

## CONSTITUTION IS A GUARANTEE OF PRESERVATION OF HISTORICAL, SPIRITUAL AND CULTURAL HERITAGE OF THE PEOPLE

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### Annotation

the identity of Uzbekistan is clearly expressed in our Constitution from the legal point of view. And the identity of our citizens is in how well they know and adhere to the Constitution. It is appropriate to recall the words of the head of our state with the words of wisdom: "Constitution is an encyclopaedia that introduces the state into the world as a state, a nation as a nation."

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The ideological and educational significance of our Constitution in the upbringing of a harmonious generation is incomparable, and it serves to increase the feelings of loyalty, courage, mutual friendship and solidarity of the motherland in young people. Especially the centuries-old traditions and customs of our people in our basic law are one of its important features. Citizens must fulfill the duties and obligations enshrined in the Constitution. According to him, young people are also obliged to comply with the Constitution and laws, to respect the rights, freedoms, honor and dignity of other people (Article 48 of the Constitution of the Republic of Uzbekistan), as well as to preserve the historical, spiritual and cultural heritage of the people of Uzbekistan (Article 49 of the Constitution of the Republic of Uzbekistan).

In addition, in accordance with Article 18 of the law of the Republic of Uzbekistan "on protection and use of objects of cultural heritage" of August 30, 2001, the examination of the status of objects of material cultural heritage once in five years, including the re-registration of objects of material cultural heritage in Andijan region, rapid practical measures are being used to.

Such glory is achieved due to independence, that is, the preservation of the historical heritage, the transmission to the future generation. All conditions are created and scientific innovations are supported by the state for the preservation of material and cultural norms in our country, for scientific research.

On our mother land, we have famous steps to the world, they are important in the world community. We have cultural norms reflecting our history in Bukhara, Samarkand, Khiva and various places of our Republic. Also in Andijan, our region has important places in the history of the world. One of such norms

is the Kutayba ibn Muslim shrine. Kutayba ibn Muslim is a person who took an important place in the spread of the religion of holy Islam to the land of Central Asia. Kutayba ibn Muslim al-Bohiliy (660-715) is an Arab commander who conquered noibi (705-715), Movarounnakh, in the Khurus of the Ummah. Kutayba ibn Muslim belonged to the northern Arab tribe of the Qaysit (qaysit). When the Antichrist was appointed by ibn Yusuf as the Amir of Khorasan (noibi) (705), he initially subjected Khorasan and Toxaristan to the Arabs in full. Then it was between 706-715 that a large part of Movarounnahr was subjected to the Arab Caliphate. The kutayba ibn Muslim army was strongly opposed by the Sogdians and Turks in Bukhara and Samarkand, in particular, the Ruler of Vardonamulki Vardonkhudot. 712-th year easily captured Khorezm, his people also adopted the religion of Islam. In the same year, he began to capture Samarkand. The people of the city did not open its gate. In order not to give Azores to the people, not to destroy the city, Kutayba will spend the city with his soldiers for four months in prison. An interesting story is given in the book "Tazkiratush-shuaro" by the historian scientist Davlatshokh Samarkand about the Samarkand prison: "in the time of Walid ibn Abdulmalik, Kutayba ibn Muslim Bohili imprisoned Samarkand for four months. But he was powerless to conquer it. One day, someone voted over the fortress wall : " O Arabs, do not offend in vain, you can not take the city!"that is. Kutayba asked: "then who will conquer this city?"That person replied:" doctors, Muhammad (P.A.V.) in the time of the nation, the judge ruled that this city could be conquered by a person whose name was a loaded tuya. Kutayba (himself and his army) said: "Thank God, Kutayba and the army! It's up to you!And he made a voice: "my name is yuklituya, because the Arabs call the camel's instrument "qutib". And the Kutayba (Su) is its diminutive form!"When the Samarkand people knew that this was the way, they opened the city gate and conquered Samarkand with kutya's Ram. This was the case in 712-713 (94riy) year. From this information of Samarkand it is known that ibn Muslim Kutayba was a talented and intelligent person. Another positive characteristic of Ibn Muslim kutya is that in which city it is captured, mosques were built in that place to read the prayer. He built his first Jome'masjidi in Bukhara in Movarounnakh (712-713). Kutayba ibn Muslim built mosques in other cities and fought against zardushtism and Buddhism without fear. The failure of Kutayba ibn Muslim to obey the new caliph Solomon (the reign period 715-717)led to the emergence of discontent among the Arab armies against him and the rise of rebellion. The rebels, led by Waqi ibn Abu sud, a representative of the Arab tribe of Khayyah an-Nabatiy (his army of 7 thousand people), the tribe of vatamim (Tamimiy), invaded the tent of Kutayba ibn Muslim and, together with him, killed his brothers named Abdurahman, Abdullah, Salih, Hussein, Abdulkarim, his son Kasir ibn Kutayba and his nephews (a total of 11 men). Kutayba ibn Muslim was buried in Raboti Sarxang (now Mazurbuva)Cemetery in the jalalkuduk District of Andijan region of Koh kislagi (now the village of Katartol). The monument is located in the middle of the courtyard of Kutayba ibn Muslim Jama'masjidi. The mausoleum consists of two rooms. The first room to pray into pilgrims. The second hall is located at the Tomb of Kutayba ibn Muslim. There is a door between the two rooms of the monument, the tomb in the second room of shusabab was built in the form of a circle. Light falls into the room from the windows with domes on three sides.

The sanctuary was repaired under the patronage of Muqimjan Hadji, the son of Khodiakbar. It is here that the pilgrims visit before the holy pilgrimage to Khaj, asking for the favor of different intentions and desires, and pray for the right of Kutayba ibn Muslim.

Such a pilgrimage is carried out on the basis of strict order in Andijan region to establish control over the preservation and use of step places, keeping in accordance with the legislation, to establish boundaries of protection of objects of material cultural heritage and to establish signs of protection. In this regard, constant monitoring is carried out at archaeological sites in the region, which determines the area of protection of 50 meters, 10 meters in architectural monuments, 15 meters in magnificent art and sights.

This article covers the main place of small business and business in today's market economy. Including scientifically analyzed the development of small business and business, and the legal basis, at this time financially support small business and business, the latter is amended and the rules for this branch of national legislation are added.

Reliable system evaluation quality education allows satisfy informational needs various participants

educational relations (students and parents, teachers and managers, employers and specialists), a also adjust politics on ensuring quality education. In an article consistently revealing the principles of the Bologna process for measuring the quality of education, the dynamics of internationalization and the logic of integration in European higher education and in Eurasia.

This article analyzes the co-evolution of the family and society, the diversity of approaches to family development, the variability of the family in space and time. In addition considering the modernized forms of the modern Western family, there emphasized one-sided approaches to developing family. It reveals the need to take into account the dominant influence of the social environment while strengthening family relations.

Constitutions have a law and an internal structure. The external structure of the Constitution describes its relationship with other sources of law, the totality of relations, its place and role in the legal system and its significance in the system of social and normative regulation in society.

Today, the essence of reforms in the field of Education based on the "national model" is not only to ensure the priority of national values, but also to promote the development of a new era-the education system that builds on the basis of great achievements in World Science and education and national identity.

The narrative of philosophical education is a process inextricably linked with the development of mankind. In the further development of philosophical education, it is important to pay special attention to the comprehensive study of the scientific and philosophical heritage of the Eastern thinkers, in particular the scientists of the Islamic world, who have added a worthy attribute to the development of our society. To do this, it is necessary, first of all, to create truthfully illuminated studies, textbooks of the new generation, books, program manuals.

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