



DOI: **10.5958/2249-7137.2021.01684.0**

POLITICAL INDEPENDENCE AND THE CREATION OF ITS LEGAL BASIS

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ABSTRACT

This article describes the political, legal, economic and spiritual bases of national revival and development of the Republic of Uzbekistan on the path of independent democratic development, its peculiarities, periods, conditions and factors of its transition from national revival to national ascent.

KEYWORDS: *State Sovereignty, Power, Political Independence, Ideological And Economic Needs, Spiritual Threat, Social Stability*

INTRODUCTION

The history of the peoples of the world shows that the achievement of national independence begins with the acquisition of state power. Because without political independence, state independence cannot be achieved. Political independence is at the same time the core of both economic independence and cultural and spiritual independence.

The processes of globalization taking place in the world today also affect the democratic development of independent Uzbekistan. On the one hand, this requires an objective study of the impact of global change on the spheres of human and social life as an objective process. Second, in the era of globalization, the issues of geopolitics based on the unilateral interests of states in the international arena, covert policies and spiritual threats to meet ideological and economic needs are also poorly studied and in need of analysis.

METHODS RESULTS AND DISCUSSION

The essence and essence of political independence, ie sovereignty, are as follows:

- the primary, defining factor of political independence, historically recognized and practiced in the world, is the possession of state power, state institutions;

- Political independence is the right of every people and nation to self-government, self-determination;
- Political independence means that the state border and territory are inviolable and indivisible, and that the borders and territory can never be changed without the consent of its people;
- one of the most important, basic features of the political independence of any state is the fact that it has its own Constitution, citizenship, language, national currency, national flag, coat of arms and national anthem;
- political independence also means that each state independently carries out all and any work in the field of domestic and foreign policy.

In the context of modern globalization, various intellectual approaches and assessments of changes in the nature of national state sovereignty have been formed, and their study and understanding not only in the political or legal sciences, but also from a socio-philosophical point of view is of great scientific and methodological importance. Especially considering that our country belongs to the Eastern civilization, the principle of "chief reform of the state" is important in the period of development of a market economy and democratic society, the need to strengthen the sovereignty of national statehood, to protect it from various threats. After all, a nation-state is a condition for the existence, cohesion and development of any nation.

The collapse of the nation-state, its main symbol, sovereignty, in turn, can lead to the disappearance of the nation. In Hegel's words, history begins with statehood. "People have no history without state-building." It is known that the idea of state sovereignty was first substantiated in the 16th century by the French philosopher Jean Bodin [2]. J. Bodin was referring to the supreme authority of the state. In his view, sovereignty is the absolute and permanent authority of the state. This is reflected both within the country and in relations with other countries. Only God and the laws of nature can be higher than the sovereign authority. State sovereignty is required to pursue an independent domestic and foreign policy, ensure the inviolability of its territory, enact laws, resolve issues of war and peace, exercise the judiciary, appoint officials, and have an independent currency. Although J. Bodin's views have been put forward on the question of sovereignty since the sixteenth century in which Bodin lived, his teachings are still theoretically and practically relevant today. In particular, sovereignty belongs to the state and is an integral part of the supreme power in the country. Second, the unrestricted sovereignty, i.e., independence from any other authority. Third, the indivisibility of sovereignty. J. Bodin's idea of "monarch sovereignty" in later periods Hobbes's "Sovereignty of the State Institute," J.W. Russo's theory of "people's sovereignty", I. Kant's theory of the sovereignty of states as a means of "eternal peace", G. Hegel's views on "sovereignty of law" were developed and enriched in content. As for the modern interpretation of the concept of "sovereignty", in most scientific dictionaries it is derived from the French word "souverainite" (supreme power) and means "complete independence of the state in domestic and foreign policy" [3]. Each independent state declares its sovereignty and Article 1 of the Constitution of the Republic of Uzbekistan also begins with the words "Uzbekistan - a sovereign democratic republic" [4].

The sovereignty of states is also recognized by the United Nations as the basis of international relations. In particular, Article 2 of the UN Charter states that "the Organization shall be based

on the principle of the sovereign equality of all its members." [5] The Declaration of Principles of International Law of 1970 also established the following provisions as components of sovereign equality for all members of the United Nations: "First, all states are legally equal; second, each state enjoys the rights inherent in full sovereignty; third, each state must respect the legal capacity of other states; fourth, the territorial integrity and political independence of the state are inviolable; fifth, each state has the right to choose and develop its political, social, economic and cultural systems on a free basis; Sixth, each state must fulfill its international obligations in full and in good faith." [6]

In the scientific literature, the concept of sovereignty is seen as the sovereignty of the state and the people. The notion of state sovereignty expresses the inalienable legal quality inherent in an independent state, i.e., their political and legal freedom, their subordination to no one in interstate relations, and their supreme authority. The principle of sovereignty of states is the basis of modern international law. Sovereignty of the people means the supremacy of the will of the people in the country. This principle is enshrined in Article 2 of the Constitution of the Republic of Uzbekistan: "The state expresses the will of the people and serves its interests. State bodies and officials are accountable to society and citizens," Article 7 stipulates, "the people are the sole source of state power." Although the sovereignty of the people is different from the sovereignty of the state, it is not opposed to it. This is because the first refers to the issue of the source of supreme power in the state, while the second refers to the supreme power of the state itself. Today, the doctrine of people's sovereignty is recognized by the international community, including Article 21 of the Universal Declaration of Human Rights. According to him, the will of the people should form the basis of any government, expressed through periodic and transparent elections organized on the basis of universal and equal rights.

Although Uzbekistan was called a "sovereign republic" during the former Soviet regime, although it had the above-mentioned features of independence on paper, it was not in fact independent, free and free. He was kept in a state of dependence, slavery, muteness. It is known that the 3,000-year history of our national statehood was interrupted by the forcible annexation to the Russian Empire. On August 31, 1991, the state independence of the Republic of Uzbekistan was declared. The inalienable right of the Uzbek people - the right to self-determination - has been realized. The sacred dream has come true - Uzbekistan has achieved its true statehood through peace and parliament. This is a great event in the centuries-old history of our people. Indeed, after gaining its independence, Uzbekistan has opened up enormous opportunities for development. As the first President I.A Karimov noted, "From the first days of independence, we decided to abandon the old dictatorial Soviet system and build an open democratic state and civil society based on a socially oriented market economy" [7]. In the works, speeches and speeches of the first President I.A Karimov, the unique scientific and theoretical aspects of the political development of our independent country, which comprehensively took into account the requirements of the time and embodied the age-old aspirations of our people, were resolved.

Philosopher Abdurahim Erkaev, analyzing the path of development of Uzbekistan, divides the stages of reforms in the independent democratic development of Uzbekistan into two: 1) small - current stages and 2) relatively large - periodic stages. In the work of the first President Islam Karimov "Uzbekistan on the path of deepening economic reforms" the views on the first (1991-1995) and second (1996-2000) stages of economic reforms and program speeches at the first

session of each new convocation of the OliyMajlis are practically small. coincides with the beginning of the stages. In his speech dedicated to the 16th anniversary of our independence, the path of independent democratic development was divided into two periods. These are relatively large - periodic stages [8].

CONCLUSIONS

In conclusion, the following can be noted: first, attempts to use the process of globalization for various malicious purposes (geopolitical, transnational) are leading to an increase in tensions between national and global interests; secondly, national states are declining under the influence of threats in the context of globalization, which is caused by problems such as terrorism, extremism, separatism, "mass culture", missionary work, international migration, cosmopolitanism, national nihilism, egocentrism; thirdly, the sovereignty of the national state will not disappear completely, the need for the social role of the state as a guarantor of social stability, a force that can protect society from evolving threats such as violence, crime, terrorism will continue.

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