



ATTITUDE TO HUMAN DIGNITY IN THE PERIOD OF AMIR TEMUR AND TEMURIDS DYNASTY

Shodiyev Jahongir Jurakulovich

Bukhara Institute of Engineering and Technology Teacher of the Department of
Social Sciences, Doctor of Philosophy (PhD).

Professor of Bukhara State University, Doctor of Philosophy

Based on the Review of Huseynova Abira Amonovna

Tel: + 99890-299-95-17, E-mail: shodiyevjahongir.30.1985@mail.ru

Abstract

In the article, during the reign of Amir Temur and the Temurids, the well-being of the citizen and his peace were always the main issue. It is said that Amir Temur not only struggled to turn the society in which he lived into the most mature social system, to build a prosperous life, but also believed that these ideas would be celebrated all over the world. The main condition for governing the reign of Timur was the recognition of the supremacy of law over all actions and the creation of its basic rules.

Keywords: man, dignity, honesty, law, speaker, Gori Amir, humane, homeland, charity, kindness, generosity.

ОТНОШЕНИЕ К ЧЕЛОВЕЧЕСКОМУ ДОСТОИНСТВУ В ПЕРИОД АМИРА ТЕМУРА И ТЕМУРИЯ

Аннотация: В статье в период правления Амира Темура и Темуридов главным вопросом всегда было благополучие гражданина и его покой. Говорят, что Амир Темур не только стремился превратить общество, в котором он жил, в наиболее зрелый общественный строй, построить благополучную жизнь, но и верил, что эти идеи будут прославляться во всем мире. Главным условием управления царствованием Тимура было признание верховенства закона над всеми действиями и создание его основных правил.

Ключевые слова: человек, достоинство, честность, закон, оратор, Гори Амир, человеколюбие, Родина, милосердие, доброта, великодушные.





АМИР ТЕМУР ВА ТЕМУРИЙЛАР ДАВРИДА ИНСОН ҚАДРИГА МУНОСАБАТ

Аннотация: Мақолада Амир Темур ва Темурийлар даврида фуқаронинг фаровонлиги ва унинг тинчлиги бош масала ҳисобланган доим. Амир Темур ўзи яшаб турган жамиятни энг етук ижтимоий тизимга айлантириш, фаровон ҳаёт қуриш мақсадидагина курашиб қолмай, балки бу ғояларнинг бутун дунёда тантана қилишига ишонганлиги келтирилган. Темур салтанатини бошқаришнинг асосий шарти, қонуннинг ҳамма амаллардан устунлигини тан олиш ва унинг асосий қоидаларини яратишдан иборат бўлди.

Калит сўзлар: инсон, кадр-қиммат, инсоф-диёнат, қонун-қоида, нотик, Гўри Амир, инсонпарвар, ватан, хайр-эҳсон, меҳр-мурувват, сахийлик.

Introduction

The process of building a national statehood in Uzbekistan has gained its status only as a result of independence. President of the Republic of Uzbekistan Sh.M.Mirziyoev said, "It is known that in history, many great commanders have emerged from our people. The rich military heritage of our brave and selfless ancestors, the qualities of courage and bravery serve as a model for our youth. In particular, Sahibkiran Amir Temur, like our ancestor - he was undefeated in any battle - an invincible commander and statesman, is rare in world history. His relatives and contemporaries called him Temurbek", he said.

Amir Temur is a great man, an untouched commander, a great statesman, a lawyer, a talented architect, a speaker, a psychologist, as well as a man who loved his country, his people and made them famous in the world. The history of Amir Temur is worth writing in many volumes.

Thankfully, thanks to independence, we have had the opportunity to study our rich history of many thousands of years, including our great ancestor Amir Temur.

Today, if we diligently read and study the works written in the time of Amir Temur, we can learn many of his good qualities: honesty, kindness, love for the people and others. Amir Temur's exemplary works, teachings and teachings in "Temur's Statutes", Nizamiddin Shami, Sharafiddin Ali Yazdi's "Zafarnoma", Ibn Arabshah's "Wonders of destiny in the news about Temur" and other works can be found out. These are teachings about the concern of the people and the citizens, patriotism, kindness, neighborliness, and finally, courage and heroism.





Sahibkiran's historical services in the field of creativity are incomparable. There are countless madrasas, mosques, khanaqahs, palaces, markets, castles, canals and other structures built by the efforts of Amir Temur and his descendants. The Bibikhanum mosque, Gori Amir, Ahmad Yassavi, Zangi Ota mausoleums, architectural wonders of the Oqsaroy and Shahi Zinda, palaces such as Bagi Chinor, Bagi Dilkusho, Bagi Behisht, Bagi Baland and other similar buildings were built under the direct leadership of Amir Temur. . Of course, this testifies to the peaceful and prosperous life of all citizens and to the fact that human dignity has always been high above all else.

Literature Review

Literary scholar Abdukodir Hayitmetov writes in his book "Uzbek literature of the Timurid period" about Amir Temur and the literary environment of the Timurid period: His attitude to fiction has not been specifically studied so far. Alisher Navoi is our first helper in clarifying this. Navoi, a great scholar of the history of literature, especially the history of the Timurids, in his memoir "Majlis un-nafois" gave a detailed account of the artists who grew up and created during this period. According to the researcher-philosopher S. Rakhmanov, in every sentence and in every constitution of "Temur's rules" to ensure social stability in the kingdom, to put the interests of man above all else, to strengthen all peoples and nations, religion, faith and language. It is stated that the view is to see the people in the same line. Decisions have been made in which the principles of the consent of the people, political justice, the interests of the Motherland and the people come first". A number of researchers have also studied the peculiarities of Amir Temur and the Timurids' management of the state and power, at the heart of these policies are the issues of a perfect man, religious education, love for the motherland, respect for teachers, unity of language and honest work.

Research Methodology

It should be noted that some scholars rightly believe that the governing laws of the empire of Timur the Great are based on the ideas of the Naqshbandi sect. It is noted that the emergence of Timur's rules was the result of a strong ideological theory and rich practical experience.

Amir Temur not only fought for the transformation of the society in which he lived into the most mature social system, to build a prosperous life, but also believed that these ideas would be celebrated all over the world. Only for this purpose did he wear a military uniform. He teaches that every head of state who has fought for such purposes must remember four basic things: first, to act with the right measure and council, whichever country he intends to conquer; second, to do every job thoughtfully,





vigilantly, and carefully, to avoid making a mistake; thirdly, to gather and unite the nobles (amirs) around him; fourth, not to leave today's work for tomorrow. [3]

Analysis and Results

In Amir Temur's program and political and legal views, it is more obvious to dream of a perfect society than to realize it and take responsibility for it. Therefore, the peculiarity of Amir Temur as a statesman, commander and thinker is that he built a perfect society in the image of the kingdom (empire) he ruled and tried to strengthen it in all respects. An important aspect of Amir Temur's political doctrine is the rule of law in governing society. [4,5] In Timur's conclusion that the principle of the rule of law is a necessary condition, the supremacy of the law is very deep: this idea is in the mind of Sahibkiran and studied at the madrasa, formed as a result of hearings in his meetings with scholars, and therefore the issue of the rule of law in society has been given a wide place in the Statutes. [6,7,8]

Timur's greatness and wisdom was that he relied not only on the army and ruled by force, but primarily on them, and advised them to carry out important work in accordance with the law, in consultation with their ministers. In his testament to his successors, Sahibkiran points out the importance of dividing society into different classes and categories and assessing their positions in accordance with the law, that an illegitimate state cannot be ruled, and advises young people in particular to pursue a policy of reconciliation [9,10,11].

Conclusions and Recommendations

In short, Amir Temur explains to young people to pay serious attention to the symbols of the state, flags, drums - flags. He emphasizes that the rules for presenting them to the emirs should be strictly defined.

First, Amir Temur believed that the education of the people should be managed by the state, and the establishment of primary schools in every village tried to organize the people to be literate, educated by making each of the country's youth literate;

Second, given the great importance of books in various fields in the development of science, he regarded the book as the basis of wisdom and a means of teaching life, of educating man. He understood that education and upbringing interact in the formation of the perfect man. Amir Temur in "Tuzuklar" also expresses his views on the education and development of the country's youth;

Thirdly, the state considered young people who are the future to be high moral qualities, humane, physically strong, patriotic, military-educated, educated in the spirit of national pride, which is one of the main requirements of education. His





enlightenment-educational ideas were to show how the intellect and morals of the citizens of a just, legal state should be.

In short, during the reign of Amir Temur, science and culture flourished, rich spiritual values were created. These have set the main direction in the cultural and spiritual development of the peoples of the Central Asian region.

Literature

1. Сулоласи даврида маънавият ва маърифат ривожи.
<http://elib.buxdu.uz/index.php/pages/referatlar-mustaqil-ish-kurs-ishi/item/9113-2020-12-12-06-02-39>
2. Амир Темур ҳақидаги туҳматга муносабат (ёхуд) “Индиана Жонс Ўзбекистонда” номли видеороликдаги баъза маълумотлар ҳақида)
3. <https://yuz.uz/news/amir-temur-haqidagi-tuhmatga-munosabatyoxud-indiana-jons-ozbekistonda-nomli-videorolikdagi-bazi-malumotlar-haqida>.
4. Соҳибқирон Темур – буюк саркарда ва адолатли подшоҳ.
<http://surgery.med.tma.uz/archives/2637>
5. Shodiev J.J. Interpretation of moral facts in the opinions of Umar Khayyam // International engineering journal for research & development. - India, Vol. 5 Issue 3, April 2020 –P. 143-148. (Impact Factor SJIF 2020=6.549)
6. Шодиев Ж.Ж. Умар Хайёмнинг асосий асарлари ва рубоийларининг тузилиши, мазмуни ва таҳлили // Илм Сарчашмалари. - Урганч, 2020. – № 10. – Б. 44-47.
7. Шодиев Ж.Ж. Умар Хайём рубоийларининг талқин ва тавсифи // Наманган давлат университети Илмий ахборотномаси. – Наманган, 2020. – № 9. – Б. 206-210.
8. Шодиев Ж.Ж. Умар Хайёмнинг ижтимоий - ахлоқий қарашлари // Фалсафа ва ҳуқуқ. – Тошкент, 2020. – № 3. – Б.107-110.
9. Шодиев Ж.Ж. Interpretation of the image of may in the ruba of Umar Khayyam // Monografia pokonferencyjna science, research, development #33. -Paris, 29.09.2020-30.09.2020. – P. 126-133.
10. Шодиев Ж.Ж. Умар Хайём фалсафий қарашларида инсон тақдири ва эркин ирода масаласи // Наманган давлат университети Илмий ахборотномаси. – Наманган, 2020. – № 2. – Б. 197-204.
11. Шодиев Жаҳонгир Жўрақулович. Илк уйғониш даврида – комил инсонни шакллантириш ва тарбиялашда тасаввуф таълимотининг ўрни // Наманган давлат университети Илмий ахборотномаси. – Наманган, 2022. – № 4. – Б. 221-226.

