



THE ISSUES OF HUMAN APPRECIATION AND SCIENCE AND ENLIGHTENMENT IN TEMUR'S LAWS AND ITS SIGNIFICANCE IN ITS APPLICATION TO THE DAY

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Annotation: This article talks about "Temur's Laws" written in the form of advice to the children and grandchildren of Sahibgiron Amir Temur. It contains valuable advice on sipah, raiyat, tax issues, state administration, and raising children. Also, the issues of educational significance in the application to the present, such as the glorification of knowledge and the human factor, which were raised in the tuzuks, were analyzed.

Key words: Amir Temur, Movarounnahr, Samarkand, "The Story of Temuri", raiyat, friend, enemy, fuzalo, sahibqiran, science.

The work "Temur's Laws" is a valuable work that provides information about Amir Temur's policy of just administration in the kingdom. The work consists of 2 parts. In the first part, Amir Temur's biography, socio-political activities, his acquisition of central power in Movarounnahr, the end of political disunity, the establishment of a centralized state, the acquisition of 27 countries, including Iran, Afghanistan, Azerbaijan, Georgia and India, Golden O' The military campaigns against Tokhtamysh, the ruler of Rd, against the Turkish Sultan Bayazid I Yildirim, how he treated different social classes in order to strengthen his huge kingdom, is concisely described in the language of the great master.

The second part consists of the unique testament, advice and teachings of the famous world leader to his children. In it, who is to be relied upon to govern the state, the position and duties of the crown princes, the selection of ministers and army chiefs, the structure of the army and the rules of fighting, the salary of soldiers, the procedure for managing the country, the duties and responsibilities of statesmen and army chiefs, emirs, ministers and other officials. the way of awarding special services rendered before the throne and other matters.

The Tuzuk of Temur is a historical work that provides information on the military and political activities of Amir Temur. It was called "Tuzuki Temur" and "Tuzukoti Temur". There are many scholars who recognize that Amir Temur is the author of "Tuzuklar". Among them are Devi and White, the English translators and publishers of Temur's Laws, the famous Turkish encyclopedist Shamsuddin Somi, the great researcher of manuscripts N.D. There are also Miklukho Maclays. According to another group of scholars, the work was written in India in the 16th-17th centuries [1-21].

The work serves as the main source for the study of the history of Uzbek statehood during the time of Amir Temur. It is known that the first copy of "Temur Tuzuklari" ("Tuzuki Temuri") was written in the old Uzbek language. It is related to a work written in Turkish in the library of Ja'far Pasha, governor of Yemen (reigned 1607-12), one of the Ottoman Turkish governors. According to the beginning of "Tuzuki Temuri", Mir Abu Talib Husayni al-Arizi al-

Turbati from Central Asia was able to read the work during his pilgrimage to Makkah Mukarrama and Madinat Munawwara, and in 1610 he translated it into Persian at the request of Ja'far Pasha. This Persian copy has reached us in the form of lithographs, modern publications and manuscripts. Hosseini Turbati presented the Persian translation to the Babur ruler Shah Jahan (1628-57) in 1637. After getting acquainted with the translation, Shah Jahan found some inaccuracies and flaws in it, and summoned a great scholar, the Qazikal of the Deccan region, Muhammad Ashraf Bukhari (died 1652), to present this translation to the authoritative works, in particular, Sharafuddin Ali Yazdi's "Zafarnama" and similar important works. commissioned to compare the sources and eliminate errors and shortcomings in the translation in this way. Mir Abu Talib al-Husaini al-Turbati carefully edited the copy as instructed by Muhammad Ashraf Bukhari.

Later, a new, full version of the work will be created and it will be known as "Malfuzoti Temuri" ("What Temur said") and "Voqeoti Temuri" ("What Temur experienced"). It is known that many copies were copied from it later [2].

In the "Tuzuks of Timur" special attention is paid to state management and science: I have seen in my experience that if the state is not built on the basis of religion and order, if it is not tied to rules and regulations, then the power, order and power of the ruler will not exist. 'remains. Such a kingdom is like a naked man. That is why I strengthened the building of my kingdom on the basis of Islam, Torah and Tuzuk. When my friends, who always worked with my consent, came to me seeking refuge, I made them partners in my happiness and state, and I never spared them their property and livelihood. I also learned from my own experience that a loyal and true friend does not take offense at his friend, he considers his friend's enemy as his enemy. If necessary, he will not spare his life for his friend. Whichever country I conquered, I cherished the respectable people of that place, paid obeisance to their sayyids, scholars, fuzals and mashayih, gave them suyuq, duties, fixed their salaries, o I saw the elders of that region as my brothers and sisters, and the youth and children as my own children. I have also done good to the good people of every country, I have chased away the evil-minded, corrupt and immoral people from my country. I raised the ranks of the great and honorable people of every country [3-79-137].

The centralized state established by Amir Temur paved the way for the improvement and development of the country's economy, the strengthening of cities, the restoration of caravan routes, the expansion of trade, and the development of handicrafts and agriculture. All this made it possible for culture and science to flourish. Political and economic conditions alone were not enough for culture and science to flourish and rise on a large scale in the country. This required the existence of a rich cultural heritage and spiritual ground. Movarounnahr and Khurasan became famous centers for their rich cultural traditions and values, and flourished even more during the reign of Amir Temur. The social and economic conditions created in the country play a key role in the development of cultural relations with Iran, Arab countries, India, China and many European countries. Amir Temur turned his attention to the cities, and at first he was involved in the construction of magnificent Aksaray and beautiful mosques in his native Shahrisabz, magnificent and luxurious buildings in the capital Samarkand, and mosques and madrasas in Turkestan, Damascus and Tabriz. It's done. In this period, besides Samarkand and Herat, there were many cultural centers such as Bukhara, Khiva, Shahrisabz, Balkh, Mashhad, Shiraz, and many scientists of the world gathered in these centers. The artists of Amir Temur's palace were the creators of magnificent

architectural monuments, patterns on the walls and hundreds of manuscripts with miniature decorations that have reached our days - Jahangir Bukhari and others. All this is evidence to say that Amir Temur is the founder of the Renaissance of the Timurid era.

Throughout its development, humanity has always benefited from the wisdom and intelligence of great people, and the Uzbek people, who are proud of their great heritage, have also had great people who deserve such pride. One of such nobles is Amir Temur ibn Taragai Muhammad Bahadur, a great statesman and enlightened person. Also, in the past, all forms and types of traditional theater, puppetry, dance, folk circus, and singing were expressed by the term "View". In Arabic, this word means "to look, to look".

But in the region of Central Asia, its meaning is very wide, and it is connected with performances, field events, ceremonies that are intended for the masses and that make the viewer and listener happy or sad, and sometimes even confused. live shows and games - all listed as "Watch". The term "Oyin" is also used in Turkish. However, the scope of its application is extremely wide and includes the fields related to leisure activities, physical education and sports. Emir Temur continued the old traditions in Movarounnahr and celebrated each of his victories with a feast and a wedding. He treated every dear guest with a feast and a party. He also liked to hold family ceremonies without musicians, singers and dancers, and generally involving large groups of players. We can find from historical sources that public holidays were celebrated on a very large scale during his time. Status tunes were played at special parties. Dancers danced to these tunes, jesters and muqallids made people laugh, and on holidays, large squares and pageants were shown. Field performances include horse racing, goat running (Kopkari), dismounting, chavgon, tumbling games, wrestling (Gushtrilik), which is considered a real test of strength, with swords, spears, maces and other combat weapons and weapons. competitions, as well as ancient games and competitions, such as ram and cockfighting, took the lead. It is well known from history that Shahrisabz, the hometown of Amir Temur, received the holy name "Kubbatul ilm wal adab" in the Middle Ages. According to historical data, Shahrisabz was home to famous representatives of Islam, one of whom was Abu Muhammad Obdan Keshi. In the 14th and 15th centuries, Abdullah Samarkandi, Abu Abdullah Muhammad Bukhari and Abul Husayn Muslim Nishopuri lived in Shahrisabz and developed the Islamic sect. Amir Temur liked to organize discussions and debates with scientists, and gave valuable gifts to the winners. During the lifetime of the owner, the scientists in his palace gained fame with scientific discoveries. Among these are Abdulkadir Marogini (1334-1435), the inventor of the nastaq letter, the great mathematician Ghiyasiddin Jamshid, the astrologer Sayyid Sharif Jurjani (1339-1413), the philosopher and encyclopedist Sa'diddin Taftazani (1322-1392), Khoja Muhammad. Porso (died 1420) and others may be included. Representatives of the people of science, especially historians, experts in the fields of medicine and astrology (historian Khofizi Abru, diplomats Shamsiddin Almaliqi and Maulana Abdullah al Keshi, astrologer Abdullah Lison, physician Maulana Fazlullah Tabrizi and others) accompanied Sahibqiran on trips. Sa'diddin Taftazani and Sharif Jurjani were encyclopedic scholars in the reign of Amir Temur. Amir Temur knew the science of history very well, especially the history of peoples and peoples, and actively participated in the discussions at scientific meetings organized by him regularly. Hafizi Abru said that in such scientific debates, Sahibqiron behaved so modestly that people in the circle forgot that he was a ruler. We know from sources that the Arab historian ibn Khaldun met and talked with Amir Timur on the threshold of Damascus, and praised him for his breadth of knowledge. In the

reign of Amir Temur, along with various fields of science, applied arts, calligraphy, books, and literature also developed. He also paid attention to the development of culture and art of all peoples and peoples in his kingdom. By the time of Amir Temur, the achievements of literary culture were synthesized in Movarounnahr. The conditions were created for masters to create with inspiration, the best paper in the world was produced. Excellent examples of handwritten books were created in Central Asia. Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.

Amir Temur's efforts to comprehensively develop the Great Silk Road influenced the free exchange of information between the East and the West, the expansion of the information space through the production of books and their unhindered transportation. This was an important ground for the development of science, the rise of culture, and the flourishing of human civilization. [4;15]

It should be noted that Sahibgiron Amir Temur's career was not only about military campaigns or battles, he always paid attention to state administration, science, and people's life and used all his capabilities in this way. we can reach Amir Temur followed the idea of "Strength is justice" from the time he founded the centralized state to the end of his life. He built a mosque, madrasa and many buildings for science and its development. The conclusion is that "Timur's rules", which are the Pandu advices written by the great teacher Amir Temur for his children, have been translated into many languages and serve as a basic program for the politicians of the developed countries of the world. Accordingly, we should be able to understand that there is no need to look far for the solution of many issues, such as valuing the human factor, its formation, maturation, and at the same time raising science and directing its results to be able to serve the individual. and once again we should feel a deep sense of pride in our rich cultural and spiritual heritage.

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