



Interpretation of Human and Political Leader in a Totalitarian System: Conception and Essence

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Abstract

In this article, all the concepts related to political life in the conditions of the former Soviet totalitarian policy and their interaction, the social relations of the subjects, its criteria of social justice, its active influence in the context of human interests are analyzed. Furthermore, it analyzes the role of the leader of the Soviet republic in the protection of national interests in the context of political and economic dependence. The essence of the Center's secret policy towards Uzbekistan in the field of raw materials will be revealed. The oppression and violence in the activities of states and in the process of international political relations in the XXI century reveals the essence of totalitarian politics, the notion of the individual and the political leader in society, which creates contradictions in understanding the essence of the concept of man, political leader.

The policy of the totalitarian regime always emphasizes the suppression of the people's spirit of freedom, the essence of the secret policy of trying to obscure the individual position in man, and then completely extinguish it. In a totalitarian society, personality traits tend to be more aggressive. Political leaders are characterized by the fear of the individual, distrust of people, sensitivity to hidden threats and motives, constant striving for power, control over others. His morals and actions are often vague. A paranoid-style politician does not accept anything else from his point of view, rejecting any information that does not support his theory.

The prevailing policy in Uzbekistan deprives the people of the leading power through various pressures, such as the repression of national figures, their exclusion from socio-political life. The essence of the survivor being a servant of this system is revealed.

Keywords: *Sh.Rashidov; Leader; Dependence; Totalitarian Policy; National Interests; One-Sided Economy; Personality; Conflict; Soviet Union; Communist Idea; Historical Event*

Introduction

The power of the political regime as a criterion of interest is an important link in the stabilization of the relationship between man and various social groups. However, politics leads to the emergence of different social groups at the beginning of the socialization of man and the understanding of his interests,

the emergence of socio-political needs within the interests, and then conflicts. In addition, in the relationship between the state and man, spiritual life, religion, customs, traditions, rituals, their regulation, the resolution of conflicts creates a need for power with certain social forces in the political structure of society. They play an important role in the expression of social interests, as well as in the implementation of functions such as maintaining the integrity of society, regulating relations. Such needs emerge gradually in the management of society, in the form of certain political systems, and become an important link in politics.

Literature Review

So when does abuse of power, or rather nausea, occur? In this regard, in the assessments of human nature by Daysaku Ikeda and A. Toynbee, we observe features that are closely related to the nature of power. In particular, the domination of one or more people over others is one of the recognized factors in life, because man is in fact an integral part of society, and domination is the result of social relations.

Of course, domination can be used for good, but because a person has the characteristics of selfishness and greed by nature, when he has power, he tends to abuse his position for his own personal gain in exchange for the interests of his subordinates¹. The process of withdrawal of power from democratic principles begins with the expression of hidden ignorance in the human psyche.

From this point of view, all the concepts of power related to political life and their interaction are not only a reflection in the human mind but also a reflection of the active influence of the subjects on social relations, its criteria of social justice, human interests. Today, in the XXI century, the oppression and violence in the activities of states and in the process of international political relations create contradictions in the understanding of the essence of the concepts of man, political leaders. In this sense, the notions of the individual and the political leader in society represent completely different views in the context of totalitarian politics.

Main Part

All researchers dealing with this problem are unanimous in their view that, to one degree or another, "totalitarianism is the highest norm or the ultimate limit of deprivation of liberty"² At the same time, it is clear that the analysis of totalitarianism in relation to the human mind and thinking reveals modern views of some problems. That is, the destruction of the democratic foundations of society is interpreted as the suffocation or persecution of freedom.

So what is "totalitarianism"? according to Hannah Arendt, "Totalitarianism" is a regime based on a collision with reality that is unacceptable to human beings, striving for ideal dreams and social myths. The "Paradise Theme" squeezes out common sense in the daily mind. The public does not believe in reality. They are, in general, and outwardly, harmless myths, which in turn create the conditions for the deification of power.

Totalitarianism takes over the external levers of power. By capturing the state mechanism and the suppressive apparatus, it reduces the distance between the government and the rulers. Totalitarianism is a despotic regime as a form of government that concentrates power entirely in the hands of a certain ruling group and forcibly transfers its will to society. Totalitarianism, in turn, is a specific system of socio-

¹ Choose life. Arnold J.D. Dialogue. Toynbee and Daisaku Ikeda. Ed. Moscow University. 2007. p. 254

² Hannah Arendt. The virus of totalitarianism. New time. 11, 1991.

political system in which all human activities are subordinated to political tasks and all human relations are organized and planned³.

Тоталитаризм ижтимоий-сиёсий тузум сифатида у қуйидаги хусусиятлари билан белгиланади:

The following features characterize totalitarianism as a socio-political system:

- a) Centralized leadership and management in the field of economics;
- b) Recognition of the leading role of one party in the social sphere and the implementation of its dictatorship;
- c) Recognition of the leading role of one party in the political sphere and the implementation of its dictatorship;
- d) The dominance of a single official ideology in cultural life and its forced adoption by members of society;
- d) Mass media at the disposal of the party and the state: the press, radio, cinema, television, etc.;
- e) The gathering of all the means of armed struggle in the hands of the party and the state⁴.

The policy of the totalitarian regime has always emphasized the suppression of the spirit of freedom of the people, in which the personal position in man is blurred and then completely extinguished. In a society where individuals are oppressed, the defender of the nation and its honor will not have. A nation whose individuals are martyred finds refuge in slavery hidden in the community. Because weakness is not known to the public, it protects it from calamities. Only if it does not go out of public view. More precisely, the weak man is afraid of real-life problems, and the cowardice, illiteracy, and ignorance that drag him into the whirlpool of weakness deprives him of the opportunity to understand the truth. Those who realize themselves, on the other hand, are thrown out of the gates of real life with their own reality. These horrific political experiences were a practice that began in the early days of socialist construction in Uzbekistan.

The policy of the totalitarian regime is based on the incomprehensible instinct of the crowd and is based on aggressive, uncompromising behavior. It directs the natural power of the crowd, its primitive views, towards political goals. After all, the crowd does not have the feature of cohesiveness. For example, trade unions, political parties, and public organizations do not unite as a certain social force in society. Most do not even participate in elections. Factor, followability, trustworthiness, dependence, ownership determine the type of crowd. Concepts such as homeland, nation, honor, dignity become abstract due to the factor of the crowd and the state of propertylessness. Just as a person without property is stateless, for him the sacred thing itself has a much more relative and fragile appearance. Such social conditions allow totalitarian politicians to enter power (parliament) by pitting the masses against other social strata of society in pursuit of their political goals. As a result, the parliament will not be able to express the will of the people and will remain under the pressure of Nazi and Bolshevik policies. The peculiarity of totalitarianism is that it rejects any political hierarchy, social stratification. That is, it promotes the idea of equality and freedom through a classless society. All democratic institutions will be abolished as a result of the expulsion of intellectuals, representatives of the creative sphere, property owners, and other strata. Such an approach and the historical experience that was carried out, no matter how tragic, served to ensure that Russian Bolshevism came to the stage of power.

³ Alimardonov T. Erkinlik ruxi. T.: "Nishon-Noshir". 2015, 28 p.

⁴ Demedov A.I., Fedoseev A.A. foundations of political science, M., "High school", 1995, p-138.

That is, it promotes the idea of equality and freedom through a classless society. All democratic institutions will be abolished as a result of the expulsion of intellectuals, representatives of the creative sphere, property owners, and other strata. Such an approach and the historical experience that was carried out, no matter how tragic, served to ensure that Russian Bolshevism came to the stage of power.

In modern political science, the concept of "totalitarianism" is widely used in political classification. It plays an important role in distinguishing between social and political systems, in distinguishing between overt and covert society. Professor V.P. Pugachev defines the concept of "totalitarianism" as follows: "Totalitarianism is a method of political development, characterized by the control of all social life by society over society and the individual, the subordination of the entire social system to collective goals and official ideology." To what extent have these methods changed in today's democratic state policy?

A totalitarian regime is a political system that introduces a mandatory order of interference in the lives of citizens and expands the powers of government. The totalitarian policy of the state represents a regime that encompasses all socio-political life as a whole. A single-center of power is formed; he is aware of all things, foresaw, planned, and determined. Political and legal consciousness is also formed on the basis of these established guidelines. In practice, the interests of the state take precedence over the interests of the individual. Levels of freedom, ownership of property are determined by law, people's personal activities are limited by law. In the totalitarian policy of the state, freedom in society becomes a crime and a punishment. It can be said that the totalitarian nature of the state is manifested in the fact that, despite its democratic republic and authoritarian form, it is formed in the integrity and integrity of governance.

Studies show that in the republics of the former Soviet Union there are colonial manifestations of the totalitarian regime. At the same time, the legal basis for the subordination of the government to the will of the whole government was formed, the totalitarian regime is not based on existing laws, because while the laws support this regime, it is mainly aimed at providing administrative instructions and instructions. Legal consciousness and civic responsibility have been replaced by fear, insults, and persecution. Creative work has been transformed into a level of physical pressure. Every organization and institution is obliged to carry out the plans set out above, to obey it. An indicator of obedience and loyalty is determined by the execution of the commands given. Fate and honor are also determined by this "skill".

Although many experts on the concept of totalitarian politics in the political sciences have not abandoned this concept, M.H. Lints argues that although it does not fit the classical view and definition of totalitarianism in the former USSR and Eastern Europe, it does not prove that it is not a totalitarian state. states that the political system it has can be considered a totalitarian state: 1). A single-center of power consists of ... 2). There is only one ideology based on this or that level ... 3). The party and many structures under its control operate and direct, support, and encourage the activities of citizens in the implementation of political and social tasks⁵... The study of the problem showed that the analysis of the essence of totalitarianism requires not only its descriptive features but also its political only through analysis will it be possible to understand the totalitarian nature.

In this context, what are the problems of personality and political leadership in Uzbekistan? By what criteria is the essence of a person's faith and leadership measured in the state of submission and mute?

An individual's political leadership is primarily related to the political system. Political leadership is a social task, which is expressed in the ability of a person to consciously set goals of common importance and determine the ways to achieve them within the framework of political institutions. The

⁵World political development: XX. M., 1995 y. 84p

exact forms and methods of exercising political leadership depend on the cultural maturity of society, the degree of autonomy of groups with different interests, the understanding of the need for collective action for the development of the social system in general. Political leadership is also a feature of the existence of an organized social group of citizens. The emergence of this or that group naturally creates a need for leadership. Leaders are everywhere: in sports, in business, in science, and, of course, in politics. "In almost all cases, teamwork means leadership - it's a priority mechanism for any team." The collective nature of leadership gives a political leader a social essence, enhances his social status.

In a totalitarian society, personality traits tend to be more aggressive. Political leaders are characterized by the fear of the individual, distrust of people, sensitivity to hidden threats and motives, constant striving for power, control over others. His morals and actions are often vague. A paranoid-style politician does not accept anything else from his point of view, rejecting any information that does not support his theory.

The thinking of such a politician is inverted, the reality is observed in the ratio of "white" to "black", and people are divided into "friends" and "enemies". Leadership exploits disagreements, conflicts, and constant manipulation of subordinates over personal interests in the pursuit of unlimited dominance. Such a style is often reflected in defeating or discriminating against another politician as much as possible, even within the framework of simple logic. The leader's hatred, fear, and mistreatment of people form a state of general horror, betrayal, and the search for "enemies," which is consistent with totalitarian regimes. Although such a political method is not very effective from the outside, it is able to solve strategically important tasks in a historically short period of time, has a significant resource in mobilizing the population, and can gradually carry out its political activities. However, the "master" can lead effectively only by relying on the development of a totalitarian regime and political terror. The Soviet totalitarian regime succeeds in educating such political leaders.

In search of answers to these questions, today there are different views on the image of the "national leaders" of the Soviet era. It is well known that the prevailing policy in Uzbekistan deprives the people of the leading power through various pressures, such as the repression of national figures, their exclusion from socio-political life. The survivor becomes a servant of this system. An article by Gregory Gleason in 1986, on the example of Soviet Uzbek leader Sharof Rashidov, confirms that Central Asian leaders at the time performed tasks that excluded coercive, personal policies, rather than personal choice. Their responsibilities consisted mainly of propaganda (Soviet propaganda) or social relations. They were not just ceremonial figures, their influence was more than symbolic. They are public figures and people believed they were politicians. However, it is said that they did not have the means to mobilize social application and that they did not set policy in any fundamental sense⁶.

Representatives of the Central Asian elite acted as mediators between the center and the periphery, demonstrating their political loyalty to Moscow and the central leaders, but culturally became accustomed to believing that their homeland remained with their country and compatriots. The first generations of Central Asian elites made no secret of the fact that their ethnic ties prevailed over their international ideological obligations to Moscow and the "Russian way of Marxism". However, during the Soviet era, at least three generations of elites in Central Asia changed: the first were pro-Bolshevik national factions, their successors after the purge, and a new wave of leaders who came to power after the disintegration in 1960⁷. It was during this period that Rashidov's controversial political career began.

Clearly, local leaders were suffocated between the demands of the center and the hopes of their own republics. From the center's point of view, the ideal national leader is a person who is able to

⁶ Sharof Rashidov and the contradictions of national leadership. <https://uzanalytics.com/tarix/3091/>

⁷ Gregory Gleason, Sharaf Rashidov and the dilemmas of national leadership, Central Asian Survey Vol. 5, Iss. 3-4, 1986.

mobilize large sections of the population and manage bureaucratic layers to move or achieve the goals of the central party or government. But if a local leader succeeds in realizing this ideal, it is dangerous because he has personal influence, loyal supporters, personal popularity; that is, it may have political resources. For the center, it is a threat of sabotage, corruption, patronage, nationalism, and localism. To meet the needs of the center, the national leader must have the political resources to initiate and implement motivation, inspiration, reward, and punishment. There is nothing more dangerous than a clever politician who rewards and punishes the center, who can build independent allegiances and ultimately become a nationalist. This means that the national leader must cultivate his political resources and use them in such a way as to minimize their exposure⁸. Sh. Rashidov tried to organize his activities on such criteria.

Рашидов «миллийлик назариячиси» ёки ташвиқотчиси бўлган. У марказлаштирилган сиёсатнинг қатъий тарафдори бўлган. Кўп йиллар мобайнида ҳар қандай нативизм ёки локализм кўринишларига бир неча бор ҳужум қилган. Айрим истиснолар билан, у ўзининг асосий қарашларини изчил баён қилган, уларга узоқ вақт давомида риоя қилган. Баъзи мунозарали масалаларни у изоҳлаган бўлиши мумкин, лекин жамоат форумларида муҳокама қилмаган. Бошқа жанжалли масаллар бўйича у сукут сақлаган. Бунинг ҳаммаси, Рашидов миллий лидер бўлганини билдирмайдими? У центрист ёки юнионист бўлган.

Rashidov was a “nationalist theorist” or propagandist. He was a staunch supporter of centralized politics. Over the years, it has repeatedly attacked any manifestations of nativism or localism. With some exceptions, he consistently articulated his core views, which he followed for a long time. He may have commented on some controversial issues but did not discuss them in public forums. On other controversial parables, he remained silent. Doesn't all this mean that Rashidov was a national leader? He was a centrist or a unionist. Perhaps the phrase that best describes him is that he chose it: he was an internationalist. His speeches at the party and his plenary speeches were technical in nature, meaning that Rashidov rarely touched on political issues in his writings. Rashidov has seldom avoided political discussions on issues that could be discussed with central officials.

In conclusion, Gregory Gleason said⁹, “First Secretary Sh. Rashidov was the main propagandist for Uzbekistan. For many Turks in Central Asia, too, he served as a regional propagandist. Like many other party secretaries, he spent most of his time at presentations, conferences, public meetings, trips, and other ceremonies. His ability to change events, reward, and punish and influence outcomes was limited. The prestige of his position no doubt gave him some leverage. However, he was not able to reach out directly to his constituents and use this lever as a national leader. ”

However, the author has previously asked for some conflicting views on his views. In particular, he said, "On the national issue, Rashidov believed in the policy of 'brotherhood of nations', which envisages the rapid development of each nation as a national unity, as well as the rapprochement of nations through fraternal mutual assistance." Rashidov based his argument on the "big brother" on several factors. In all his keynote speeches and appeals, Rashidov expresses his views on topics that are important to him. These are: (1) bilingualism, (2) social change, (3) Soviet patriotism, (4) progress within the Soviet economic system, (5) improving the situation of women (6), the role of Islam. In addition to these key themes, Rashidov sometimes focused on other issues: water, personnel policy, agricultural diversification, the development of the social sciences, as well as the development of written monuments and literature in Turkish. Each of these key issues requires special attention¹⁰ ” It is noteworthy that in the conditions of limited opportunities, in totalitarian conditions, Sh. Rashidov will be able to achieve significant results for

⁸ Gregory Gleason, Sharaf Rashidov and the dilemmas of national leadership, Central Asian Survey Vol. 5 , Iss. 3-4,1986.

⁹ Gregory Gleason, Sharaf Rashidov and the dilemmas of national leadership, Central Asian Survey Vol. 5 , Iss. 3-4,1986.

¹⁰ Gregory Gleason, Sharaf Rashidov and the dilemmas of national leadership, Central Asian Survey Vol. 5 , Iss. 3-4,1986.

the nation on the following issues. This, in turn, can be seen as defining the characteristics of political leadership.

So these questions raise the question of what is the concept of national identity today, and whether its theoretical criteria have a general doctrine in the chain of social relations? Of course, the concept of "person" has so far led us to more one-sided interpretations. That is, we have valued the people who lived as a product of the period as individuals of the nation. However, such individuals are, in fact, recognized for their ability to adapt to the existing system, time, and to use their potential in accordance with the requirements of this period. In this regard, I. Ergashev's conclusions on the concept of personality change our views on the problem. In particular, he says "... a person may be a product of his time, but he may not be able to adapt to it at the level of expressing the suffering of his time and people, or, conversely, a person may not only be a product of his time but feel it with its departure, with the passage of time and epoch, it can take and remain deeper and deeper in the hearts of its people, of humanity. This is due to the fact that, as an individual, he puts the interests of society before his own, and that he is concerned with humanity through his activities and inner world, living with its pain, being able to feel it, and his socio-political activism on the path to independence, democracy, and freedom¹¹" only those who have sacrificed themselves in the way of these ideas will become a nation, and then a person for humanity. It can be concluded that the scientific nature of the factors that determine the personal qualities of a person is manifested in the following criteria.

First, the individual's activities and the world are in harmony with human will, desires, dignity, and second, the individual's activities are not based on the interests of individual groups, but on the interests of man, the nation, society, self-determination, it is deeply meaningful to understand and dedicate oneself to its history, values, aspirations, and, thirdly, to regard it as independence, freedom, and democratic values in one's activities.

Second, in the case of mere adaptation to the period, it is not the personality traits but the inactivity that is more concentrated¹². In fact, only those who have sacrificed themselves in the way of these ideas will become a nation, and then a person (an intellectual of the nation) for humanity.

It can be concluded that the priority of the will and dignity of each individual is the path to national freedom. The practical expression of the nation's aspirations to build a just society will be developed on the basis of the intellect and beliefs of these free, mentally healthy individuals. The ability of the nation's intelligentsia to live in accordance with justice and truth, and the example of selflessness in it, leads to the rise of social morality in society, the fairness of public policy. Therefore, the nation, its dignity, honor, pride is sacred. Because the nation is manifested through real individuals. It consists of a set of individuals whose language, customs, traditions, and values have a common psyche of self-awareness. If the honor, pride, and dignity of an individual depends on him, the honor of the nation will depend on the people who make it up¹³" said Professor S. Atamurodov. In the absence of real - whole-formed individuals in society, the formation of a nation remains relative, and its structure retains its formal features.

August 31, 1991, was a historic turning point in the development of the Republic of Uzbekistan. The Republic of Uzbekistan has declared its independence. This is in full accordance with the will of the people of Uzbekistan, as a result of which Uzbekistan is building and strengthening an independent, democratic, legal state and civil society based on market relations. He firmly chose the path of his own development to join the world community. It is safe to say that the world community plays the most influential role in the implementation of political, social, economic, and cultural reforms among the

¹¹ Ergashev I. Philosophy of development. -T: Akademiya, 2000. - B. 64.

¹² There. - B. 64-65.

¹³ Otamurodov. S. What is nationalism? // Fidokor. 2003. 10 apr.

independent states of the former Soviet Union, as well as a full-fledged subject of international relations. Following the political and social stability in Uzbekistan, creative work is being carried out, which testifies to the fact that the chosen path of development is in line with freedom, the will of the people, the laws of natural development, historical, national traditions and characteristics of the people. This opens up new prospects for development.

While we are making significant political and social changes in our lives because of independence, there are still those among us who do not understand it, who instead of looking straight at life changes, are "dumbfounded" with a "hope" for the past. Such unbelief, as noted by the first President of the Republic of Uzbekistan Islam Karimov at a time of bloodshed in some neighboring countries, will confuse some of us who are weak in faith. The enemies of our independence are masterfully exploiting these same "weaknesses"¹⁴.

Although the phenomenon of totalitarianism inherited from the former Soviet Union is a thing of the past, the recurrence of contradictions in man and his spiritual world remains the focus of modern researchers in understanding, studying, and analyzing these problems. There are certain reasons for this. On the one hand, the risk of restoring totalitarianism is growing. And this phenomenon is felt not only within one country but on a global scale.

Conclusion

This potential threat is reflected in today's series of modern technocratic global processes. Technocracy is swallowing up all spheres of society. Society is subject to the demand of a whole and a whole of interests. It is observed that the general information space is used to manage the activities and personal life of the individual. Second, global food shortages, declining natural resources, and the growing population of the world are causing concern that oppressive means of governance are taking root. World scientists O. Toffler, M. Xaydegger, O. Shpengler, J. Ellyul, E. Yunger, K. Jaspers, in their works, argue that the development of cultures should be determined by non-profit activities, abandoning the primacy of the material world, which leads to the emergence of mass totalitarian political relations.

This means that every nation must choose the path of building a particular society according to its will, which is in full accordance with and expresses its national characteristics, historical traditions, the laws of the state, and natural development of society.

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