

AMIR TEMUR ETHICS PHILOSOPHY-THE EDUCATIONAL FACTOR IN THE DEVELOPMENT OF NEW UZBEKISTAN

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ABSTRACT

Amir Temur is not a person who appeared by chance on the land of ancient Turkestan. It remains to be noted that the achievements of Amir Temur in political, economic, cultural spheres did not occur in a deserted place. Perhaps in this space it was decided on the basis of historical and cultural traditions that have evolved and formed since ancient times. That is, Amir Temur is a random person in the many millennial historical prosperity of the Uzbek people, and the rise in the Temurian period in general is not just a phenomenon that has occurred unintentionally! He is the product of several millennial historical experience, great tradition, literally shaped cultural-spiritual process! After all, the ancient Turon and Turkestan lands were nourished spiritually from time immemorial, having a cultural background. The historical basis of Uzbek statehood was decided by Amir Temur for more than two thousand years. Therefore, in the emergence of Amir Temur on the stage of history, there is a certain moral space and moral law. The philosophical essence of this space and law is directly related to the Great Ascent that took place in our country in the IX-XI centuries – the "first Renaissance".

KEYWORDS: *Amir Temur, Spiritual Heritage, Culture, Temurian Period, History, Modern Theory, Justice, Politics, Social Life, Education, Ethics.*

INTRODUCTION

It is known that during the first Renaissance, new reforms and laws were introduced, which were very important for the development of the state, society and the people, as a result of innovations in state conduct and politics, united the people of science in the pursuit of noble ideas. Interest in exact, natural and humanistic sciences has increased, and modern theories about the structure of the world have been based on this period. Our great ancestors, such as Muhammad Muso al-Khorezmi, Abu Rayhon Beruni, Abu Ali ibn Sina, Ahmad al-Fergani, Abu Nasr Farabi, Yusuf Khos Hojib, Mahmud Qashgari, Mahmud Zamakhshari, Imam Bukhari, Imam Termizi, Imam Moturudi, Abul Muin Nasafi, as well as being talented people, achieved the status of teacher in their sciences to the whole world. And the Academy of Sciences, restored in Khorezm, serves as an accelerator for the whole world as the highest place where genius thinkers are attached.

In this sense, the fact that the contribution of our great-grandfather Amir Temur and the Temurian generations in the occurrence of the second awakening period is incomparable has the following grounds:

Firstly, the Second Renaissance is closely connected with the name of the Sahibqiron Amir Temur, who carried out political-economic and social reforms not only in our region, but also in very large geographical areas. Chunanchi, Amir Temur summed up talented scientists, poets, artisans, architects from different regions to the big cities of his vastness, and by creating all the necessary conditions for the development of Science, the country's scientific and cultural power is further strengthened.

Secondly, during the Second Renaissance, such classical poets and thinkers as Rumi, Mirzo Ulugbek, Giyosiddin Koshiy, Ali Qushchi, Lutfi, Sakkoki, Hofiz Khorezmi, Abdurahman Jami, Alisher Navoi, Babur Mirzo appeared. The fame of historians such as Sharafiddin Ali Yazdiy, Mirkhond, Khondamir, such as Mahmud Muzahhib, musicians like Kamoliddin Bekhzad, many hattot and musicians, musicologists and architects spread throughout the world.

Third-getting acquainted with the state, where the world cultural and spiritual community established Amir Temur in the Middle Ages and his world-wide activity, which attracted the attention of the whole world, his contribution to the treasury of the world, gave birth to the land where he grew up and to the creative heritage of the great thinkers who passed.

In the Middle Ages, the people of the world got acquainted with the names and scientific works of our great leader, who was taught as a scientific guide all over the world, including in European universities, again and deeper in the time of Amir Temur.

Therefore, it is not surprising that Amir Temur, who now appears on the stage of history as a bright person who does not have tennis, has brought up himself, has given him a life-giving spiritual feed, has attracted great interest in the name and culture of his el-yurt, who calls him to great works.

In this sense, the personality and spiritual heritage of Amir Temur is important in strengthening the moral basis of the idea of "development of new Uzbekistan" in the following aspects:

First, Amir Temur is a moral figure. He is a politicswith a moral life as a politician and a fellow man. He called for justice, loyalty, unity, encouraged mutual dispute, free from enmity, compassion and honesty. Moral maturity begins to master the manners of treatment.

The second, Amir Temur is a patriot who thought about the fate of the people and the land of the land. History does not remember the rulers who were given to the household and crazy. But the future also does not forget the figure who burned in the grief of the nation, who lived by showing his prospects and independence, as well as self-sacrifice. Historical periods the main reason for remembering and studying the personality of Amir Temur is also due to his qualities.

Third, the priority of morality and mutual cooperation in foreign policy. The moral essence of this aspect is expressed in "conquering the countries in the Temur regimes", the third of the twelve rules on the rule of the Kingdom and the decoration of zebu on the throne of power – "compromise with the enemy of friend". Amir Temur was thoughtful and well aware that a few centuries ago no state could have prospects without interaction and cooperation with its troops. For this reason, he has done tremendous work that has served to connect Europe and Asia. On

the one hand - China, India, on the other hand - France and England, on the other hand-established relations with Rum, Spain, Italy, Egypt and other countries and tried to strengthen these relations.

Fourth, strengthening the moral foundations of the prosperity of the people and prosperity of the country. Amir Temur has made great strides in the field of restoration of a single space between nations and countries through trade and economic relations.

Fifth, enrich the moral content of the culture of peace and tranquility. About the integrated space, which in the 21st century the people of the world wanted to create fairly internationally, Amir Temur thought about 600 years ago and pursued politics on this path. In the only economic and trade area he restored, there was a situation that was both for today and for today.

Sixth, Historical Services of the entrepreneur in the field of creativity. In addition, Amir Temur carried out landscaping and built irrigation facilities in the cities and villages of Movarounnahr and Khorasan, and even on remote lands such as Southern Azerbaijan and Qabul. It would not be a mistake to say that these monuments are great symbols of human thinking and intelligence.

Seventh, Amir Temur is based on the philosophy of morality - science-enlightenment. Therefore, the first decrees issued by the Sahibqiran with his coming to power were connected with the restoration of madrasahs, the appointment of alimony. He had high potential in the fields of history, medicine, mathematics, astronomy, architecture. The influence of his grandfather Amir Temur on the level of statesman, great scientist of his grandson Mirzo Ulugbek was great. He noticed a unique talent in his grandson, who made him enjoy the education of world-famous scientists.

It should be noted that the concepts and principles of Amir Temur's philosophy of morality are important in the formation of freedom and responsibility in a person. Truly, free and responsible person lives in proportion to the call to his conscience, not afraid of any suffering and even death in this way.

There are a number of reasons in the world today, especially in Uzbekistan, for the growing interest of the scientific community in the study of the Amir Temur personality, respect for life, heritage:

- a) Amir Temur's perception of personality means the perception of history;
- b) Amir Temurni awareness-leads to self-awareness;
- v) Amir Temur-our historically formed moral culture, values, creative potential strengthens confidence in the development of the new Uzbekistan;
- d) Amir Temur personality being his ancestors is not only ours, but also the wealth of all the peoples in our region, of all the enlightened humanity.

It should be noted that the celebration of the birthdays of great personalities, the installation of statues on them, the moral purpose of naming cultural institutions and institutions by its name – their work for the prosperity of the nation, the state, society and nation, causes the role in history. From this point of view, in the moral image of Amir Temur, such qualities as "The creative person", "The just ruler", "The enlightened person" are reflected.

Sahibqiran Amir Temur is well known from historical sources that a highly developed state has been restored and that the motto "in power justice" in this country is the basis of state policy, the life of society. This idea gave strength to people in their time, instilled in them confidence in piety, kindness. Because if justice is stable in society, the nation, the people will never go astray, sooner or later they will get married comfortably. Therefore, justice remains the moral criterion of the new Uzbek society.

Today it will be necessary to understand and realize the need to create conditions and opportunities for the realization of the land and initiative of our people, for the reigning of the great power of justice in all fronts and strata of our society - the way of a new Uzbekistan-the way of a developed democracy, the way of integration into the world community.

The beginning of the period of rapid development in Uzbekistan implies an assessment of the shape and content of higher education with a clear result of the quality of education and education. Therefore, the tactical and strategic goal set by the institute is an indicator of the implementation of activities based on the principles of gradual and consistent implementation of reforms in the context of improving the construction of the state and society, ensuring the rule of law and further reform of the judicial system, further development and liberalization of the economy, the development.

The implementation of the state policy on youth in our country, strengthening the spiritual foundations of independence, especially love of the Motherland for the hearts and minds of students, deep integration of feelings of commitment to pedagogical education, creation of educational bases of the specialty is of great importance. At the same time, the task of organizing spiritual and educational work on the basis of modern requirements, protecting young people from various ideological hurdles, forming a conscious attitude of young people to life, increasing the sense of belonging to the events happening around them is aimed at creating a system that will give a clear and effective result in working with the students

The study of sources devoted to the enlightenment of the history of Amir Temur, the re-reading of which many qualities inherent in Sahibkiran are expressed in them. When it comes to our great-grandfather, first of all, we will witness the fact that he showed diligence in the prosperity of the country, respected, appreciated and deserved any person, despite the fact that his life was in danger. Sahibqiran Amir Temur's great personality, which he added to the world harb art, is the main factor in gaining world reputation and fame-his military genius, military talent and skills. The continuous continuation of scientific research in this area contributes to the development of New Uzbekistan.

Today, there are threats and risks to peace and tranquility at various points of the world, as well as dependence and conflicts. It is natural that such cases, among all mankind, also disturb our people. In order to be able to withstand these risks, it is necessary to have genuine patriotism, high knowledge and thought, metin willpower. Amir Temur in great serves as a guide to the wisdom of our grandfather that "the soldiers will be strong." Referring to this fact, the president of Uzbekistan Shavkat Mirziyoyev reiterated that "Every soldier, every postman of the motherland, Amir Temur and Ulugh must know deeply the sons of our heroes, their military heritage," - it was said. This immortal and invaluable heritage gives infinite pride to the hearts of each of us even at present, kuchaytiradi feelings of devotion to the sacred soil.

Amir Temur, our above comments on the philosophy of the village will allow us to say that he is the founder of the Second Renaissance.

In New Uzbekistan, relying on the main idea of "from the national revival – towards the National upsurge", the task was set to create the foundation of the third Renaissance. It is also necessary to study both lessons of Renaissance, comprehensively studying the philosophy of Amir Temur morality in order to understand how our people realized the second renaissance after the first Renaissance, which was destroyed during the Mongol invasion. After all, Amir Temur is the founder of the second Renaissance. The instruction of the head of state that it is necessary to convey the national history in the national spirit to our people, especially to our youth, to immerse them in their hearts, minds, is also relevant to reveal new aspects of the activities of Amir Temur.

Reforms show the comprehensive historical personality of Amir Temur. He tried to innovate and reform in all, no matter what sector he was in. He creatively analyzed the centuriesold experience of the people in the field of state construction and management, the methods and system that justified him, and made many innovations in keeping with the adaptation of his era, reorganized.

The moral philosophy of Amir Temur is studied to learn from history, to continue the great works of our ancestors, their experience in New conditions, not to repeat mistakes, and to receive spiritual praise from the past. After all, the words of the president of Uzbekistan, Shavkat Mirziyoyev, "we will put the issue of the third Renaissance before us as a strategic task and raise it to the level of a national idea" represent the great leaders of our country, which are pursuing a wide range of radical reforms.

President of Uzbekistan Shavkat Mirziyoyev in the first chapter of the book "the strategy of new Uzbekistan" called "the dream of new Uzbekistan" the people's dream, embodied in the concept of new Uzbekistan, recognized that in all periods of historical development the mature representatives of the nation were motivated by practical actions towards their realization and said: "this dream led to the world. It was embodied in the idea of a centralized powerful state and a just society with a rule of law. During the period of Amir Temur ibn Taragay Bahadir, the aspiration to realize the present people's harmony served not only to ensure the independence of the country, but also to restore the powerful state, to develop the economy, culture, art and science," - he said.

The idea of the third Renaissance, voiced by the president of our country, unites the desires of both the state and young people, both parents and teachers.

Any parent wants the talent of his child to grow up as a mature person who serves country. Since this is a life-giving idea that unites history, today and the future, the head of state raised the issue of the third renaissance as a national idea. In this sense, the policy implemented in the new Uzbekistan also requires continuation of the noble traditions of Amir Temur and other great ancestors in New conditions. Therefore, the work of Amir Temur in creating the foundation of the third Renaissance will serve as a vivid example for us.

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