

PRINCIPLES OF HUMANITY AND CREATIVITY IN AMIR TUMUR'S ACTIVITY

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Abstract: *Great strategist, skillful politician, strict reformer of outdated social relations, patron of trade, handicrafts and culture, Amir Temur established a state based on laws and traditions, invented specific features of the country's management, which ensured the greatness of his state.*

Key words: *Timurid statehood, Timurid era, Timurid kingdom, Timurid dynasty, Tzuklar.*

During his life, Amir Temur fought to end the feudal disunity, worked to restore the destroyed cities and national economy, to improve the country. For example, at that time, the cities of Samarkand, Bukhara, Nasaf (Karshi), /uzor were destroyed by the Mongols. It was impossible to develop other areas without restoring them. He restored the damaged walls around Samarkand in 1371-1372. Its 6 gates have been renovated. A huge palace-Koksaroy and Bostonsaroy were built, streets and bazaars were improved. The mausoleums rose. These are qualities that serve as an example to many.

"When my friends, who always worked with my consent, came to me looking for refuge, I saw them as partners in my happiness and wealth, and I never spared them their property and livelihood. I also learned from my experience that a faithful and loyal friend does not resent his friend, but considers his friend's enemy as his enemy. If necessary, he will not spare his life for his friend. So, if some of my amirs accompanied me wholeheartedly, I did not spare anything from them. I have also seen from my own experience that an intelligent enemy is better than an ignorant friend. For example, Amir Husain, the grandson of Amir Kazaghan, was one of the ignorant friends. No enemy will do what he did for friendship." It can be seen that Amir Temur valued friendship and remained faithful to it throughout his life.

A person who analyzes various sources and opinions will immediately understand that the philosophy of Amir Temur is only a human philosophy. Because a person's gait, activity, and all his work were in the constant focus of the Master.

Sahibqiran was always sympathetic to scientists, religious leaders and sages in his time. It is known from the sources that Amir Temur, in addition to being a great general, was a great supporter of the formation of science and high spirituality. After all, Amir,

who respected knowledge and science, undoubtedly had a serious knowledge of science. So, Sahibgiron was well-educated and was able to analyze the theoretical and practical aspects of each field. It incorporates the Quran, Hadith, law, geography and history, and philosophy. "I have appointed scholars and mudarris in every city to educate Muslims about religious issues, to teach them about Sharia beliefs and Islamic religious knowledge, tafsir, hadith, and fiqh," says Amir Temur. Therefore, Amir's meetings and councils did not always pass without fuzalos. The sources also show that the above-mentioned fields of science developed significantly during the era of Sahibqiran. Of course, this development would not have happened without the king's blessing. This was recognized even by Ibn Arabshah, who was critical of Amir Temur's work. He writes: "In short, Temur gathered every (useful) soul around him and brought all of them to Samarkand. As a result, in Samarkand, there were people who excelled in their fields and were superior to their equals, who were distinguished by the virtues of every kind of science and art.

Historian Sharafiddin Ali Yazdi testified that Amir Temur, whenever he was in any city or country, built a building. According to the Russian historian A.Yu.Yakubovsky, the famous king Mahmud/aznawi brought great wealth to the whole world, while Temur built the centers of science and spent what he earned for the betterment of the country. Amir Temur himself emphasized this and said: "Let mosques, madrasas and houses be built in every city and village." Let them build shelters for the poor, build hospitals for the sick, and appoint doctors to work in them." Amir Temur touched on such areas several times and explained them simply. For example, Amir Temur advises the younger generations that educated people should be close to the king even with their seat.

At that time, many intellectuals lived and worked in the palace of Amir Temur. Maulana Abdujabbar Khorazmi, Maulana Shamsuddin Munshi, Maulana Abdullah Lison, Maulana Badriddin Ahmed, Maulana Nomonuddin Khorazmi, Khwaja Afzal, Maulana Alauddin Koshi, Jalal Hokiyy are among them. The French scientist Langle describes the fact that Amir Temur paid attention to all the sciences of his time: "Temur was kind to scientists. Along with his knowledge, he trusted those who saw his honesty. He often came down from the throne to talk with historians, philosophers, as well as all those who were talented in science, office and other works. Because Temur paid the main attention to taking care of these areas." Or, as Ibn Arabshah wrote: "Temur was kind to scholars and kept Sayyid Sharifs close to him." He showed full respect to Ulama and Fuzalo, and considered them holier than any other person. He placed each of them in his position and expressed his honor to him. However, when the scientists and fuzalo did not pay attention to the shown love and consequences, Amir Temur tried to guide them to the right path, including: "Famous people of science and religion helped the kings with their advice. And you are not doing this to me. My goal is to establish justice in the country, to

strengthen order and peace, to improve the lives of citizens, to strengthen construction in our country, and to develop our country. You should help me with your advice to do this. The state of the country, the fact that the government is being abused and neglected, and that ordinary people are being oppressed by local governors is more obvious to you than to me. It would be better if you could inform me about these facts, and if you would tell me the measures that would eliminate such unjust cases and in accordance with Sharia and laws."

They emphasize that in Amir Temur's career, respect for his parents, relatives, honoring teachers, and honoring those who did good to him were the priority. For example, such thoughts are mentioned in the tuzuks: "I did not forget my children, relatives, brothers, neighbors and all the people who were once friends with me when I reached the position of state and blessing, (property and I paid the fees in cash). It can be seen that Amir Temur, regardless of how much he was busy with state affairs, was able to perform family relations, mutual human services and qualities at a high level. He never spared his love from people. But when his sons or other relatives did bad things, he used every opportunity to guide them to the right path. "If one of my sons raises his head to claim the royal title, no one should dare to kill him, tie him up, or take away any part of him. But let them be kept in captivity until they give up their claim, so that war does not break out in the property of God. If one of my grandchildren and relatives rises against me, let him be made a dervish." We notice that Amir Temur never put his personal interests above the interests of the kingdom.

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