



The Constitution Is Aproduct Of The Thinking And Creativity Of Our People

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ABSTRACT

This article describes the history of the our constitution and the similarities between the constitution and the encyclopaedia of our people.

KEYWORDS

Timur tuzuki, Constitution, Avesta, Vendidod, Amir Temur, Turon.

INTRODUCTION

The Constitution is the basic law of the state. Each constitution is adopted on the basis of the national characteristics of its state, and it enshrines, as a rule, the most important issues in the life of man, society and the state. If we look at the term constitution, lot. constitutio - structure, means stable. The term first appeared in Rome. Initially, in world practice, it was adopted in 1787 in the United States. The Constitution of the Republic of Uzbekistan, adopted on December 8, 1992, also includes human rights and freedom of speech Freedom of conscience is firmly guaranteed, and noble goals such as freedom of thought and devotion to the ideas of state independence, reliance on the historical

experience of the Uzbek statehood, respect for democracy and the rule of law are pursued.

MATERIALS AND METHODS

Our Constitution has developed gradually over the centuries. From time immemorial, the first legislative buds in our land were appeared in the 1st millennium. We can see this in the Zoroastrian holy book “the Avesta”. Our encyclopedia is imbued with truly popular, universal values, the rules of which are the most ancient written source in the history of Uzbekistan.It is also significant in that it finds expression in the Avesta. Indeed, the

interpretation of nature and man, society and life as a material and spiritual blessing created for man, the call to preserve it, is reflected in our ancient heritage "Avesto" [1.382].

The term Avesto itself means "Strictly established rules". There are also the following ideological and philosophical ideas in the ancient source: one of the greatest points in the spiritual development of mankind was its perception of the existence of harmony and harmony in nature and human life, the orderly creation of nature, man and the world. The coming of the day after the night, the flow of the rivers from the top to the bottom, the difference between hot and cold, the difference between bitter and sweet, good and bad, played an important role in the formation of mankind [1.371].

When we get acquainted with the fragments of the Avesto, we witness how complex the worldview, attitude to nature and society of people who lived thousands of years ago was formed. It is obvious that the inclusion of articles in the Constitution on the protection of nature and the rational use of its resources, which is our basic law, preserves nature and historical monuments, and we all believe that reminds us that we must fully comply with the obligation. If we look at Vendidod, which is part of the Avesta, scholars believe that it is a holistic work that includes the customs and traditions, rituals, and rules of the ancient Mughals.

Vendidod is an abbreviated form of the Avesta Vaydayvadota, consisting of three parts - the word "way" means distance, loss, the second word "daiva" means the plural form of the giant, and the third word "dota" means law, regulation. The unified Uzbek meaning of these words is "Law against Giants". It is obvious that the foundation of legislation was laid by our ancient ancestors. At that time, the rule of law and equality before the law prevailed in the territory of our country. The

fact that different punishments were applied to each offender or to each sin, and that a lighter punishment was applied to those who sinned unknowingly for the first time, is described in Vandidot's 4th chapter, part 3, section 34, "O Creator of the universe! O truth! What is the punishment for someone who beats someone and sheds his blood? Ahuramazda replied: Fifty whips are beaten with aspahih-ashtra and fifty whips with saravushu-charana. The second time he is beaten seventy times. He will be beaten ninety times for the third time.

"One of the world-famous figures in the field of history, Amir Temur's "Temur's Statutes", which consists of the state laws, is also a rare work that has contributed to the development of mankind in the path of justice. Sahibkiran Amir Temur's work "Temur's Statutes" also served as a broad guide in drafting our Constitution. All the laws in the charters reflected the will of the people. "When I decided to start a business, I first consulted with the military and then with my ministers and then with myself," he said. If it is against the interests of my people, I will give it up" [2.66]. It is obvious that the interests of the people came first in the charters. Relying on the ideology and rules of Islam, he ruled the country and prospered on the basis of his "Rules". He was a fan of Islam and had great respect for Genghis Khan's rules. "These laws were acceptable to Timur as he was the wise government of Turan and in accordance with the social and political situation of the Turkish people. Genghis Khan built Yaso and laid the foundation for several rules. Based on his own opinion, he defined the law for every event, the punishment for every sin. He said that since the Mongols did not have a letter, their children should learn a letter from the Uyghurs. It recorded Yaso and the laws in notebooks. He was called Jason the Great. Theft, which existed among tribes and clans,

etc., was lost by these rules. Genghis Khan abstained from the prejudice of the superiority of one nation over another "[3.69-71].

From the views of Mirzo Ulugbek in the source "History of the Four Nations" it can be concluded that Genghis Khan did not put one nation above another on the borders of his empire. In these respects, Genghis Khan's charters pleased Amir Temur. It is known that Amir Temur's "Temur's Statutes" consisted of two articles, the first of which consisted of the most significant events in the life of Sahibkiran, and the second of which consisted of state laws, ie statutes. In this second part of the work there are 27 statutes with the force of law, the first of which is called "The Statute of the Turkic-Tajik, Arab-Ajam, who sought refuge in Me and sought refuge". "If they are professionals, enlightened people, I have ordered them to be appointed and given jobs in the royal enterprises ...If any of the peasants and citizens are unable to cultivate, let him be provided with the necessary seeds and tools for planting. If a citizen's building is damaged and he is unable to repair it, he should be provided with the necessary equipment. " The dozens of charters he served show that the state founded by Amir Temur had great advantages over the previous states. These rules were on the way to the establishment of the kingdom, a set of life-giving laws brought about by life itself, which are of great importance even today.

RESULTS AND DISCUSSIONS

Article 22 of the Constitution of the Republic of Uzbekistan states that "the Republic of Uzbekistan shall ensure the legal protection and patronage of its citizens both inside and outside its territory". In Timur's treatises, this principle is as follows: I became friends with the nobles of every country and city. I have

appointed as their ruler the people they want, who are in tune with their clients, their nature. I was aware of the situation in every country. " Article 35 of the Constitution states: "Everyone has the right to submit applications, proposals and complaints to the competent state bodies, institutions or people's representatives, both directly and together with others. Applications, proposals and complaints must be considered in the manner and within the period prescribed by law. In Timur's charter, this situation is as follows: "I have decided that a person should be appointed as a nobleman. Let him inform me of the condition of those who come to me as soldiers, citizens, and complainers, of the prosperity of the country, and of which important matters have not been completed. "

Article 18 of the Constitution states that "In the Republic of Uzbekistan, all citizens have the same rights and freedoms and are equal before the law, regardless of gender, race, nationality, language, religion, social origin, beliefs, personal and social status. Privileges are established only by law and must be in accordance with the principle of social justice. And in the statutes it is said: I paid homage and respect to the sayyids, clerics, fuzalos and mashayiks ... I saw the elders of those regions as my brothers, and the youth and children as my own children ... I opened the door of justice in every country and blocked the path of oppression.

CONCLUSION

In conclusion, it should be noted that from the general content of our Constitution to a simple clause, national thinking sacred values, the national thinking of the people living in this sacred and holy land, their interrelationships, characteristics, kindness, humanity, respect for other nationalities,

chastity and modesty. Its main purpose is to protect man, his life, freedom, honor, dignity, rights and freedoms.

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