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Republic of Uzbekistan: national statehood, polici-legal premises of shaping.

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Uzbekistan

Development of state formations in Central Asia from a middle 1 thousand up to AD-IV in is AD characteristic by formation of the states in an outcome of shaping of the local peoples which have saved even during great resettlements of predatory wars. The history of statehood of Uzbekistan can be traced from the moment of writing by Zaratustra 《Avesta》 on ancient Khorezm ground.

In VI in. Up to a AD part of Central Asia was under an authority of slave-holding state of Akhemenids, which was divided on regions (satrapia), in which chapter the governors-satrap were put.

So, for example, the part of territory of Central Asia occupied by bactries entered in XII satrapia. Sakies, living to east from Sirdaria in XV, and khorezmers and sogdiers in XVI satrapia etc. First from authority of Akhemenids were released Khorezm and sakies(ending of V and beginning IV c. Up to AD).

About a control system of that period informations are very little. Is known only that during board of Akhemenids was created orderly, but control system, poorly connected inside. Satraps were adopted from surrounding the king, which authority in the administrative attitude did not limit. Into the competence of satrap entered: management of area, collection of contribution from the population in treasury of the state, organization of stamping of a coin and he by military forces.

In 30 years IV c. Up to AD. In outcome of gains of Alexandr Makedonskiy the Empire of Akhemenids has stopped the existence. The independence was saved only Khorezm.

Under the organizations of management of the invaded lands the Greeks have preserved institute of satraps who which are in charge of the militarian and financial matter. But, in difference from Akhemenids, satraps of Alexandr had no the rights to mint a coin and to keep a hired army. The local authority has played the large significance in solidifying of Makedonskiy's authority which he by different paths

declined on the party. After his death the won areas have come in structure of state of Celevkids.

To middle III c. Up to AD in Central Asia was selected independent Greece-Baktries empire in which structure entered Baktria, Sogdiana, Bargiana and Parkana(Fergana).

On boundary of our era the noticeable role was played by empire of kushan-one from tohar's states. The Kushan's empire has subordinated to itself territories of Baktria and Sogdiana and has turned to one from the largest states of that time.

Huge Kushan's power conducted constants war, expanding the territory and turning in force the slave-holding state. In III c. AD begins it's disintegration. Khorezm again takes independent position, there is a set of the cities- states. It was time of political dissociation, formation of unions of the cities- states. A distinctive feature of that period is overwhelming influence to development of state formations rendered conquerors, appropriate polici-legal attitudes, creating on won territories. Last were primitive enough the kings had a unlimited authority, their person idolized. They were simultaneously and supreme priests, holders of ground and population. The political form of the state was despotment. The legal system developed of the usual right, certificates of a local authority and installations of kings.

The second period is characteristic by emerging of new state formations because of disintegration of kushan's slave-holding state and invasion of new nomad tribes (eftalits V-VI c.c. turxkiy's kaganat VI-VII c.c.) and other conquerors changed both ethnic, and spiritual- cultural appearance of the peoples of the Central- Asian region.

The invasion of the Arabs in the first quarter of YLLI century has put a beginning of islam's history. Together with islam was distributed the muzlim right - shariat.

After a falling of authority of Arabian conquerors in IX c. the local dynasty of Samanids has derivated force and independent feudal power, on which change the state of Karakhanids has come(XI-XII c.c.).

In the last half of second period, with acceptance and distribution of islam, with origin of independent state formations IX-XIII centuries on territory of Central Asia ther are historical premises to origin of the national states.

To number of these premises it is necessary to refer shaping concerning orderly systems of organs of state management, development of a philosophical idea and whole system of sights for polici-legal public arrangement.

Amplification of struggle of subjugated peoples for independence, formation of the independent states of - Samnids, Gaznevids, Karakhanids, Khorezmshakhs, development of economy and cultures in these states have rendered huge influence to

further development of a philosophical, political and legal idea of the peoples of Central Asia. Here has grown constellation of scientist, philosophers, poets and other representatives of polici-legal knowledges.

Theses scientists formed the polici-legal outlook not only under influence of islam and study of transactions of Aristotel and Platon, but also through own understanding, through observation of processes modern of societi-state development.

What conditions of state arrangement the polici-legal sights of great Al-Khorezmi, Zakariya Ar-Razi, Farabi, Beruni, Ibn-Sina etc. were formed in?

It is necessary to mark, that Selevkids have created the centrized system of authority. The state means consist from imperial court yard(dargoh) and central organs of management (divans).

The most important organ of central management inspecting all administrative, political and economic establishments of the state, was the divan of a sight or khodja-i-busurga. A court-yard operated sohib kharas or emiri-kharas, which ensured performance of the sentences of the chief of state- Emir. 50 chubdars: 20 with gold, 20 - with silver and 10 wooden, devonbegi (manager of secretary), main secretaries, secretaries etc. was subject him.

The central management consist from 10 divans. Except called divan of vizir, playing a central role in government, second on significance by an organ of management was financial divan - mustaufi, which knew by the incomes and costs of the state, Other divans specialized: on business management with other states, diplomacy and other official state businesses (divan ar - Rasail or divan insha); on management of army (divan sakhibi ashshurat); on management of delivery of the state correspondence (the divan sakhib al - borid); by observation behind the market, behind weights and weights of the dealers, sale of goods by the peasants and handicraftsmen (mukhtasib). A gradually the officers of mukhtasib steel to realize supervision of morals of the population, visit churches, observance religious ceremonies. The civan of mushrifs executed control functions concerning the incomes and costs of the state.

By state grounds knew a divan - as-zis; by actions of proceeding -kazikhona, property of religious establishments and organizations - vakuf.

The local organs of management had a similar structure. All divans, except divan of mail had the local establishments, which were subject also to centre and khokims, which in queue were nominated from among feudal nobilityes.

Cities operate quoted by emir from local novility - raises.

In difference form the state of Samanids some dissociation took place in Karakhanids's state. In the chief of state there were khans (kagans). all

Karakhanids's state was considered a s own possession of the members of khan's of family. country was divided between all representatives of this family into separate destinies, which were independently operated by the members of khan's home – specific khans (elkhans). Capital of the state of Karakhanids in the beginning was Uzgen, then Samarkand.

Karakhanids have managed nevertheless to create the centralized state means. All authority concentrate in hands of khan. On official philosophy all empire, ground and all kinds of property were considered it as the property. And the areas and cities were operated from his name by his sons and relatives.

It is possible unequivocally to tell, that at the states of Selevkids and Karakhanids there are elements of sectoral management, organization of a state service and other attributes of state management of a bureaucratic means.

The special interest in this connection calls the state of khorezmshakhs (XII–XIII c.c.), in which the centralized means of management was created force. The chief of state was shakh, in which hands the legislative, executive and judicial authority was focused. In a state means the special place was taken office headed by vizir. Last supervised over internal and external policy of the state, nominated and released all officers, realized supervision of activity of the officials and behind collection of taxed. Among the most influential officials were khadjib, which executed the special assignments of shakh, kissador – acception the requests and complains sent in name of the chief of state and ustozdor – realizing supervision of costs of palase.

Under it, the state, taking in to a count the sourcers, was not system formations, did not lean on the rules of law and did not form them, operation with the help of decrees, changeable as authority of that period. In a corollary by this unsystem, the data of the state were destroyed by a constant struggle for an authority. Intestine wars made their weak before a face of danger of a foreign gain.

On the other hand, becoming, let and far from perfect, but nevertheless of state formations independent in the development, allowed to develop to ideas about the forms and methods of political arrangement, gave food for speculations to the philosophers on various problems of the state and right.

As it was marked above, by a major premise began shaping national statehood there should be a becoming of state self-consciousness. At first at a level of ideas, philosophical concepts and appropriate subjective outlook, then as the formed scientific philosophy perceived a t a level of political elites and the educated people in practice of state development.

These ideas, despite of a level of depth both the breathes of used polici-legal and social knowledges formed the state-legal consciousness, reflected problems of development modern by him(it) of state management. On transactions which come up to us from depth of centuries of the philosophers, theologies and connoisseurs of shariat it becomes clear, that the development of a polici-legal idea did not carry a single, not system character.

Each idea, each conclusion leaned on researches of the previous epoch, on an inheritance of ancient greece philosophical idea, domestic scientific antiquity and contemporaries. On this basis the various currents and alternate sights on explanation of an authority in the muslim state were formed.

In creativity issued scientific, philosophers IX-XII c.c., advanced thinkers of the peoples of Central Asia, the problems of state and public arrangement are covered with the help of philosophical knowledges, own observations and religious outlook of sunnit's sense. In an origin of company they saw a human nature, to which in difference from fauna the social feeling association is peculiar.

Through association of the people their material, spiritual and other needs are satisfied. Because of social essence of the person the philosophy of development of the state is created. Farabi, Beruni, Ibn-Sina etc. were convinced, that for full sufficing of needs and reaching of original happiness of the people, in company the certain order of management should be established(installed), the special organs are created, are appointed or the officials are elected which attend to management of company as a whole and it's separate parts. Under their judgement, it also is the state, behind which the control functions, maintaining of the order, guard form external and internal enemies, sanction of differences and inconsistencies between the people separate groups are fixed.

They were convinced, that the society is not able without an authority, but which can be organized on any other business and have the various form. In sights of Farabi, Beruni, Ibn-sina and Yusuf Khos Khodjib the idea is precisely traced that the political authority not necessarily should be an outcome of a divine operation. Under their judgement everyone are determined by people, including form of an authority, methods and other parameters it of a realization.

The authority can be elective or quoted, concentrated in hands of one or several people. The purposes and problems of an authority, sources and subjects of interests can be various. Under it the philosophers determined and classified types and kinds of the states. As criterions of a classification the categories of justice, culture and virtue undertook. An outcome of their surveys became the widespread concept - utopia

about "Virtuous hailstones". In the reasonings these and other scientists, such as Mukhamad and- Zakhiri and Samarkan, Makhmud Kashgari, Ahmad Yugnaki etc. have emanated from the usual form of board - monarchy, considering, that its defect is only ignorance. The educated governor, under their judgement, in a condition to decide all problems of country and people. In spite of the fact that in their reasonings there are ideas about republican board, for example in "to Civil policy" of Farabi, nevertheless main emphasis is done on actual monarchism. In it the indication of an applicability of developing ideas, their applied essence is seen. Being landed of their outlook based on the political system(device) tells as well that there was a certain objective need for the actual concepts which are capable of the use in a course(during) of state construction. And as all that ideological variety is represented which was generated to XIII century, became that basis of state self-consciousness, which has entered a new phase of the development with formation force of the centralized state - Turon.

Here it is necessary also to mark one more function of a system of policy-legal sights great thinkers, which filled absence in muslim's right state and public law as such. Islam is not state religion. The study of the state is not a part of muslim's jurisprudence. The issued historian and law-specialist Ibn Khaldun asserted: as khalifa, that is organization of the state of muslim, is not ordered by Allah in Koran and is not established by Mukhamad in sunna, and is established by the people, the community (umma) is free in definition of its mechanism.

The synthesis secular and sacral in definition of a nature of policy-legal mechanism of the government became distinctive feature on all consequent epoch in development national statehood. Islam was a support in organization of a state authority, but was not end in itself and did not predominate as a criterion of acceptance of political solutions. Such synthesis became a feature of national statehood at the peoples of Central Asia, and in particular in Uzbekistan at the present stage, where secular and sacral does not contradict one another, and most important, has the orbs of appendix. As the President of Republic of Uzbekistan I.A. Karimov marked; "the Religion, being first of all by orb of spiritual life of company, group, individual, has absorbed in itself, has reflected universal norms of morals, has converted them into obligatory rules for a behaviour, has rendered essential influence to culture, promoted and promotes overcoming isolation of the person, its alienation from other people".¹

The religion, under the judgement of the President, was the form of preservation both transfer from generation to generation of universal and spiritual values. At the same time, the religious outlook was not a unique method of thinking, attitude(relation) of the person to the world, enclosing it, to itself similar.

Parallelly religious outlook the secular sights on life developed, and as has concluded the idea I.A.Karimov: "this coexistence, infortunately not always peace is possible, of the various approaches to understanding a sense of life and ensured riches and variety of the human would, it spiritual life, being by stimulus it of development, for the company consisting from uniformly of the thinking people, from multi-colour would become grey".²⁾ These words are echoed with remark, which is attributed to Mukhamad: "the Distinctions(difference) of the judgements in a community – sign of kindness of Allah", also open an essence of mutual relations secular and religious not only in problems of outlook, rights and morals, but also in the approaches to modeling of state and public construction.

So, to the beginning third, decisive period (XIV c.– of sulfurs. XIX c.) in a history of the national state and rights on territory of the Central – Asian region there was one of three indicated premises of a beginning of shaping national statehood – system of the policy–legal sights which have made then a basis of traditional state consciousness, have in the structure some features and today distinctive in the approaches to questions of definition of state arrangement.

The remaining two indications describing were begun developments national statehood, creation of a legal fundamentals of state management and formation of the uniform centralized state, with the stable tendency of shaping of a national generality and ethnic–social of self–consciousness, in all completeness are exhibited in the state of Amir Temur.

Is remarkable, that by a point of reference of shaping national statehood the period of a finding of independence form Mongolian predatorial acts, which the process of overcoming of feudal dissociation and political unification follows. Following principles of historical eligibility, the management of Republic of Uzbekistan considers experience of statehood and state management of Amir Temur as a necessary and major condition of development national statehood and updating of company of modern Uzbekistan, solidifying of independence and shaping of a democratic lawful state. Or else, the fact of similarity of essence historical conditions not only is symbolical, but also is symptomatic in definition of logic of development national statehood. Despite of a difference in a historical context, the problem of becoming of the independent state in that far XIV century and today, has general(common) problems, main of which the creation of a stable system of a state authority and managements which is capable not only to survive, but also self–perfect is.

For the first time such system was created in the state of Amir Temur. In it the state we shall find all indications originating national statehood and historical premises of development in consequent epoch.

At first, the legal basis (on the basis of) of state management as the constitutional norms «INSTITUTES» was created.

Second, the orderly system of a state authority and managements with indications of legal regulation was created.

Third, the victories of Temur, distribution and consolidation islam, sequence in businesses and justice concerning the peoples of subjugated territories balanced policy and installation right order, and also formed much other in the people reliance in future of the created state, feeling of pride for him and leader. somewhat, the international authority of Turan and founder of this state of Amir Temur was lifted on inaccessible height. All consequent centuries the state of Amir Temur was for an example velour and honour, acting by initial item and ideological numeral great future of Uzbek people.

Turan had all necessary qualities for the future growth of state and national self-consciousness. the state of Amir Temur was accomplished on period of the existence and the long time was for a subject for steadfast study by the historians, specialist of law and other scientists. What this perfection expressed in?

First of all it is necessary to mark, that it was the creative process based on experience of cuts and tries of the founder of this state. Amir Temur from childhood well acquired complicated for many secrets, feature and delicacy of management, differed by judiciousness and knowledge of an entity of business. Operation a fatherly manor, from then workers one Temur nominated as higher, each twenty horses he selected in separate herd, with each ten herds he entrusted on person. He entrusted the confidential person with management of the property and cattle. the deposits of administrative – military talent have allowed to amir Temur to use experience of a decimal Mongolian control system and organizations of an army: tens, hundred, thousand, tumens. He created the table of ranks, and also system of military ranks 12levels (from 1 up to 12emirs). here it is necessary to mark, that in a history of russian statehood the table of ranks has appeared only in a 1722 with Peter I.

In a basis of management of the state, created by him, amir Temur has put in pawn the constitutional norms <INSTITUTES>, which come up to us of the document presumably written for want of it of life on old Uzbek language (on chagatay's adverb) under a title "I am the governor Temur".³⁾

"INSTITUTES" on the functional performances answers all requests of the constitutional legal document, in which the principles, organizational forms and system

of methods of management are reflected. In "INSTITUTES" explicitly is signed mechanism of management and even ethical norms of a behaviour subordinate, down to simple warrior. The functions of the ministers, vizirs, emirs, officer grades, khokims etc., methods and principles of maintenance of state and public safety are determined. The tax system, norm of the taxation and rule of payment of the salary is described. The strategy and tactics of management of armies in battles and in peace time explicitly is uncovered.

It is possible to assume, what exactly a support on the laws of "INSTITUTES" the norms of shariat and "Yassa" of Chingis-khan, have allowed to Amir Temur, apart from the help of a force of the authority to increase efficiency of activity of a means of organs of management. All establishments acted mobilily, differed by high discipline of performance (fulfillment). The fulfillment of the assignments (orders) and performance (fulfillment) of the responsibilities by the officers was inspected so that to encourage assiduous and to punish careless. It is remarkable that the elements of the administrative order were introduced to a state service, where the rules, on the significance occasionally were higher than Sokhibkoran. It was exhibited in a system of punishment, where the purpose saw education and warning, rather than of anger and thirst of punishment. "The Chiefs – the support of the state, – marks in INSTITUTES of Amir Temur, – If at the moment of an operation they overlooked to execute due, I deprived their authorities and honours. If they undertook something, able to make confusion in the state, I displaced them on the lowest posts. In case of negligence of the service, they displaced on a post of rewriters, if here again they showed uttermost carelessness and disobedience, them expelled from a service irrevocably".⁴⁾ Under the judgement of Temur even with bad king-oppressor the wise and honour minister in a condition to correct all of injustice and inadmitted the disorder in country.⁵⁾

Speaking about bases of solidifying of an authority and about in the state, Amir Temur marked, that "the authority not relating on religion and laws, will not save on long time the position and force"⁶⁾ "the Order and observance (holding) of the laws have served to Temur as a support in businesses, ensured justice and impartiality." The justice operated my solutions" – spoke in twelve rules of management Temur.⁷⁾

Based on 《INSTITUTES》 the system of state management consist of the branch ministries; a political consultative organ of advice (council) (Kengash) and kurultays, which also executed representation functions and reflected the judgements settled empire of the peoples. To general problems of management the Central divan attended, which competence included management of seven ministered, which in turn consist, agrees 《INSTITUTES》,⁸⁾ from four structures headed by vizirs and with three vizirs

quartermaster quoted "in boundary areas and inside the state, for vigilant supervision of protection of provinces and management of state property".⁹⁾

Constant Council consist from four vizirs. First vizir of provinces and people had functions of the adviser on administrative, demographic, tax, budget, cultural, trade and law-enforcement problems. Second, military vizir answered for the order in army, including problems of a dislocation, list of staff and salary. third vizir knew by problems of property, financial receipts, taxes from merchants and other economic problems of exchequer. fourth vizir operated all businesses of empire, and especially monitored activity and finance of all establishments, down to costs for the contents of the horses and other beast of burden.¹⁰⁾

Differentiation of function , also that most important, authorities in a system of an authority characterized a high level of policy-legal culture in the field of business management of the state and company. In particular, in the state of Amir Temur the developed norms of judicial independence took place, where the judicial system was separated from a political system of the state, kazies are nominated all life long; the salary of kazies was inviolable, it could not be reduced; the judicial sentences should correspond shariat, 《INSTITUTES》 and Yassa; the judicial sentences are executed by the state etc. besides, the independence of the judges was ensured with the monitoring system of judicial activity, requests of professionalism of kasies, mufties and alames, objectivity and by justice of costs, and also that in the judicial laws were owned claims, according to which the family and material position was not reflected in the adjudications and excluded possibilities for bribery.

For a condition of justice the Supreme judge – kasi kalon answered. In it the roles can be detected and prosecutor's function.

Is remarkable at that, that the judicial authority represented by three groups of kasies: shariat, akdos and militarians kasy. As marked Temur: "Each thief, who has opened it, should undergo to punishment under the law of Chingis-khan, which has a title "Yassa". As to other crimes, as that: beat out of toothes, blinding, cut of a nose or ears, the drunkenness and debauch, had been guilty should appear at (divan), before the spiritual and civil judges. First will decide businesses criminal, and second should conduct processes concerning civil department, for granting them to me.¹¹⁾ Besides the norms of the usual right – adat were widely used.

If to like more deep perception of the state of Amir Temir, as complete social – political, economic and legal system, invariable there is a communication with modern submissions about basic problems of state construction. By virtue of the historical reasons he formed peculiar philosophy and ideology of the state – centrism, which on

that period played a prigrressive role. For example, in "INSTITUTES" of Temur criterions in evaluations of this or that activity have the significance since, as it is important for the state. In some expressions Temur makes accent on those qualities, which are favourable to him not as the persons, and as to the leader of the state, which solutions manage it destiny in military and peace time. It is not that other as indications of stable and deep state consciousness, which Sakhibkiran tried to distribute to all citizens.

If briefly to analyze all stimulated qualities, we can detect principles and of norm of state management, rules of a behaviour of the officers, service ethics and much other, to what the building statehood is based. And today such concepts as objectivity, continuity of a word and business, hardness and discipline, reliance and persistence, execution, support on own forces, skill to listen to advices from the party, subjectness to bad influence, indisputable authority, the knowledge subordinate etc. Is a support of efficiency and stability of the executive means.

When we speak about a history of sources national statehood, we should imply the state of Amir Temur, where there was all the centralized authority well organized system of state management, shaping of an expedient and effective infrastructure social-political, territorial and sectoral management rather independent judicial authority, indications of collective methods of acceptance of important military-political and other state solutions, legitimacy and legal regulation of a number of the society-state attitudes, purposeful development o trade, science and art, shaping of state philosophy and much other, that is brighter than all characterizes development national statehood.

In the state of Amir Temur we see the important significance because the history not only «loves to be repeated», but tends to act by one from the major factors of development both progress of modern and future generations. It happens that it allows to understand logic of development, determines of its perspective both tendency and most important warn of error operations.

For this reason in modern life of the independent state, a lot of attention is given to period of history-national pride of time of Amir Temur. Unfortunately, the consequent history of the great state had no a so bright prolongation, but statehood has strengthened the items and has not lost the significance, continuing to exist in state shaping Bukhara, Khiva and Kokand power of a XV-middle XIX c.c..

The state of Central Asia with XI c. Bukhara, with XVI c. – Khiva with XVIII c. and Kokand power had a similar structure of state management. They were not homogeneous in the ethnic and social attitude. It were the monarchy, the supreme

authority was realized by khan. The governors of Bukhara, Khiva and Kokand did not change historically usual bases of company.

The state means was not complicated. The maximum posts were distributed by khan, the purpose (assignment) on a post was accompanied by khan's label. All state posts were in hands of noble faces from among landowners' aristocracy and muslim's clergy.

In XIX century the new history of Central Asia abruptly changed life of the peoples, living on its territory begins. Having won Kokand power and having placed the special attitudes with Bukhara and Khiva Russia has subordinated statehood of the Uzbeks, empire's interests destroyed it.

So, though imperial Russia look like and immediately did not interfere with internal businesses Bukhara's emirate, last did not decide the important state businesses, without participation of the russian representatives. Bukhara's emirate a gradually turned to a raw appendage of industry metropolitan and seller's market of the Russian goods. The Russian officers were authorized to issue the instructions on management of a judicial, administrative, police part.

In the correspondence with the imposed agreement between Khiva and Russia from August 12, 1873 above Khiva was established protectorate of Russia. As well as in Bukhara's emirate policy-legal create of it till a 1920 was not changed.

It was the complicated period for a history of development national statehood. Formally indications of the state and appropriate attributes were saved, but the national state independence was lost main - which was trampled by domination of russian national interests.

However, it is impossible to tell, that the history of national statehood was interrupted. Otherwise it would demonstrate the weakness, inability to a survival in extreme conditions. The force of statehood just also consists from ability to carry by this feeling, this consciousness through all obstacles, saving it in depths of culture, public psychology and policy-legal knowledges.

This circumstance is confirmed in development of movement (traffic) for state independence, at first in the form of philosophy of djadism, then in concrete struggle for independence in the beginning of fifth period 1917-29 y.y..

Behbudi, Ubaydulla Khodjaev, Fitrat, Mirzo-Zade, Shoahmedov, Sher-Ali, Fayzulla Khodjaev, Musa Saidjanov, S. Ayni and many other saw the native land free and went to this through all methods of restoring national statehood from educational activity up to the armed resistance.

Was not interrupted national statehood and during the Soviet board, during inclusion of Uzbekistan in a system of total domination. It continued to live in ideas and businesses of such people as Fayzulla Khodjaev, Sharaf Rashidov, in minds of the poets, scientific, writers, in hearts of the simple people.

In September, – October 1920 there was an attempt to derivate of independent of Bukhara national Soviet republic, by the chairman of Council of National commissioners was elected Fayzulla Khodjaev. In September, 1921 the first Constitution BISR was accepted. In April, 1920 the Khorezm Soviet republic was proclaimed and the constitution is accepted it.

It was heavy for the peoples of Central Asia time, where there was all: interethnic strife, fratricidal civil war, reprisal of authorities, the party cleanings, were also first schools, educational work, installation rules of law and solution of many actual problems(on) of transitional period. In circulation of revolutionary years bolsheviks send by winners. On territory of Central Asia three state formations were derived at first: Turkestan's Independent(autonomous) soviet Socialist Republic entered(included) in structure of RSFSR, Bukhara and Khorezm national Soviet republics, then in an outcome of national delimitation in 1924–1927 y.y.. The states in the modern boundaries were derived.

In the Constitution of USSR of 1936 (item 17), in the Constitution of USSR of 1977 (item 72) and purely in the Constitution of USSR 1978 in item 69, where was in particular marked, that "Uzbek SSR reserves the right of free withdrawal from USSR", the sovereignty was declared, however anybody and never in USSR installed the mechanism and order of an output of republic from USSR, as actually it was impossible.

The struggle for independence nevertheless proceeded. One at 20–30 y.y.. Order by its force of the weapon in the form of basmach's movement, other worked in this direction illegally, let even and in structures of a soviet-party authority.

Thus, the shaping of the theory of Uzbek's statehood with allowance for of general regularities and historical premises and mainly with allowance for of features of development of national statehood on all it stretch, is a condition of perfection of state construction at the present stage.

Besides at a stage of deep society-state transformations, the solution of current problems will be more successfully for want of reasonable approach to shaping and use of ideological systems, radicals leaving in a depth of our history. The support on a historical inheritance strengthens spirit of reform, creates favorable premises for a successful solution of integration of problems, acts by the constituent of theory-

conceptual systems etc., why problem of development national statehood acquires not only scientific, but also political significance.

The history of national statehood shows as far as are deep and the radicals in culture of our people are stable it, how many in our history is present of premises for a reconstruction of the independence, having saved for want of it the national face and because of originality to generate all necessary for perfecting an own model of state development.

Main features are eligibility title of state system, availability of policy-legal ideology and state self-consciousness, experience of state and public construction and will to solidifying the national sovereignty.

The history of national statehood is: the genesis of the state and development of appropriate structures of management, is ideology of statehood which takes the beginning in first millenium up to AD and does not terminate the development up to now; it is such names of the founders and staters as Amir Temur, Ulugbek, Alisher Navoi, Fayzulla Khodjaev, Sharaf Rashidow, I.A. Karimov. This rich inheritance of policy-legal idea of Farabi, Ibn-Sina, Beruni, Al-Khorezmi, Yasavi, Gijduban etc., which from scientific items formed state-national self-consciousness. It's djadids – theorists and practice of national-state construction in period of colonial oppression, managed to absorb in itself all advanced democratic, and in synthesis with a history-legal inheritance trying to embody in life of idea of educate and national-state independence.

Thus, the gains of many generations created all necessary premises for revival of national statehood in the form af a modern lawful state, what as today is Uzbekistan. September 1, 1991 the new history of Uzbekistan behan which continues a history of national state system in new quality. The purpose – creation of a humane democratic lawful state and further development of civil company.