

THE ESTABLISHMENT OF THE INDEPENDENT REPUBLIC OF UZBEKISTAN AND ITS HISTORICAL SIGNIFICANCE

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ANNOTATION: The concept of independence has embodied the hopes, dreams and sufferings of mankind since ancient times. In fact, man, as a creature of nature, always strives for freedom and liberty. He always feels the need to feel free in every way, to live freely, to have a safe marriage. That is why the human history has seen many events of the struggle for freedom, different in form, but similar in essence, in all corners of the globe in different eras. At the end of the 20th century, unprecedented events took place in almost a third of the world. The totalitarian system called socialism, the communist ideology based on violence and repression, has declined. The USSR, whose governor claimed absoluteness to the world and the Earth, fell into a “cliff” both as a society and as a state. The allied republics that were part of it received the status of an independent state in the true sense of the word. The Idea of achieving independence is a legacy of our people. This dream has been passed down from generation to generation and has been reaching us for thousands of years. The first President I. Karimov wrote in his pamphlet “Legal guarantee of our great future” that “the Uzbek nation has been fighting for its own opinion and independence from time immemorial. This is a witness. The truth about the history of our nation should be revealed to the devoted children of our country, who do not go back from their path, example, and word. It is both a debt and a duty for all of us to diligently read the pages of history that we need to know,” means to learn from the historical fate of our people and learn from the experience of our ancestors. After all, the long history of our people is a period of constant struggle for freedom and independence.

KEYWORDS: Independence, National flag, Cost of arms, Anthem, National identity, Addiction, Science, Great future, Supreme Council

INTRODUCTION:

Turkestan was a free country for only 376 years in its next one and a half thousand year history (B. Ahmedov). At other times, they lived under the oppression of invaders. It can be seen from this that at all stages of historical development, Turkestan was subjected to various forms of division, its people were humiliated and humiliated by others. The national liberation movements of our people against the oppression of the Greeks and Macedonians, the Arab invasion, the Mongol invasion, and finally the Tsarist colonialism, have remained forever in the pages of history. At the same time, in our recent history, during the years of Soviet power, Uzbekistan's struggles against the centralization, more precisely, during this period, Uzbekistan's struggle to achieve national independence, sometimes openly and sometimes secretly, depending on the historical situation, are increasingly being reported through a number of sources. We are learning more deeply. In a word, our people have always strived to live independent, free, and independent. So, what is Independence itself? What is it based on and what is its essence? First of all, it should be said that independence is the first step towards equality. Because where there is no equality, someone is subordinate to someone else. Where there is silence, vices such as domination and living at the expense of others appear. As a result, the colonialism that we have experienced during the last century and a half will come to the world. The power of the word "equality" lies in the fact that it measures everything, from interpersonal relations to interstate relations, and puts an end to various discriminations or illogical bowing. Independence is the preservation of human dignity and worth through mutual respect, recognition of each other, and respect for each other. So, a universal value that evaluates the entire society and humanity, which comes from the essence of each independent individual, each person! Independence is thinking about the world's problems and a perspective related to one's own destiny without being separated from society. Independence is the ability to live based on a free worldview, free thinking. A person who is able to live independently, to think

independently, to determine his own destiny, to trace his own life, easily overcomes conflicts and does not get confused in the crisis of severe problems of the world. From the point of view of every person's mentality and character, this simple fact of life can be compared to the independence of the state in a broad sense. Independence rejects any form of colonialism, oppression, discrimination and violence. At the moment, independence is developing its own principles of development based on the best experiences of world development, and living on the basis of a new, high-quality model of mutual cooperation in determining the fate of a single land, a single space, consistent with universal interests. Means If it does not establish cooperation, mutual solidarity, inter-country, inter-state and inter-regional political, economic and social relations, it may remain in its shell and may not be able to get out of the scope of national limitations. That is why the principles of independence, which have passed through the most difficult experience, remain relevant all the time. Because it is a historical reality that is constantly developing, enriching itself, improving, and affecting the minds and thinking of citizens. Independence is a criterion for conscious living, determining a conscious attitude. At the same time, it is a spiritual-spiritual, educational-ethical phenomenon that requires the strengthening of actions, aspirations and abilities, and constant improvement. This is especially important in the life of the independent countries that broke away from the former union and suffered from colonialism, especially Uzbekistan. Why? During the totalitarian regime, the working people were exposed to the mood of material and intellectual poverty, as the state took upon itself to solve all kinds of big and small issues related to the daily life and prospects of individuals, starting from the country's management system. He only had the right to work. He had become a cog in the mindless machine called labor. You work from morning till night, you get the right to not die of hunger according to your work, that's all. This was a state policy that had the force of law in the former union. Man was just working, just living. He did not feel the urge or the need to bite the core of the great blessing of life, the supreme

concept of life. As a result, the feelings of acting intelligently, perceiving reality, building, creating, and creativity were completely extinguished. That is why the development of the country was slowing down and people's standard of living was decreasing.

LITERATURE REVIEW AND METHODOLOGY:

Practical actions for the economic independence and political sovereignty of Uzbekistan by the 90s of the 20th century, a new stage of the protection of human rights and the pursuit of freedom began in socialist countries. The totalitarian state system, which ruled for nearly half a century in Eastern European countries, is facing a crisis, and democratic systems are beginning to settle. The Socialist Federal Republic of Yugoslavia disintegrated, and in its place several independent republics, the Socialist Republic of Czechoslovakia was divided into two, and the sovereign states of the Czech Republic and Slovakia were created. The Federal Republic of Germany and the German Democratic Republic were united, and the socialist system was destroyed in the vast area inhabited by Germans. At the same time, the former USSR disintegrated, and 15 countries that chose the path of independent development were formed in its place. In other words, by this time, the issue of achieving independence in many countries has become a historical process that covers the whole world. Independence of Uzbekistan took place within this comprehensive process. Islam Abdug'aniyevich Karimov said: "People's age-old desire for freedom, independence, happiness, determination to determine their own destiny is the force that drives deep changes in life." By the beginning of the 90s of the 20th century, the realization of this age-old dream of the people in Uzbekistan became the main issue on the agenda. Such a situation has arisen in the country that, on the one hand, will the centralized state based on violence and characterized by administrative command be preserved, or will the sovereignty of the allied republics be ensured in exchange for the deepening of democratic processes? – the issue has become urgent. On the other hand, the leadership of the USSR at that time could not correctly assess the internal situation of the country and could not

prevent the growing desire for independence in the national republics. The Supreme Soviet of the USSR, the President and the Government of the USSR could not find a way out of the crisis situation. Thus, at the beginning of the 90s, the relations between the center and the allied republics became tense, and the authority of the central government decreased. Political, economic and economic life remained unchanged. As a result, people's dissatisfaction with the negative situation in all spheres of life increased day by day, and the standard of living began to deteriorate. Production and labor discipline have been lost. This hoi naturally opened the eyes of the people, who could no longer accept the old way of commanding. In short, by this time, life itself began to show that the totalitarian rule, which violated the sovereignty of the republics and human rights, was hopeless. This can be seen in the fruitless steps to transfer the national economy to the market economy and the preparation of the New Union Treaty in the former USSR. It should be said that the issue of transition of the national economy to a market economy in the former Union was mentioned in the decision of the II Diet of People's Deputies in 1987 and in the Government Program aimed at improving the economy, which was discussed at the III session of the Supreme Soviet in May 1990. Was done. People's deputies, while discussing the Government Program, came to the conclusion that the transition to the market economy is an objective necessity and there is no other way. In the decision of the III session of the Supreme Soviet of the USSR "On the transition to a managed market economy", it was noted that the transition to a market economy is the main content of economic reforms. Therefore, it was decided to process the concept of the Government in this regard based on the opinions of the deputies and to prepare it for September 1, 1990. In the leadership of the USSR, practical work in this direction became intense. On July 25, 1990, the Presidential Council of the USSR heard the information of the Prime Minister about additional measures regarding the transition of the country to the market economy. On July 27 and August 30, 1990, there was a meeting of the President of the USSR with scientists, specialists,

representatives of the mass media on the topic of economic reforms. In early September 1990, at the IV session of the Supreme Council of the USSR, N. Ryzhkov gave a speech “On preparation for the transition to a managed market economy and creating stability in the country’s national economy.” Although it says that an option was developed that took into account the previous opinions of the deputies, the session did not accept the Government Program. An important reason for this was the relative loss of trust in the government among the deputies. At the same time, the Government Program envisioned the preservation of the former Union, as well as the development of the economy in a socialist way. On September 11, 1990, the II session of the Supreme Soviet of the RSFSR adopted S. Shatalin’s “500 Days” Program. The following issues were raised in it: Citizens have the right to own property, economic independence, a free consumer market and a free price in it; The right of independent economic activity of the enterprise; Absolute sovereignty of the allied republics; He intended not to lower the standard of living of the population.

RESULTS:

They envisioned the creation of independent states, the development of unlimited private entrepreneurship, the transfer of property from state control, privatization, the abolition of collective farms and state farms, and the creation of farms. This essentially meant abandoning the socialist path of economic development. The third forces are those who support M. Gorbachev’s Program. They were looking for a compromise, combining the directions of the two programs mentioned above and the idea of preserving the USSR, not losing the power of centralized administrative command, and using the method of “Shokovaya Terapiya” (“paralysis treatment”). Would advance. The preparation of the new Union Treaty was also aimed at these goals. In particular, proposals to change the name of the country to “Union of Socialist Republics” and “Independent Soviet Republics” and “Union of Independent States” in the new Union Treaty began to be made. Thus, in the social development of the former USSR, three directions – a return to

totalitarianism, transformation typical of the world experience, and democratic forces in a socialist direction collided. Naturally, this caused a decline in the socio-political life of the country. In such a conflicting situation, the leadership of Uzbekistan clearly saw the inappropriateness of these directions and independently began to define a unique way to transfer the national economy of the republic to a market economy. First of all, the preparation of the “Concept Policy for the Formation of Economic Independence of Uzbekistan” was started. The concept was prepared in cooperation with the Republican State Planning Committee, the Ministry of Finance, other ministries, departments, research institutes, regions and executive committees of the city of Tashkent. According to it, “The main principles of improving the national economy of Uzbekistan and transition to a market economy” were developed and announced for public discussion on October 17, 1990. At the end of October 1990, the IV session of the Supreme Council of the Uzbek SSR heard the Government’s report on this issue. The session of the Supreme Council considered that “the way out of the situation... consists in deepening and accelerating economic reforms on the basis of achieving the economic independence of the republic.”.

DISCUSSION:

According to the Government Program, the following have been defined as the main directions for the improvement of the national economy of Uzbekistan and gradual transition to the market economy: Uzbekistan, an independent state: Implements independent social and economic policy coordinated with other republics, self-management of the national economy and self-sufficiency in money, national identity in economic life and cultural life is preserved ensures stay; Independently solves its economic relations with other republics on the basis of equivalence and mutual interest, regulates these relations with mutual contracts and agreements within the framework of the integrated national economic complex of the country; Guarantees the rights of local Soviets to wide development of local self-government, to strengthen its property and financial base; With all the means

at their disposal, they help to strengthen the economic rights of labor unions and citizens, and ensure that these rights are protected in every way. Constitutional status was granted by the decision of the Supreme Council of the Uzbek SSR on September 30, 1991. In particular, it states: The Law of the Republic of Uzbekistan “On the Basics of State Independence of the Republic of Uzbekistan” adopted on August 31, 1991 should be given constitutional status. In cases where the current articles of the Constitution of the Republic of Uzbekistan conflict with the provisions of the Law “On the Basics of State Independence of the Republic of Uzbekistan”, this Law shall be followed. The provisions of the Law “On the Fundamentals of State Independence of the Constitution of the Republic” which is being prepared by the Constitutional Commission should be followed. In this way, the legal independence of Uzbekistan filled everyone’s tongue with joy. At the end of the session, Botir Kasimov, a worker of the production association in Tashkent, People’s Deputy of Uzbekistan from the 21st electoral district, said: “I will not hide, there was a lot of talk about independence, but there was no progress when it came to the practical part of the work. Finally, the Supreme State Power of our republic adopted a very important law, a document on state independence. Now it is necessary for us to implement the decision that brought joy and pride to each of us.” In this way, the will of independence, which our people fought and strived for for many years, was strengthened by the law.

CONCLUSION:

On the day Uzbekistan was declared an independent state, practical measures were taken to introduce the symbols of the independent state. A special decision was made about the State flag of the Republic of Uzbekistan, a copy of the coat of arms of the Republic and the musical statement of the National Anthem. In it, the expert group of the Constitutional Commission was instructed to continue working on the variants of the State flag, to develop draft laws on the State flag and anthem to the relevant committees of the Supreme Council in cooperation with the creative group of the Constitutional Commission, and to submit them to the next session. After

achieving state independence, Uzbekistan should show its image within the framework of international requirements and standards, and for this, it should have state symbols that express all its capabilities and unique aspects. Was Usually, symbols are not just shapes made up of a collection of colors, they should come from the identity of this country and its values, and moreover, they should embody the essence of the state policy[6].

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