

DISTINCTIVE FEATURES OF CORRUPTION PREVENTION

Jalolov Sherzod Rustamovich

Chief Researcher of the Center for Scientific and Applied
Research of the Public Security University of the Republic of
Uzbekistan. Doctor of Philosophy (Ph.D) in Law

ANNOTATION

This article provides suggestions and recommendations on the role and importance of the Family, Educational Institutions and the neighborhood in the fight against corruption, as well as measures to prevent corruption.

Keywords: Corruption, education, upbringing, neighborhood, honesty, bribery.

In the first period of independence of the Republic of Uzbekistan, the issue of combating corruption was considered as a nationwide task, consistent and regular work was carried out to prevent it and clean the state apparatus from corrupt officials. In this regard, separate structures and departments have been formed within the structure of law enforcement agencies that fight corruption and organized crime. At the same time, a number of legislation was adopted to combat corruption. In particular, the Republic of Uzbekistan's ratification of the UN Convention Against Corruption on July 7, 2008, or the fact that since March 2010 Uzbekistan has been a member of the Istanbul anti-corruption action program, has been one of the important steps taken to combat corruption.

President of the Republic of Uzbekistan Shavkat Mirziyoyev in his speech at the solemn ceremony dedicated to the 25th anniversary of the adoption of the Constitution of the Republic of Uzbekistan on December 7, 2017 noted that the adoption of the law "on the fight against corruption" made it possible to combine the power and capabilities of the state apparatus and civil society institutions in

Articles 2, 15, 30, 44 and 58 of the Constitution of the Republic of Uzbekistan establish legal measures aimed at preventing corruption offenses. [2] for example, in Article 2 of the Constitution ...responsibility of officials to society and citizens; Article 15 of the state, its bodies, the performance of officials in accordance with the Constitution and laws; Article 44 states that each person is guaranteed the right to protect their rights and freedoms through the court, to appeal to the court over the unlawful actions of state bodies, officials, public associations.

In recent years, there have been a number of important regulatory legal acts aimed at improving legal mechanisms to combat corruption, including the budget Code [3] (in the new edition), the gi "on prevention of offenses" [4], the gi "on social partnership" [5], the gi, "on openness of activities of public authorities and management bodies" [6], the gi, "on operational-search activities"[7], the GI, GI laws were passed.

It should be noted that on January 3, 2017, the adoption of the law of the Republic of Uzbekistan "on the fight against corruption" [12] became a logical continuation of the reforms carried out in this regard.

2017 of the president of the Republic of Uzbekistan

Another clear example of this is the fact that the state program on implementation in the Year

of dialogue with the people and human interests, approved by the decree of February 7 "on the strategy of actions for the further development of the Republic of Uzbekistan", also defines measures to improve the organizational and legal mechanisms for combating corruption and improve the effectiveness of anti- [13]

Article 3 of the law of the Republic of Uzbekistan "on the fight against corruption" states that "corruption is the unlawful use of a person's own career or service position in order to obtain a material or intangible benefit in the interests of his or her persons, as well as the unlawful provision of such a benefit"; [14]

The historical cores of corruption go back very long and it is assumed that this circumstance arose from the habit of giving gifts to the Chiefs of the tribe in order to gain a certain position in the tribe. In those times it was perceived as normal. However, the complication and centralization of the state apparatus showed that corruption is a huge obstacle to the development of the state. As the first state to fight corruption, it is considered the ancient Sumerian state. The fact that the ancient states were especially strongly concerned about the bribery of law enforcement agencies is known from sources that have survived to us. Because this situation greatly undermined the authority of the state. Even in the leading religions of the world, first of all, the bribery of law enforcement bodies is strongly condemned. In particular, the Bible says that "do not accept gifts, because the gift will make the blind see and change the truth", while Qu'roni Karim says "do not take the property of others unjustly and do not bribe your governors from your own property in order to receive what belongs to others."

In the appeal of the president of the Republic of Uzbekistan Shavkat Mirziyoyev to the on January 24, 2020, "all segments of the population, unless the best specialists are involved in the fight against corruption, all members of our society, so to speak, are not vaccinated with the "vaccine of honesty", we will not achieve the high milestones set before us. We must move from fighting the consequences of corruption to its early prevention"[15].

In fact, we must realize that these phrases of our distinguished president have deep meaning and insight. For this reason, it would be appropriate for us to correctly understand the meaning of the words first of all, honesty, vaccine.

The word halal is an Arabic word that means "permitted-permitted in Islam" [16]. In the Islamic Encyclopedia, the word halal ("free", "Unbound", "Unbound", "untie the knot") - to give permission; encouraged behavior, which is part of the concepts of Assumption, mandub and mubah; contradicted the forbidden behavior (Haram) [17].

What Allah has inspired is called "honest" in Sharia. Believers and Muslims were ordered to find an honest provision, to shake up the household with an honest profession, to eat honest food and drink. Everything that is allowed in our Sharia, food to eat or what to do is considered honest. What Allah has made lawful is free of material and spiritual benefits for Man. What Allah has forbidden, and what he has done, is forbidden in Sharia. Going to a dirty job or eating a dirty meal is a grave sin. [18]

Vaccine (Latin vaccina. - cow-specific), substances used in vaccination – drugs used for the purpose of prevention or treatment of infectious diseases. Microorganisms are also made from their neutralized toxins, when injected into the body, artificially acquired active immunity to the corresponding infectious diseases occurs. [19]

Hence, vaccination with the honesty vaccine is the absorption of knowledge of educational value, which is associated with unconditional obedience to the current laws in the mind and soul of each person, as well as teaching them to live in a form corresponding to the sharia of Islam.

In medicine, some vaccines are made within 2-3 days as soon as the baby is born in order to prevent infectious diseases (tuberculosis, etc.). Some vaccines, on the other hand, are vaccinated in stages throughout a person's life. It seems to us that in order to prevent the commission of such disgusting vices as corruption, a person must be taught honesty from childhood in the family, neighborhood and school.

Raising children is not just a set of experience, simple instruction and knowledge, but a complex process that includes knowledge related to such areas as religious and moral knowledge, medicine, ethics, psychology, pedagogy. Abu Ali Ibn Sina believed that the upbringing of a child should be dealt with earlier than his birth, starting from the mother's womb.

In the speech of our President Shavkat Mirziyoyev at the solemn ceremony dedicated to the 24th anniversary of the adoption of the Constitution of the Republic of Uzbekistan: "when we talk about the upbringing of the younger generation, I would very much like each of us, especially the boys and girls who are now coming to life, to follow these thoughts of our grandfather Here is what our great leader wrote:"it is up to the people to move towards a certain goal, to become statesmen, to be happy, to be respected, to be angry or to be despised as weak, to bear the burden of happiness, to be ignored and subjected to others and to be slaves and captives". What is upbringing? If we pay attention to the fundamental meaning of the concept of "upbringing", then this is a complex process that ensures the correctness and impartiality of a person's perception of himself and his own behavior. That is, an educated person differs from an uneducated person in that the first one realizes who he is, how useful, useful his everyday actions, deeds, thoughts he carries out are for himself and for others, refrains and controls himself from unpleasant actions. And an uneducated person, unfortunately, does not know that his deeds are not only a loss to others, even to himself, useless, absurd. From this it can be said that the main criterion of any upbringing consists in the formation in the Educator of the correct ideas about himself and his qualities" [20].

Upbringing is a practical pedagogical process aimed at the formation of certain physical, mental, moral, spiritual qualities in a person, a collection of measures taken to ensure that a person has the characteristics necessary for his survival in society. Upbringing is the most ancient and eternal value that ensures the humanity of a person. Without upbringing, neither a separate person nor a personality society can exist. Because the values that ensure the existence of Man and society pass from one generation to another due to upbringing. In the pedagogical literature, the term upbringing is used in a broad and narrow sense. In a broad sense, upbringing means the totality of all influences, activities, actions, aspirations, which are aimed at the formation of a person's personality, ensuring his active participation in the production and social, cultural, educational life of society. In such understanding, upbringing includes not only educational work carried out in family, school, children's and youth organizations, but also the entire social system, its leading ideas, literature, art, cinema, radio, television, etc. Also, the concept of education in a broad sense includes education and education. In a narrow sense, education means pedagogical activity aimed at the cultivation of the physical development, worldview, moral image of the individual, aesthetic taste. [21]

Our country has long been recognized as the hearth of the most beautiful upbringing family - the holy shrine. The foundation laid by the honours of the father and mother who were the creators of this place, and the castle they created should always be worthy of respect. The family is considered a hearth of upbringing that ensures the eternity of life, the health and continuity of generations, preserving our national values and traditions and leaving them for the next generations, while directly influencing what kind of person the future generation will mature. A strong family has an undeniable role in the education and education of a new generation, loyal and in love with the world, perfect faith, faith and people, and keeping them from various alien influences, corrupt beliefs. This means that every child is born in a family and learns the first manners and upbringing from his parents and learns life skills. In this, it depends on how responsible the parents themselves are in the upbringing of children and how much they feel this grandeur. In the life of a child, good behavior, beautiful manners come first.

It is impossible to imagine the life of each of us, the way we live, the spiritual environment in our family, the upbringing of children from the neighborhood. "Neighborhood" refers to the fact that people live as a community in a certain territory designated. It should be noted that self-government was also vividly expressed in the activities of the countries of the Ancient East, including the first states that arose on the territory of Uzbekistan and their management. Uzbek neighborhoods are a large family formed in itself, imbued with such human feelings as public opinion, humanity, mutual assistance, dishonesty, decency, and self-esteem.

The neighborhood, which is a national model of self-government, performs a huge educational function, relying on the old traditions, customs and traditions of our people. On the example of the pand-admonition of the elderly, the personal example of adults, the cohesion of the team, the ideas of goodness are instilled in the minds of people.

The neighborhood has great opportunities to effectively establish ideological work among the general public. The role of the neighborhood is unique, especially in the development of such qualities as national values, kindness, the struggle for the honor of the country.

Educational institutions are one of the priorities of the independent development strategy of Uzbekistan, the goals and objectives of the Uzbek people on the establishment of a great state, the absorption of national independence ideas into the hearts and minds of young people. In instilling the ideology of independence into the hearts and minds of people, it is necessary to cover all spheres of public life, rationally use effective methods and means of education, propaganda and propaganda.

In our rich history, many written monuments, epics, narratives, Proverbs, proverbs have been created that indicate that our ancestors sought not to stain our people in the name of long history, endlessly loved their homeland and people, showed dedication to the interests of the motherland, heroically fought to free it from evil invaders. Education of students and youth in a patriotic spirit through their study, systematization and integration into the educational process of educational institutions plays an important role in strengthening our independence. In the historical speeches of the president of the Republic of Uzbekistan Shavkat Mirziyoyev at the 72nd UN session on September 19, 2017: "we believe that the most important task is to convey to the entire world community the true humanitarian essence of Islam. We endlessly value our sacred religion as an expression of the embodiment of our age-old values. We strongly condemn those who put our sacred religion on a par with violence and bloodshed, and we can

never compromise with them. Islam encourages us to goodness and peace, to preserve the true human qualities.

Separately, I would like to note the invaluable contribution of many bright figures of the Central Asian Renaissance to Islam and world civilisation. One of such great scholars, Imam Bukhari, is recognized all over the world as the author of Sahihi Bukhari, which in its significance is considered the holy book after the Holy Quran in Islam. In order to preserve and study the incredibly rich heritage of this great nation, to widely spread the teachings of the enlightenment on Islam, we decided to establish an International Research Center named after Imam Bukhari in Samarkand.

The activities of the Center for Islamic civilisation, which is being established in Tashkent, also serve this purpose. I would like to appeal to the participants of today's session with a proposal to adopt a special resolution of the UN General Assembly called "Enlightenment and religious tolerance". The main purpose of this document is to ensure the right of all to education, to promote the elimination of illiteracy and ignorance. This resolution aims to promote tolerance and mutual respect, to ensure religious freedom, to protect the right of those who profess, to prevent their discrimination," he noted. [22]

It is impossible not to use religious values in the educational process. One of the most important aspects of Islamic values is to emphasize that it is the human duty of children to show self – esteem and loyalty to parents. It is known that the Hadiths are colorful in the subject aspect, in which special attention is paid to many issues, such as spiritual and moral purity, maturity of faith, the role of Science in human life, truth and Dionysius. Noble deeds, high moral qualities that a person must follow are promoted. Despite the fact that it was said in the Hadiths about one and a half thousand years ago, it is worth writing a slogan on the roof of our markets these days, which is especially important and extremely necessary for our current period, in other words, pur proverbs are bisyor.

Islam widely promotes the ideas of humanism, nationalism, justice, integrity, hard work, strongly condemns the practice of such vile deeds as drunkenness, drug addiction, theft, and is glorified as a human mukarram breed. National and universal values \ u200b \ u200bare completely contrary to their essence, basic principles, humiliation, enmity, corruption, tyranny, nationalism, localism, bribery, National disputes, seed-farming are sharply condemned in Islamic doctrine. Therefore, it is one of the necessary issues for us to instill in the minds of our children the essence of our sacred religion, its humanitarian ideas, a healthy attitude to religion. Thus, our first goal in the education of children is the adaptation of our people to life on the basis of our ancient and rich history, high culture and traditions, our values, our mentality, the great goal in the education of a perfect person.

The Prophet Muhammad sallolahu alayhi Wa Sallam said:" Hubbul is the minal faith of his homeland", that is," to love the Motherland is from faith. " [23] These are values that do not arouse suspicion in an ordinary citizen, turning into his faith in the mentality of the people, believing in them is the duty of every Muslim and a healthy-minded person. That is why the people curse the traitors of the motherland, first of all, as "unbelievers", because holy knowledge of the land of birth, longing for the soil with the blood of the navel, honest work with a good conscience is a sign of faith. Indeed, how can a person whose faith is not strong be a patriot?

All religions in the world are based on the ideas of goodness and rely on such characteristics as goodness, peace, friendship. It encourages people to have honesty and purity, compassion, Brotherhood and tolerance. They promote the idea that the true purpose of a person from living is to do good, rewarding deeds in this world, to prepare for the trials of the eternal world, to gain the bliss of paradise.

Also, the wisdom of our great ancestor Bahauddin Naqshband "let your tongue be in Allah, your hand be in labor" remains an important life principle for us.

At the same time, national-spiritual values in the upbringing of the younger generation have a huge educational power. Loyalty to them ensures that we are unique on a global scale as a national unit. Our language, traditions, traditions and deeds are not just an inheritance from the past, but a condition for us to realize our identity. When we can realize how important these values are, we can maintain our identity as a nation.

The legacy of our great thinker ancestors is of great importance in the formation of a healthy lifestyle in the human soul and mind, a sense of respect and respect for national and universal values, in all respects competent upbringing. After all, in the works of our scholars Abu Nasr Farabi, Abu Rayhon Beruni, Abu Ali Ibn Sina, Yusuf Khos Hajib, Mahmud Qashqari, Kaikovus, who devoted their lives and potential to understanding the true meaning of life, special emphasis was placed on issues related to the education of a healthy generation.

The decree of the president of the Republic of Uzbekistan dated January 9, 2019 PF-5618 "on the radical improvement of the system of raising legal consciousness and legal culture in society" dated January 9, 2019 in order to further improve the effectiveness of work on raising the legal consciousness and legal culture of the population, to introduce modern methods of increasing the legal This decree indicates that one of the main tasks is to deeply instill in the minds of the younger generation the concepts of right and duty, honesty and purity, as well as the norms of etiquette, to teach them important aspects of the Constitution from childhood.

The active development of legal culture plays an important role in the decision-making of the spirit of respect for laws in students and students. This will undoubtedly lay the foundation for their future intolerance to any offenses in the life of society, in particular in their professional activities. Therefore, it is proposed that citizens of the Republic of Uzbekistan should receive spiritual and educational, religious and legal knowledge in the family, pre-school education, general secondary education, secondary special, vocational education, higher education, post-educational education, professional development and retraining of personnel, in addition to school educational institutions in order to form an uncompromising attitude towards corruption.

In conclusion, it is worth saying that corruption is a complex negative socio-legal phenomenon that strikes the social, political, economic foundations of any state and society, erodes the trust and hope of mankind in relation to the state, undermines the international prestige of the state. In addition, it loses the confidence of citizens in social justice, truth and state bodies. That is why strict work is being carried out in our republic to combat this vice, to find a solution to the uncompromising attitude towards it. After all, since no drastic anti-corruption measures are being developed today, it negatively affects the political and social institutions of a Democratic state, threatens the country's Security, society as a whole.

In order to prevent such vices as corruption, bribery and illegal acquisition of wealth, it would be appropriate to include in the Criminal Code of the Republic of Uzbekistan a new article 2051 and a new article 2121 entitled "illegally making a fortune" and "petty bribery" in order to bring it to justice in the event that the income exceeding the legal income of an official

It is also necessary to establish criminal liability in article 211 of the Criminal Code of the Republic of Uzbekistan for the promise and offer of bribes.

USED LITERATURE

1. Ўзбекистон Республикаси Президенти Ш.Мирзиёевнинг Ўзбекистон Республикаси Конституцияси қабул қилинганининг 25 йиллигига бағишланган тантанали маросимдаги маърузаси.<http://uza.uz/oz/documents/konstitutsiya-erkin-va-farovon-ayetimiz-mamlakatimizni-yanad-08-12-2017>
2. Ўзбекистон Республикаси Конституцияси. Қонун ҳужжатлари маълумотлари миллий базаси, 06.03.2019 й., 03/19/527/2706-сон, 05.09.2019 й., 03/19/563/3685-сон.
3. Ўзбекистон Республикаси “Бюджет кодекси”, Ўзбекистон Республикаси Қонун ҳужжатлари тўплами, 2013 й, 52-(I)-сони.
4. Ўзбекистон Республикасининг “Ҳуқуқбузарликлар профилактикаси тўғрисида” ги қонуни, “Халқ сўзи” газетаси, 2014 й., 15 май 94 (6024) сони.
5. Ўзбекистон Республикасининг “Ижтимоий шериклик тўғрисида” ги қонуни, Ўзбекистон Республикаси Қонун ҳужжатлари тўплами, 2014 й, 39-сон, 488-модда.
6. Ўзбекистон Республикасининг “Давлат ҳокимияти ва бошқаруви органлари фаолиятининг очиқлиги тўғрисида” ги қонуни, “Халқ сўзи” газетаси, 2014 й., 87 (6017) сони.
7. Ўзбекистон Республикасининг “Тезкор-қидирув фаолияти тўғрисида” ги қонуни, “Халқ сўзи”, 2012 й., 251 (5671) сони.
8. Ўзбекистон Республикасининг “Электрон ҳукумат тўғрисида” ги қонуни, “Халқ сўзи”, 2015 й., 237- (6420)-сони.
9. Ўзбекистон Республикасининг “Ички ишлар органлари тўғрисида” ги қонуни Ўзбекистон Республикаси Қонун ҳужжатлари тўплами, 2016 й., 38-сон, 438-модда.
10. Ўзбекистон Республикасининг “Давлат хавфсизлик хизмати тўғрисида” ги, ЎР ҚХТ, 2018 й., 14-сон, 272-модда.
11. Ўзбекистон Республикасининг “Жамоатчилик назорати тўғрисида” ги Қонуни, Халқ сўзи, 2018 й., 73-сон.
12. Ўзбекистон Республикасининг “Коррупцияга қарши кураш тўғрисида” ги Қонуни, “Халқ сўзи” 2017 й, 2(6696)-сони.
13. Ўзбекистон Республикаси Президентининг 2017 йил 7 февралдаги “Ўзбекистон Республикасини янада ривожлантириш бўйича Ҳаракатлар Стратегияси тўғрисида” ги ПФ-4947-сонли Фармони. Ўзбекистон Республикаси қонун ҳужжатлари тўплами, 2017 й., 6-сон, 70-модда, 20-сон, 354-модда, 23-сон, 448-модда, 37-сон, 982-модда.
14. Ўзбекистон Республикасининг “Коррупцияга қарши кураш тўғрисида” ги Қонуни, “Халқ сўзи” 2017 й, 2(6696)-сони.

15. Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2020 йил 24 январдаги Олий Мажлисга Мурожаатномаси. <https://uza.uz/oz/politics/zbekiston-respublikasi-prezidenti-shavkat-mirziyeevning-oliy-25-01-2020>.
16. Kartaslov.ru
17. <http://n.ziyouz.com/books/islomiy/boshqa/Isлом%20Ensiklopediyasi.pdf>
18. <http://islom.ziyouz.com/fatvo/halol-va-harom/islom-shariatida-halol-va-haromga-katta-etibor-beriladi-ularni-qanday-farqlasa-bo-ladi>.
19. <https://medlife.uz/encyclopedia/v/vaktsinalar/>
20. Мирзиёев Ш.М. Қонун устуворлиги ва инсон манфаатларини таъминлаш – юрт тараққиёти ва халқ фаровонлигининг гарови. Ўзбекистон Республикаси Конституция қабул қилинганлигининг 24 йиллигига бағишланган тантанали маросимдаги маърузаси. Миллий тараққиёт йўлимизни қатъият билан давом эттириб, янги босқичга кўтарамиз. – Т.: Ўзбекистон, 2017. – Б. 101.
21. <https://uz.wikipedia.org/wiki/Tarbiya>.
22. Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг БМТ Бош Ассамблеясининг 72-сессиясида соʻзлаган нутқи. Халқ сўзи, 2017, 192-сон.
23. Аминов Б, Расулов Т. Ватан–юрракдаги жавоҳир. – Т.: “Ўқитувчи”, 2001. – Б. 21.
24. Қонун ҳужжатлари маълумотлари миллий базаси, 10.01.2019 й., 06/19/5618/2452-сон, 11.12.2019 й., 06/19/5892/4134-сон.