

THE TEACHINGS OF AMIR TEMUR ABOUT JUSTICE AND ITS CONSEQUENCES IN THE XXI CENTURY

Kilicheva Karomat*

*Professor,
Doctor of Pedagogical Sciences,
Department of Media Management and Media Marketing,
University of Journalism and Mass Communication of Uzbekistan,
UZBEKISTAN
Email id: karomatkilicheva320@gmail.com

DOI: 10.5958/2278-4853.2022.00352.4

ABSTRACT

Amir Temur was deeply committed to the fostering of friendship and peace among peoples, as well as the creation of mutually beneficial cooperation six centuries ago. Sahibiron builds bridges of trust between the nations of Europe and Asia and establishes cooperation with many nations, including China, India, France, Spain, and England. Sahibiron recognizes that this is a crucial factor in ensuring the prosperous future of the kingdom of works. This article examines Amir Temur's teachings on justice and their relevance in the twenty-first century.

KEYWORDS: *Justice, Doctrine, Amir Temur, Statesman, European Countries, Development.*

INTRODUCTION

Amir Temur's youth is largely unknown, but according to some sources, he studied the disciplines of medicine, mathematics, catastrophe, architecture, and the history of his time while also writing letters. The Great Arab Philosopher Ibn Khaldun Jahongir, who had the privilege of speaking with Amir Temur, remarks that Temur had a thorough understanding of the religious, philosophical, and secular knowledge of the Turkic, Arab, and Persian peoples. Movarounnahr was occupied by the Mongols when Amir Temur entered the political scene. Genghis Khan and Botukhon had given Movarounnahr to his second son Chigatoy Khan as a suitor, and they had destroyed the towns and villages they had taken over. The water structures had also been destroyed or rendered useless.

Amir Temur, in turn, maintains constant diplomatic relations with almost all the major states of that time and their rulers. He sends ambassadors to different countries, and also received foreign ambassadors who were sent to him. Numerous historical and scientific works, which are thoroughly described in detail about the sending of ambassadors to the palace of Charles VI, The Ruler of France, in his place, the reception of French ambassadors in his capital Samarkand, clearly confirm this opinion. One of the distinctive aspects of Amir Temur's diplomacy - he adhered to the aesthetics of Eastern diplomacy in all his appeals, even in his names, written in the form of strict demand. Even the names of some rulers of the country, written in a rough form, in some cases with anger, can be found out by historical letters inherited from those times that Amir Temur always responded with culture and decency, clearly expressing his opinion. In a

letter from Amir Temur to Charles VI, King of France, "I declare Hello and peace!our word is clearly confirmed by the fact that the words are written.

It wouldn't be an exaggeration to suggest that the great statesman Amir Timur is one of these individuals, who has an important position in the history of the Central Asian peoples and even in the history of the entire world. In accordance with the unity of the Central Asian peoples under a single birth, Amir Temur made his imprint on history's crown jewels as a capable commander and innovative individual. During his rule, Samarkand, which became the epicenter of culture and art, attracted the greatest scientists and intellectuals of the world, as well as the best architects and artisans. The world is still in awe of some of the architecture that the sahibkiran produced with their great level of craftsmanship.

The glorious life path of Amir Temur has attracted the attention of Oriental scientists in many countries of the world even today, and in some European Chronicles he was even written as "the savior of Europe". We are always interested in conducting joint scientific research with our Uzbek colleagues on the study of the history of entrepreneurship. This, in turn, sets the stage for the discovery of new sources of history, of course. Today, Uzbekistan is widely establishing mutually beneficial relations with many countries on Earth in various fields, consistently and persistently moving towards strengthening international security and stability, developing all forms of cooperation. On this path, we are undoubtedly accompanied by the heritage of the great ancestors, in its place, the Amir Temur.

Shavkat Mirziyoyev, the head of state, said that "we should pay special attention to strengthening national pride and pride in the minds of young people, the invaluable heritage of our great scholars and writers, dear Saints, the courage of our invincible commanders and figures" in his address to the parliament on December 28, 2018. Of course, it was not spoken in vain. After all, the more our people, particularly our young people who are the country's future, learn about the history of their great forefathers and incorporate that knowledge into their daily lives and activities, the more pride they will have in their country and the more they will love it. In carrying out these noble deeds, among the many great figures in the history of our people, it is also important to study the value of Sahibkiran Amir Temur socio-political and spiritual importance. It is known that both his contemporaries and politicians of the later period expressed their views on what kind of person and statesman Amir Temur was, as well as his socio-political views, reforms carried out in the direction of the development of the kingdom.

Now we have found that it is necessary to get acquainted with the analysis of these points. Muarrih Hafizi Abru, a contemporary of Amir Temur, wrote: "in Humayun and Saudat ayyom of His Highness Amir Temur, Movarounnahr became the capital of the countries of the Earth. Olimu fuzalos, engineers and craftsmen from different parts of the world flowed here and began to live and work." It should be noted that from time immemorial, olimu lived in the same direction, where the fuzalos and artisan people (creative and creative people) had favorable conditions for creativity. We mean that he created and built in the lands, where he was a just state administrator, where peace and tranquility reigned. Because, where there is war, oppression, ignorance, neither creativity nor creativity.

Additionally, in contrast to past eras, the state of Amir Temur takes into account the rights and interests of all classes and establishes the essential social context for their existence. Each group

has rights, duties, and obligations that are protected by a specific legislation, whether it be a scientist, a Naqqash, or a poet. They received financial encouragement from the kingdom's treasury. Engineers and artisans from all over the world started to come here because the state of Amir Timur, specifically Samarkand, its capital, olimu fuzalos, now had all the material and home conditions necessary for creative individuals to live and produce there.

The people who are building a democratic legal state today want to know about the emergence and development of views and views on the legal state in the history of our Motherland, its legal sources, secular law and legislative issues, of course. From this point of view, historical and legal research of Timur's structures acquires special relevance. After all, our heritage of the past, its rich statehood and legal foundations, in particular, the fair principles applied in the field of state and law during the reign of Amir Timur, today also serve our independence and help in the formation of a high political, moral and legal culture of the individual. The main historical sources covering the life and work of Amir Temur are benihoya numerous and diverse, which testifies to its name, its role in world history is immeasurable and incredible popularity.

A number of our scientists have written publications that discuss the scientific analysis of research done both domestically and overseas that was focused on the foundation of the Temurid state and the difficulties surrounding Amir Temur. The scientific community has been interested in "Temur's constructions" for 600 years. The Movarounnahr people, who had been abandoned as a result of Yov's complications, were seeking a spiritual foundation that would enable them to engage in the fight for freedom while turning the dream of independence they had been holding in their hearts into a potent force and movement. The land, which raised the desire and will of the turanians for masculinity, became, first of all, the famous ancestral patriotism, and then the religion of Islam and the four great sects who were born in this land. Futuvat (javonmardlik, tapardlik), who was at the stage of formation on the eve of the Mongol invasion, achieved a spiritual victory over the enemy, which literally descended from him, by purifying the people's faith under the influence of representatives of the yassavia, Hojagon (later Naqshbandiya) and Kubraviya sects.

If we describe in more detail the system of socio-political principles of Timur, the following picture is formed: Amir Trmur understood the economy as the foundation of any kingdom. "The state and the kingdom - he argues, Temur is alive in his "trappings", with three things - property, treasure and army." With this, Timur emphasizes that for the survival and social development of the state, first of all, it is necessary to have economic opportunities. According to the views of Amir Temur, each country, based on its different economic capabilities, should "have full information about all regions and take into account their economic characteristics." Amir Temur paid great attention to land ownership, which was the main means of production, and kept the procedures of State, endowment, private land ownership in the administration of each province, and tried to change the amount of land area, the ownership of which was provided for by the state interest. Temur, referring to the creative activity of Labor, understood it as a social value. Amir Temur paid great attention to financial issues in the system of economic principles. Because Finance was considered the economic support of the state in the eyes of Timur.

In conclusion, Amir Temur's youth is largely unknown, but according to some sources, he studied the disciplines of medicine, mathematics, catastrophe, architecture, and the history of his time while also writing letters. The Great Arab Philosopher Ibn Khaldun Jahongir, who had the

privilege of speaking with Amir Timur, says that Amir Timur had a thorough understanding of the religious, philosophical, and secular knowledge of the Turkic, Arab, and Persian peoples. Movarounnahr was occupied by the Mongols when Amir Temur entered the political scene. Genghis Khan and Botukhon had given Movarounnahr to his second son Chagatoy Khan as a suitor, and they had destroyed the towns and villages they had taken over. The water structures had also been destroyed or rendered useless.

REFERENCES:

1. Damage to Grandeur. History of Uzbek statehood. Tashkent: 2000.-365 b.
2. Timur powders. Ahmedov B. Tashkent: 1991.-144 b.
3. Ahmedov B. Lessons from history.- Tashkent: Teacher, 1994.-432 b.
4. Moiniddin Natanziy. Montahab at-tavorikh. Tashkent, 1991.-260 b.
5. Ibn Arabshakh. History of Amir Timur. Volumes 1-2. Architect 1992.
6. Muminov I. The role and role of Amir Timur in the history of Central Asia.- Tashkent, Science, 1969, 1993..