

AMIR TEMUR'S CONSTRUCTIONS AND THE SPIRITUAL IDEAS ADVANCED IN IT

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Annotation: *In this article, the content of the work "Temur's rules" written by Amir Temur, the ideas put forward in the game, such as humanity, honesty, moral norms, the categories that form the basis of the state in the play and the views of other scholars on "Temur's rules" detailed information is given.*

Keywords: *work, analysis, spirituality, morality, etiquette, history, ruler, authority, idea, manuscript, state, commander, religion, minister, emir, politics, country, socio-political.*

These works, entitled "Tuzuki Temuriy" (Temur's Statutes), "Malfizoti Temuriy" (Temur's Sayings) and "Voqeoti Temuri" (Temur's Experiences), are among the notable historical sources. Copies, manuscripts and lithographs of these works are widely distributed, and "Temur's rules" are a pamphlet defining the norms of life and morals of kings. The work consists of two parts: in the first part, the life and socio-political activity of Amir Temur from the age of 7 to his death (February 18, 1405), who became famous in world history as a famous commander and talented statesman, more precisely, his rise to power in Movarounnahr. The abolition of feudal disintegration and the establishment of a centralized state, the conquest of neighboring countries and countries, including Iran and Afghanistan; The military campaigns of the Great Jahangir against the Turkish Sultan Boyazid Yildirim (1389-1402) and, finally, to Azerbaijan, Georgia and India are briefly described.[1]

The second part consists of specific testaments and sermons uttered in the name of Jahangir and addressed to the heirs to the throne. He relied on whom to rely on in governing the state, the responsibilities of the crown princes, the election of ministers and army chiefs, the salaries of soldiers, the order of governing the country, the duties of statesmen and army chiefs, emirs, ministers and other officials. The order of rewarding the services rendered to the throne, etc. The author of the work is unknown. The whole story is told on behalf of one person - Amir Temur. It is difficult to say for sure whether this was the case, or whether Amir Temur wrote it as a secretary, or whether someone compiled a book based on what he said. It is acknowledged that this famous work in the East was indeed written by Amir Temur and is a biography. For example, in Sami's "Qomus ul-Alam" he wrote a set of laws entitled "Tuzukot" by Amir Temur, in which he admits that he has a biography. The French orientalist M. Sharmu and the Russian military historian M. Ivanin (1801-1874), who wrote

the history of the wars between Temur and Tokhtamishkhan, wrote “Rules” by Amir Temur himself and it is considered an important autobiographical work. However, another group of European scholars say that Temur's Statutes were forged and not written by Amir Temur. The English scholar Ch.Storn suggested that Mir Abu Al Husseini al-Turbati, mentioned above, was the author of the work. So, regardless of whether the work was written by Timur or someone else, it is not a fake but a real work. History of Amir Temur in his time, more precisely between 1342-1405 The socio-political situation of Movarounnahr Timur and the state of the Temurids and the structure of the army, in those years the state and neighboring peoples of the state of Timur tells the story of his relationship with. 12 categories of state:

1. Sayyids, scholars, mashayiks, nobles;
2. Business, wise people;
3. God-fearing, transgender people;
4. Noyans, emirs, commanders;
5. Sipoh and raiyat;
6. Special trustees;
7. Ministers, secretaries;
8. Judges, physicians, astrologers;
9. Scholars of commentary and hadith;
10. All professional artists;
11. Sufis;
12. Organizes tourists and traders.

His fate is decided by three things: the king, the treasure, and the soldier. In the second example, the army is mainly divided into ten, hundred, thousand and district. The commander-in-chief, who stood at the head of the ten-man military unit, the chief of the one-hundred-man unit, the leader of the thousand-man army, the chief of the district, and the chief of the district were called noyon. Their rights and salaries are clearly stated in the play. For example, an ordinary soldier was paid twice the price of a horse, twice as much as a soldier under his command, and twice as much as a centurion. The “Regulations” also contain important information about ministers and emirs. For example, seven ministers of Timur’s state:

1. Minister of State and Citizenship:

2. The Minister of the Army, ie the Minister of Military Affairs:
3. The Minister of Disposal of Owned Property:
4. The Minister in charge of the kingdom's revenue and expenditure affairs, ie the Minister of Finance:
- 5.6.7. Ministers overseeing the affairs of the border provinces.

The ministers are called the pillars of the kingdom. They always consider the prosperity of the country as the peace of the people, the unity of the armies, the wealth of the treasury. The state does not tolerate shortcomings in the revelation of royal affairs. They do not spare their lives in returning harmful things to the kingdom). The information about the emirs is also noteworthy. According to the charters, the emirs were mainly military men and 12 of the forty provinces under Amir Temur: Barlos, Sergin, Jaloyir, Tokuvchi, Doldoy, Mongol, Sulduz, Tugay, Kipchak, Arlot , Selected from the Tatars and Tarkhans. The charters also mention gifts to ministers, emirs, and governors. For example, if an emir defeats an army or takes the country, it is three things;

1. The rank of tug, drum and heroism;
2. The right of free access to state councils;

3. Elected by the deputies of a frontier; It is known from history that any state system operates on the basis of certain social strata, social groups and protects their interests. In governing the state, Timur relies on all layers of the state system, on every citizen, without protecting the interests of individual social groups and classes. "It is your job to heal the nation. Look at the weak, do not leave the poor to the oppression of the rich. May your justice and freedom, your leader, die "[2] - said Amir Temur.

As a great politician and statesman, Timur created the spiritual and socio-philosophical principles of his state and "showed the form of government, its origins". The category of justice has a special place in the spiritual views of Timur. Indeed, at the heart of spirituality is the question of the relationship between man and society. Man is the most complex being in nature, and he is the object of study of all philosophical teachings. His just or unjust actions are one of the subjects of spirituality research. "I have opened the door to justice in every country, I have blocked the path of oppression," said Temur. Everything he does must be based on the laws and Islamic philosophy passed by the state and the people. "I have kept the rule of the kingdom in accordance with the rules", he wrote. Amir Temur, - no

one was able to interfere in the affairs of my kingdom and cause damage. " To build a just, democratic and legal society, there are perfect laws that need to be enforced. Such laws, based on the rich ancient history, customs, traditions, philosophy and culture of the Uzbek people, should be reflected in the content of these legal, moral and religious laws. It is a combination of spirituality and philosophical-religious views, which has long been known as al-fiqh. In order to know more about Timur's political, legal and philosophical views, we will briefly dwell on this spiritual, philosophical and religious doctrine. Islamic spirituality during this period was aimed at managing two important interrelated tasks. Firstly, the science of al-Fiqh is based on Islamic religious philosophy to describe Allah and fulfill the duty of citizens, and secondly a) the relationship between people;

b) the relationship between the individual and the state;

(c) the study of the rules governing interstate relations.

Therefore, the spirituality of the East, in particular, in the views of Timur, was aimed at fulfilling and improving both of the above-mentioned tasks. This is probably why Timur says that "famous people of science and religion came to the aid of kings with their advice". He often gave lectures to scholars, and the main content of these speeches was the philosophy of justice, fairness, law, Sharia, faith and human life in general. Addressing the faqihs, Timur said, "It would be better if you take measures to eliminate injustice and in accordance with the Shari'ah and the law". [3]

In his work, Timur conducts spirituality on the basis of Islamic rules, Sharia and fiqh. Although it was a centralized state, all power was in the hands of the head of state. However, Timur convened councils at various levels to address the existing social, political and spiritual problems in making decisions related to the interests of the state and the people, and made decisions based on the views of scholars and sages. "Nine percent of state affairs are done by councils, events and consultations, and the rest by swords", he said. In the affairs of the kingdom, do four things, namely, the Council;

1) consultative advice;

2) firm decision,

3) entrepreneurship, vigilance;

4) caution ". In "... Rules ..." Ilyashodja gives an example of how he skillfully used the method of tolerance in his work during the years of the struggle against the Genghis

Khan invaders. "... I summoned the other emirs of the group whose alliance had been broken with me, one by one, and spoke to each of them separately. Of these, I promised wealth to the greedy and greedy world, and nominated candidates for one of the countries and regions under my control (governorship) who were looking for a career and governing the country. [4]

He continued: "I hoped for the rest of the army with food and clothing, and I captivated them with my sweet words and open face". [5]

In conclusion to the first chapter, it should be noted that during the reign of Amir Temur in the country lived Christians, Buddhists, Confucians and other religions. Representatives of this religion were in harmony with Islam. They obeyed the state policy and fulfilled the norms of faith in their religious institutions. They existed and operated in many cities of the country, including Samarkand. [6]

During the reign of the Timurids, partly during the reign of Shahrukh Mirzo, and especially during the reign of Mirzo Ulugbek, non-religious people practiced their religion in their own denominations. Especially in Timurids, Babur Mirzo, like his grandfather Amir Temur, who paid serious attention to religious tolerance, combined it with state policy. Even in a country as large as India, it will establish its own empire and gain the respect of the Buddhist people, gain a strong foothold in Hindu philosophy.

In fact, from time immemorial in our motherland, in the land of Amir Temur, Navoi, Baburs, world religions such as Islam, Christianity, Buddhism have lived side by side, in harmony and tolerance. For centuries, there have been mosques, churches, synagogues in the major cities of the country, and history has shown that people of different nationalities and religions practice their religious beliefs and practices freely, without any restrictions.

Thus, Amir Temur's worldview reflected the importance of spirituality, spiritual and religious norms in the system of public administration. The spiritual significance of Temur's Statutes is the subject of a separate study. Through them, the spiritual and personal qualities of Amir Temur are reflected, describing his thoughts and expressing his spiritual philosophy.

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