demonstrative in this period is the fate and take into account Fayzulla Khodjaev, who from 1925 to 1937 headed the Uzbek SSR in the post of chairman of the Sovnarkom and was repressed - was shot in 1938 only because of the adoption of the new Constitution of the Uzbek SSR in 1937 tried to introduce norms with elements that expand the independence of the Republic in the USSR.

IV period - the modern period, the revival of the national Uzbek statehood begins in 1991 - since Uzbekistan gained independence and is associated with the name of the first President of the sovereign Republic of Uzbekistan - Islam Karimov. The First President of the country has chosen a worthy path in building national statehood. On the one hand, the revival of the political traditions that our land was rich in, which allowed us to restore the connection of times, the succession of history and, on the other hand, to apply the positive experience of world civilization, which gave modernity and democracy to the renewed image of the statehood of sovereign Uzbekistan. The foundation on which the statehood of Uzbekistan is based is the historical traditions and experience of the statehood of Turan, Maverannahr, the State of Amir Timur in combination with the principles of justice, democracy, freedom, the priority of human rights. It was fully justified by the first President of Uzbekistan I.A. Karimov, the historical significance and place of the first stage of the state's strategy, from 1991 to 2000, - the stage of priority reforms and transformations of the transition period and the formation of the foundations of national statehood. An important role in ensuring sustainable development of the economy, consistent reform of the political, legislative, judicial and legal system and the social and humanitarian sphere was played by the next stage, marked by the President, from 2001 to 2007, the period of active democratic renovation and modernization of the country. During this period, significant progress was made in the area of social and economic development, the establishment of democratic institutions and the improvement of the well-being of the people. First, the extraordinary in its scope, significance and consequences is the change in social relations, forms of government, caused by the transition from an administrative-command to a democratic state. The transition of the state from one qualitative level to another required skillful mobilization of the potential and resources. In this situation, it was necessary to usefully integrate and reconstruct into a short range

of factors: in accordance with the goals of the state: the mechanism of the state, the functions of the state, social relations and the entire social organism. Secondly, the state with significant natural, energy, human resources should develop in accordance with the potential, and not be in the position of a subsidized republic, as it was in the Soviet era. The hypertrophy of the raw material orientation of the republic was overcome through structural transformations in the economy, energy and grain independence of the country, significant industrial development of Uzbekistan was achieved, which was done in contrast to the old system. Thirdly, the continuity of economic reforms, the transition to free market relations occurred simultaneously with the democratization of state institutions, liberal transformations in society, which eventually led to the disclosure of creativity, initiative, revived the spirit of entrepreneurship, radically changed people's minds, their attitude to private property. At the same time, a unique system of training was created, with a priority on developing the creative abilities of each individual, and a social protection system was formed and developed. Fourthly, in the context of the intensification of globalization, Uzbekistan has built its foreign policy based on the interests of its people, the priority of preserving state sovereignty, based on the principles of international law. In this historical period, the most significant, fateful strategic tasks were solved-the increase of the country's defense capability, the modernization of the army, which will serve as firm foundations for the further development of the country.

Conclusion

The main driving force for the development of statehood were the nationalities, the nations. The development of national statehood of Uzbekistan is based on tolerance, diligence, and talent of peoples inhabiting the territory of the country at various periods of historical development.

Therefore, statehood is an ordered set of political, social, economic factors that ensures the sovereignty and sustainable development of the state. Statehood is associated with stability and reliability, which is ensured by the mechanism of the state. The core of statehood is the mechanism of the state and it is through it that one can determine the degree of democracy of statehood and at the same time, the effectiveness of statehood depends on it. The mechanism of the state should be viewed in correlation and in interaction with civil society. The mechanism of the state plays a decisive role in the implementation of the state strategy.



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