

THE PHILOSOPHY OF UNIVERSAL HUMAN VALUES IN THE POLICY OF AMIR TEMUR

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***Abstract---** In this article, scientific facts are put forward, which served as the basis for the development of universal human values in Central Asia. Namely, in Uzbekistan, from ancient times, there were various religions like Zoroastrianism, Nestorianism, Tangriism, Buddhism, Shamanism, Judaism and many other spiritual movements, which later became the property of the cultural heritage of this region.*

The article analyzes the trends and dynamics of interweaving, as well as the identity of different religious cultures with local customs and traditions, which later enriched even the Islamic ideas of universal human values. It was in such religious and social conditions that the great Amir Temur was born. Thus, it is revealed and substantiated from scientific sources that various cultural heritage and teachings directly influenced the formation of the political philosophy of the outstanding statesman and commander.

The article carries out historical and comparative analyzes on the basis of “Temur tuzuklari”, considers goals and means, principles, the embodiment of the idea of universal human values in the management of the state and society. In particular, scientific analyses are given that the political idea of Amir Temur manifests and permeates the philosophical traditions of different cultures. In this respect, the great king was deeply devoted to the traditions that from ancient times were the property of the socio-political life of the people of Mawaraannahr.

Thus, the study draws scientific conclusions that, in the development and strengthening of the political governance of the state and society, the philosophy of the universal human values of Amir Temur. Today they are a valuable legacy in understanding the essence of national traditions in modern conditions in the creation and development of a democratic society.

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Keywords--- *Uzbekistan, world, space, region, Mawaraannahr, (Transoxiana) religious views, Zoroastrianism, Christianity, Buddhism, Confucianism, Islam, god, Tangri, Allah, Amir Temur, ruler, state, society, justice, culture, universal human values, politician, power, "Temur tuzuklari", philosophy, Turks, heaven-earth, spiritual power, consciousness, morality, law, tradition, nation.*

I. Introduction

Uzbekistan, as the oldest territory in the world, is the venue for which the first religious views were formed. There is information about the existence of Zoroastrianism, Buddhism, Judaism, Christianity and many other religions in our country. In addition, the pre-Islamic idea of a single God in Central Asia had its own foundations. In the Western Turkic Empire (552-576), the importance of the word "God" and "god" was considered as a divine power. This notion is so strongly preserved in the language of the peoples of Central Asia that even after Islam's emergence and spread, they called Allah "God" and "God". This phenomenon continues today. In general, there are more than 10 different religions in Central Asia (Buddhism, Zoroastrianism, Industries, Christians, Judeans, Manicheans, Shamanists, Goddesses, and also local non-religious movements). The harmonization of cultures formed at the crossroads of various religions also contributes to the creation of a unique social space of human values in the region. Here Islam led to its enrichment as a result of the incorporation of local customs. It is in these religious conditions that the Great Amir Temur is born. [1, 71]

In the history of Maveraunnah, we see the assimilation of universal values as a natural process of harmonization of peoples' cultures. In the space adjacent to the cultures of ancient religions, there is a high spirituality awareness. In turn, this education was instrumental in the formation of the foundations of national statehood, especially in the formation of the political philosophy of the state of Amir Temur.

Amir Temur ensures success in the management of state and society by integrating the most advanced ideas of these cultures into politics. The study of the history of the state created by Amir Temur draws the conclusion that he, as a pragmatic political figure, is capable of combining different cultures. From this point of view, it is difficult to assess the political activity of Amir Temur without studying the history of religious-enlightenment, political and philosophical views created in Movarunnahr.

Amir Temur is one of the modern Russian scholars who studied political philosophy. Zotov asked for significant information in this regard. He gives a comparative analysis of the political actions of Amir Temur with the philosophy of the ancient nomadic steppe people, the Turkic peoples' way of life. At the same time, the nature of Amir Temur's power is in harmony with the symbolic images of nomadic peoples living in the yurt. In particular, the power of the state is compared to a giant yurt. At its core, the middle pillar of the cross is the symbol of justice, the ropes are the values, and the ring above is the symbol of truth. The board of justice determines the purpose and the essence, the ropes concepts, the skill of the ring work. Thus, the scholar determines the philosophy of Amir Temur's policy. The practice of mounting the crossbow indicates that the rope's strong bonding through the ropes

strengthens the bases of the inside. The ring must, in turn, be stuck to the root of a solid pillar. That's justice! Justice is the values, historical experiences of the people that have formed over the centuries. Policy based on it will be sustainable [3]. As we have seen, the device of a crossbow has the basics of a state shape. It follows the regularities of public administration procedures. Such a state is protected from natural winds, severe colds and other disasters.

II. Literature review

How important were these philosophical and moral elements to Amir Temur? He knew the nature of the people, treated the influential leaders as his own, treated ordinary citizens as children, and treated the customs of each region. This harmony was achieved through a policy armed with good intentions. They are supported by practical measures, consistent charter and, in particular, cultural heritage. - Temur Togulukkhan asked for advice on the future maintenance of Maverannahr: - "Secure the state tent with a rope and fasten its pillar with a rod of justice so that it can be accessed and exited." let it Dear Sayyids and scholars and scholars in this land, keep the ritual in the shade of justice. Do good and do good to the good of this property and make peace with the bad. And donate to the soldiers of this land, so that they may be rewarded for all they do, and if they die in the service, they shall receive their reward. "

The scientist goes on to say that in the activity of Amir Temur, aimed at regulating Eurasia's chaos, the universe served as a perfect strategic methodology. This methodology, he says, links to the pre-Timur Chinese military commander Sun-Ji and the theory of Jinzhi Lee Jou, a 11th-century philosopher. The Chinese doctrine, which has become a symbol of statehood, coincides with Central Asian culture. The author states that the educated Uighurs of Turkestan mediated this. [5]

As a second conclusion, M.I. In Ivanin's opinion: - Genghis Khan and Amir Temur are not just followers of Sun-Ji. They are, in fact, the only warriors who have fully mastered their legacy and achieved greater power. "[6] In other words, it shows the political philosophy of the Sahibkiran linked with universal values.

So what was Sun-Ji's doctrine? He says war is a sacred matter for the state, it is the basis of life and death, the way of destruction or existence. Therefore, it describes five incidents that are at its core.

The first is the Road, the second is Heaven, the third is the Earth, the fourth is Sarkar, the fifth is the Law.

The road is the harmony of the ruler's views with the people. His willingness to live and die together is manifested in his ignorance of fears and doubts.

The sky is light and darkness, cold and heat, this is the order of space and time.

The earth is the distance and the proximity, the plain and the unevenness, the breadth and the narrow, the life and the death.

The commander is a symbol of intelligence, impartiality, justice, humanism, courage, and strict discipline.

The law is military ranks, governance and supplies.

If the commander has mastered these rules, the victory is inevitable. Failure to do so will also indicate the defeat. [7, 8].

As we have seen, the essence of this philosophy lies in the logical expression of the interests of society that are aligned with the laws of nature. The primordial power of one man over others is complied with the laws of nature. Why is it that one man commands and that others obey them? - These questions have kept Amir Temur's mind from his childhood. It is too early to think about what power, what programs it has, and how it can be achieved, and what it can give to the one who has seized power. This harmony is expressed by metaphors in Amir Temur's philosophy of politics. That is, "The bow of heaven, the earth its rope." If we write it in Chinese and compare it with the words: "Heaven is a great and just ruler. The archer is a symbol of justice [9, 140].

Of course, the analysis is commendable, but there are some controversial aspects that need clarification. In particular, the scientist only cites information about desert nomads. But since these desert people ignored the fact that the Huns were descendants of the Huns - Turks, they linked the philosophies of government with the views of Chinese thinkers. However, we do not overlook the similarities and similarities between them.

Also, in the Templars of Temur you can see the philosophy of Heaven and Earth. See what Sahibkiran says: - I was hesitant to know whether to go to Khurasan or to Temurkhan Tuguk. In the meantime, I wrote a letter asking for advice from Pirim [10], saying: If the arrow is aimed at the arrows, and the shooter is the Almighty, the Almighty, where will the people flee? ' The Khalifa replied, "Let the people flee before Allah." Likewise, you should flee to Timur, and shoot his arrows. "[11, 16].

Zayniddin Abubakr Toyobadi The great Sheikh of Khurassan, is considered to be one of the most famous pirates in Islamic world. He also uses the philosophy of "Heaven, Earth, Arrow, Arrow". Was there such a view in Islamic teaching? It also means that with the spread and spread of Islam in Central Asia, the Divinity is preserved as an ancient doctrine and often blended with Islamic culture.

There is an assumption that the religion of paganism originated in the Altai in the fifth century BC and penetrated into Central Asia in the late II and early I centuries. It is said that the Huns are in close proximity to the broad sky, the Chinese Tien, the Sumerian Dingar. However, even the scholars have not yet formed a single view of the doctrine of divinity. There is some scientific speculation on the information contained in the inscriptions alone.

Ancient Turks say that the highest deity is God. They attach great importance to the spirit of ancestors and the tradition of worshipping their courage. The Turks emphasized the importance of nourishing the heart, not just the physical nourishment. One of the sources of the spirit is the ancestor spirit. Where he lives and works, his spirit exists and protects him. Monument to the noble ancestors was erected in stone, with words of praise. Around the statue is a place where people and spirits meet and pray and make sacrifices. The stone monuments were in the area from the Altai to the Danube and existed until the world's religions were accepted.

Every Turk has a tradition of honoring the spirits of the ancestors, and is obliged to mark the seven. In particular, their exemplary and embarrassing heritage. Every man understood that his actions would be judged in the same way. Faith in God has motivated them to do what is right and to have moral obligation. Lying, treachery, deviation from their promises were considered insulting to the Turkic peoples. Including his god. This species is not even allowed to produce offspring because of its bad reputation or past traits by its ancestors. [12, 99]

This view is also found in the studies of historian scientist Sh. It is a religion based on the cult of the cosmic deity, the belief in the Creator. In science, this religion is called "paganism." The first depictions of God, common to all peoples of the Great Steppe, date back to the fourth and fourth millennium BC. [14,78] The term "God" means "heaven," the visible part of the universe as "god". [15]

According to the Kazakh researcher N Ayupov, "in order to have a better understanding of the Godhead as an open world view, one must first pay attention to the etymology of the word God. The word of God is written in ancient Turkic sources and in the Turkish work of the Devonu Dictionary by Mahmud Kashgari in the form of Tenri. The word Ten is made up of two roots, the sky, my Father. In ancient Turkic and Kin, the flesh means dawn, the rising of the sun, and the light of the whole world. In modern Turkic terms "land" (er, ir) means male. The logical conclusion based on this can provide several variants of the meaning of the word equ. First, God is the beginning of everything. Man - Heaven or Heavenly Man - Genesis of Creation. Second, life is the beginning of all life, the very beginning of life. Thus, according to N Ayupov, the concept of God is not a simple heaven, it is not a heavenly God or a simple Creator. God is actually Genesis, an incomprehensible and incomprehensible Absolute Truth, an Absolute Spirit, which cannot be understood in a simple rational way. [16]

In Christianity and in Islam there is no such conception of sin, and man is afraid of hypocrisy, because the Turks sincerely believed that hypocrisy would harm his wealth, the health of himself and his children, and the inevitability of punishment for breaking traditions and ceremonies. Because the earth gives man only the outermost shell. Note that in ancient Egypt the spiritual part of man is his spirit, his name, his shadow, and most importantly his translation of the divine, eternal, eternal life. In ancient Turks, consciousness, will, destiny, freedom, success and happiness are all called "boxes." Having a box sets you apart from other animals on earth. God gives every person a birth, and when it dies it returns it, and the human box goes to heaven, to God. [17, 38]

The question of the origin of supreme authority lies in the same conclusions in the interpretation of all nations and religions. For example, in the Christian West, individual sovereignty is viewed as a prophecy of divine law. In China, the divine concept of the emperor's origin is understood as the Son of Heaven. The idea of a kingdom is an integral part of divine power. What kind of belief does Amir Temur link in this regard? It is true that Islam is the representative of the dominant Allah in Islam. For example, in the decrees and shortcuts of the Shah we find the same original content in Mongols as well as in Amir Temur. Genghis Khan submits himself to Heaven and submits to his decree. In other words, a letter that is related to someone is expressed on the water's surface. In Amir Temur, he applied to this supreme power, and the essence of the word was changed to the Turkish word greetings. In addition, the end of the expression ends with the word cosium, which means Turkish. In yoga, the yuge comes in the mannu expression. We read in Mongolians, "By the power of heaven the Emperor su (at the command)" and in Temurids "Our words with the generosity of Amir Temur." The word su and box are translated as "destiny" and give the concept of divine rewards given at birth. That is, the concept of a successful king's fate. Likewise the right to rule is based on Genghisian laws (asleep with jaos and net). [19,139]

Ancient Turks believed that the soul would be freed from all punishment after death, and that its spirit would be liberated. A person's peace of mind in the distant world is thought to depend on how his relatives perform the

funeral ceremonies and sacrifices. If performed in accordance with rituals and sacrifices, the soul of the deceased was at peace and sponsored by his relatives, otherwise he became an enemy. That is why the ancient Turks who worshiped ancestral spirits, as in the world's religions, called themselves "children of heaven" rather than servants of God. It is this fact that greatly influenced the formation of Turks' pride, courage and equality. [13,335]

In this information, a section of Ali Yazdi's books draws your attention. In particular, he says: - The story of the birth of Timur appeared on the night of something like an iron cap that flew in the air. Then it spread out into a vast space and spread out over the earth. From it, things like coals and sparks are scattered all over and overflowing and even filling the grass and rich areas. "[21,68] How to understand this phrase? Is there information about flying saucers at that time? Can this view be linked to the philosophy of the universe in the doctrine of Divine Doctrine? In any case, why the author's words should not be overlooked. When Master Poyon Ravshanov says, "Perhaps nature was indifferent to the birth of geniuses." . Inchinun, the Sahibkiran - a child born at the same time as two planets, the stars Zuhal and Mushtariy, are known as "losers" and are the kings of the world. According to sources, the lord is born once every 800 years. There are three great men in history: 1) Alexander the Great; 2) Prophet Muhammad; 3) Amir Temur is an entrepreneur. [23,68] As we have seen, this issue is also one of the studies that should be studied separately.

III. Discussion

There is evidence that the doctrine of paganism is in direct harmony with Confucianism. Land the Confucian doctrine. Taking into account the fact that it was formed in the 4-5th centuries, O.Zotov is alive! Teacher V. Alimasov - The mythological, cosmological, and political-philosophical views that emerged in ancient China gave birth to different approaches, concepts and schools of public and state governance in the 5th and 4th centuries. They are meant to achieve similarity in society and in public administration by looking at the harmonious integrity of the heavens, the earth, and all the things. "[24, 11].

In the work of A. Ignatenka considerable information is given about such philosophical features. He points out that the architecture of the Gulbag in Samarkand is in harmony with ancient Roman and Chinese rule. The landscape of the park includes six wells, the seventh castle and the eighth waterfall. It is all surrounded by a single ring. The Chinese tube holes are also numbered as eight. This structure is also mentioned in the Arabian book "The Secrets of the Mysteries". In it, the eight are defined in the following order; "1. The world is a garden. 2. Its circle is a state; 3. The law is its essence. 4. Guarantee - the ruler. 5. Tanyanchi is an army. 6. He needs money. 7. It is delivered by the people. 8. The incentive force is justice. Justice is the backbone of the world [25,55]".

Two goddesses holding gold books at the entrance to the gate of Samarkand Park. On the leaves of the golden tree the birds are sinking into the precious stones. Golden trees have the same meaning in Chinese: Jin-shu. They represent the enlightened monarchy and the birds - the people enjoying the harvest. Another harmony of this harmony is that the people and the state are interconnected. This law comes from the Confucian doctrine of the "Jen" human quality. This view implies that all people are related to each other in Ibn Khaldun's "Asabiya". For

Amir Temur, these views come not only as a philosophical symbol but also as a political principle based on justice. [26,71]

If we look at the philosophy of Chinese politics in this regard, the Confucian doctrine will help to clarify our point. Land, in particular. BC 551-479 Confucius' political and philosophical views prevailed over the ideas of adherence to customs and traditions of the past. Restoration of past heritage and its rational use will help to stabilize the state and society, create succession among generations, and prevent conflicts.

Confucian teachings play an important role in reconciling their interests with the past and present, the heaven and the earth, the king and the people, officials and citizens. The will of Heaven is on earth. Doing the Will of Heaven The king on earth is the duty of the son of heaven. He believes that such a combination will facilitate the formation of a centralized state.

Chinese philosophy says that a wise ruler must meet the requirements of social conditions, direct the flow of society, and do it quietly without undue worry. The authority of the ruler should, as a matter of tradition, be comprehensive, wide-ranging, but maximally natural and, to a minimum, nonviolent. Let the will of the ruler be in harmony with the lifestyle of the people, so that the common interests are reflected in it. Thus the Confucian doctrine distinguishes 4 qualities of a human ruler; belief in values, wise purpose, clear understanding of justice, and rules of action.

Under such philosophical considerations, Amir Temur is in the Traps. With the help of these twelve traps, I held the country in my hands, ruled my kingdom, and adorned the throne. Let them do the same. Let them take care of me and their kingdoms. He says. [11,33] The duty of the Son of Heaven is to ensure the welfare of the people by regulating the kingdom. This task is accomplished by political actions, which are based on twelve principles. But the question is, why not twelve principles, not fourteen? What is the origin of this political event? What cultures do they belong to? Or did Amakhiban enrich his existing social and cultural heritage based on the existing political realities? In any case, without appreciation of the importance of these principles, an appreciation of our grandfather's qualities as a great statesman will not go beyond the general details.

When we compare these views with each other, we see the lines that are in line with Confucian philosophy. Confucius advocates the use of all social relations. He argues that everyone is disobedient if they do not work in their place or place. Therefore, "be the ruler, the servant - the servant, the father, the father, the son and the son." [27,29] This in turn served to create the rules of government.

The same is true of Amir Temur. - "Let the king have his word, let him know what he is doing, that is, the soldier and the governor say what he has said and done, he himself does it, and he knows that no one has anything to do with it." So let the king not follow the words and deeds of anyone who shares his authority with the king. Although it is necessary to hear a good word from everyone, it is said that others should not be partners or superior to the king in word and authority. [11,42]

In Confucian philosophy, the king is primarily the "Son of Heaven." He will do the will of Heaven on earth, among his subjects. The idea that there can be no noble king without the knowledge of the will of the heavens is prevailing. [28,158] He also says that when a man takes a high position, people will suffer. To them, trusting in

government is a matter of casting a born baby. As a result, the sky is broken, the rain falls, the sun suddenly rises, the heat or cold begins, the wind rises, the floods and diseases spread. [29,128]

It is well-known that man is also a subject and object of development and change. This idea applies equally to all religions, cultures and countries. However, today, when democratic principles become universal values, it is becoming more and more difficult to maintain the social life of a person as a subject and object of public and state governance. This way it also violates the laws of society. The heritability of people, their class, their class, their potential, and their ability to enrich themselves have long been in decline. As a result, we are consuming the bitter fruit of the jade tree, which is fastened to the pine tree.

Kazakh writer U. Sulaymanov, who has studied the history of Turkic peoples' languages and writing, gives a number of references to the doctrine of God in his book AZ and I. For example, in 1893, Danish turkologist Wilhelm Thomsep was the first to read the word "God" according to Urdu script. In this way, the pages of the Asian Scythians will open new pages. For example, he said, "Dvuxtyacheletie is in vault, too good, too bad," - milk is a good thing. The term "equianstvo" does not refer to the six books in the literature.

Samaya drevnaya religiya na planete, oformivshayasya how filosofskoe uchenie v 4-m tysyacheletii do Christmas Christians, the boring materials semitskix and indoiranskix religions, Zametno povliyavshaya na drevneegipetskievo sidelight. However, it has a general moral principle: "Obey the laws of nature and obey the laws of society!" [32,176]

As it is said, God gives the Turkish slave an iron weapon. With their great mastery of the use and installation of iron, the Turks acquire the secrets of world domination. The invention of a simple slipper will nurture the horse's ability to restrain and then the invincible rider. So far no one has ever traveled the world under a horse. The horse helped expand the territory of the Turks. It is the horse and the Turkic people who are moving on. Arches and military artifacts from excavations show that they were by no means a people. Therefore, they will be able to attack China's huge troops in a single attack. By the fourth century, the Chinese were accustomed to skiing the Turks and learning to ride a horse. The Turks believe that God has given this extraordinary power and skill. Turks were the first to drive the land with steel plows. They also reaped the harvest. The bread is baked in a pan and baked in the form of a sun symbol. They also invent new inventions in the construction of brick and wooden houses. [12,64] These cultural factors contributed to the formation of the power of the Turkish people, its heart and courage.

Turkish Urdu as a form of military organization shows its advantages in China, Iran, Don, and even the demolition of the Roman walls. There were no strong military troops in the world. Of course, its creation took years. The center is divided into several military districts. 50,000 cavalry each. The districts are divided into thousands and hundreds. They are descended from tribes of different lands. The head of the ulus was led by the Khan. Thus, it was not a Turkish military-administrative organization, but rather a gathering of people. It is based on strict discipline in seed breeding. Horde is named after his khan or ulus. [12,130]

Amir Temur in "Tuzuklar" I appointed Tur Temur and Sher Bahrom from Jaloyir ulus as eighth and ninth amirs. Of these I have appointed twenty men, as captains of hundreds and chiefs of hundreds.

I gave Uljaytu Aparidi the fox's oeuvre.

From the Dulday people, Tobon is great, and I have given the title of Emir.

I brought Timur Khoja Ugly from the murul nation to the emirate.

I gave an ambassadorial rank to the ambassador, from the star crowd. " [11,55]

Comparative analysis of available sources shows that these cultures are reflected in the activities of the state administration of Amir Temur.

Famous Russian scientist K.E. Tsiolkovsky's scientific views are also noteworthy. It is made up of atoms and we will never be part of the universe. Because the universe is perfect, so are we. In general, we live according to his will, [33,61] as we believe that the ideas of Avesta, Confucianism, Divinity and Islamic doctrine are scientifically grounded.

In his works, K. Tsiolkovsky seeks to understand the essence of universe philosophy. It is scientifically justified that the secret of its laws is related to moral values. The universe is manifested in practice when man and his aspirations for a better life are in harmony with the will of the Earth. That morality frees a person from the passions. He thinks that a happy and unhappy life exists in a person's morality. In particular, - "Pre-order a blanket with a view to the frequency of the vacuum-defining principle (to set up, to move, to the left)." *Trudno predpolozhit, chaky kakaya-nibud ego cha ne imela rano il pausno na vaniya* "[33,95]. It has come out of it, that the essence of the moral universe is its will, justice is its judgment. Our grandfather Amir Temur deeply understood the essence of these three nations and acted on them. The guarantee of endless successes is also reflected in such logical continuity.

Knowing the mystery of the universe, understanding it as part of it, gives us joy and peace. He is supreme in power, and says nothing that is not perfect: "There is nothing wrong with it." divine sovereignty is the visitor of God.

The universe makes perfect organic atoms, each atom contains a vibrant source of life. Atoms make up human existence through all organic and inorganic matter. We are at his will. She is our mother and ruler, the essence of all causes, says the scientist: - "I don't want to go. *Esli vy ushli - and mestyat, durnoe durnoe - vas nakazyvayut il lich lyce otplachivayut tem je. Odnako kajdy doljen ponyat i to, yto y on, i vsya zemlya, i vsya planety budut bezumny, to vlennaya obatitsya v ad*" [33,80]. As we have seen, the consequences of human abuses of natural laws are the same in all religions, as evidenced by science. It can be concluded that the supremacy of the higher mind is a factor in the balance between morality and society.

Dario Salas Sommer, a Chilean scientist who also conducted research on the physical properties of morality, confirms our view: "Neither do we have a moral character," Prirody says. It follows that morality is not just a rule of human relations but a law of human existence. Violation of the law as an ethical subject also leads to the collapse of the content. The essence of Amir Temur's philosophy of politics is the combination of such laws.

Sahibkiran - "Then I decided to rule with justice" [11,16]. Amir Temur was deeply aware of the needs of the human spirit and the secrets of the creation of his divine power and was able to apply them through the means of power. Power as a form is fed by justice. His noble goals are combined with noble deeds. As a result, it is possible to mobilize the trapped and disenfranchised people from the Mongol occupation to great changes in a short period of time. Thus justice becomes the policy philosophy of the great kingdom.

The author goes on to conclude that: - "O uveren, who is not good enough for the pot of pots, to make it to the point of view of the subject," I put the "Put Neba and Zemli" milk into "milk". [34,9]. The Chilean scientist, who professes to be a Christian, is somewhat astounded by the views of Heaven and Earth. But it helps to draw firm and convincing conclusions. The conclusion is that Amir Temur's victorious victories were reflected in the regularities of the will of "Heaven and Earth". Justice has served a combination of interests as a means of enforcing those laws.

Sahibkiran says: "I have taken the right of the oppressed. After proving the material and physical harm inflicted by the wrongdoer, I discussed it between the two according to the Shari'ah and did not oppress the other in the place of one sinner. [11,34] At the heart of Amir Temur's humane policy is a compliment to everyone, even if they have repented and prayed for it. In this way he gained the favor of Allah by gaining public recognition (heaven).

Scientists say that the cosmos, including the native planet, has a holistic holographic structure that connects all of its components to energy sources that intersect. The changes in each of these parts have an impact on the structure of the entire universe. This ensures that all existence as a chain system is interconnected in a single organism. Integrity is a creative, powerful source, a creative will that forms all forms of existence. It is a spiritual essence, a vital substance. Every action (energy) of a person is reflected and reconnected in nature. The essence of man is holy, and he carries the divine light. He is, therefore, a force for immense and magnificent creative work. Unfortunately, politicians who are disillusioned with this philosophy, failing to find their own way, are the ones who cause the public to be discredited.

David Bom's research on the issue of the integrity of the universe (1917-1992) is worthy of note. It is in the form of that power that the human body moves as a source of energy. It is the same with the power of the spirit. If it is influenced by evil forces, it is attracted to evil, and if it is good, it is drawn to good deeds and manifested in its external world. And nature itself will cruelly punish those who violate its laws. [35,48] The ethics that emerged from it are not simply a code of etiquette, it is the regularity of the divine order of the universe, which has been established by the universe in maintaining the integrity of the universe. As a part of this world, man comes into harmonious harmony as he embraces moral values. Nature is logically part of the universe, the basis of all creation. We maintain our existence within this universe. That is why we must respect his laws. Nature does not forgive any hypocrisy. These laws are part of social life as laws. Understanding it, the Sahibkiran creates an interconnected system of every element of power, with a huge state machine running smoothly.

Embracing the mysteries of nature, Amir Temur teaches political philosophy to appoint those who are just, reasonable, and ethical in their affairs. This will create trust in the people, and will create certain rules and customs in the administration. In other words, he believes it is possible to create and consolidate a centralized state by improving the ethics of the individual. - I did not seek revenge on anyone. Those who have tasted my salt and have done evil to me have delivered them to their Lord. I caught up with a young, hard-working, hard-working couple. I was always open to honest people, Sayyids, scholars, and scholars. "I have expelled the poor, the poor and the cowardly." [11,85]

As you can see, Amir Temur places great emphasis on the human factor. After all, a man loves good deeds. The state actions established on this basis will be current and supported by people. The same is true of Confucian

teaching. - "If the people are governed by the law and the order is imposed on the people, the people will try to avoid them and will not be ashamed of their actions." If the people are governed by good deeds and by good behavior the people will be ashamed and healed. "[36,60].

The talented scientist F. Ravshanov in his monograph "National Leadership: History and Experience" [37] has revealed a deeper understanding of the philosophical essence of the Orientalists' cultural teachings on statehood. In particular, the views of Abu Nasr Farabi on a vibrant society, a fair government, and a harmony of righteous leaders continue to be relevant today. According to Abu Nasr Farabi, the good community (ideal society or ideal state) is compared to the universe by its perfection and the laws of living: the harmony, harmony and cooperation between the various events and objects of the universe, as a result of the activities of the former (Allah), as well as in society. the harmony and proportionality between the different categories is achieved by the "first imam" [38,115-117], that is, the ruler's activities and his exemplary deeds. In a perfect society, each class, as an integral part of the whole social organism, has its own specific functions, as if specializing in the performance of these functions. The most perfect person among them is the first head of state. He is the main performer of the existence and existence of other categories of society, the proper organization, coordination and regulation of their activities. According to the thinker, "Not everyone can be the leader of others, to bring them to the level of happiness. Such a person can never be a leader if he does not have the ability to lead someone to happiness, to inspire them to do the work they need. "[39,189] In particular, he believes, in many ways, citizens live in imitation of their leaders. it is the basis of the inherent constituent law of society.

These values allow us to identify the core of the political philosophy of the Sahibkiran as a result of studying our history and our national heritage. One of these is the book *Qutadgu Bilig*, which belongs to Yusuf Hos Hajib, which plays an important role in the formation of this doctrine. In his "knowledge of the world," Yusuf Hosib Hajib begins with an appeal to human dignity, his socio-political and philosophical views on state system and governance. In his view, God is the basis of the universe, and he rules the whole universe. [40, 85,91-95,99-103]

The thinker proposes to the ruler the following way to choose for a position in public administration: the author (justice) should be allowed to declare ("a decree") a choice for a public office. Applicants who came to the advertisement, first of all, the special services of the office staff, their lineage, place of residence, relatives, economic and financial situation, worldview, education, behavior, purpose of service. more detailed information on the state of the site is required. [41] According to Yusuf Khos Hajib, the candidate must have full health, physical health and a clear face, a keen eye, right temperament, good manners, good judgment, good judgment, good manners and tact. [40,127-155]. Clearly, Yusuf Hosib Hajib is a historic source of education as a cultural heritage of the Turkic peoples. These views imply that all religious doctrines are based on holistic justice, truth, and common truth. The authority that has come from him and has not acted is inevitable. The merits of Amir Temur are due to his ability to improve the political means of such values.

Although there was little time between the creation of Yusuf Khos Hajib's "*Kutadgu Bilig*" and Nizamulmulk's *Politomnom*, they have distinctive features and differences in the issues, methodological approaches and interpretations. In the Eastern Renaissance, in particular, during the Renaissance of Turkic peoples, a number of

works were devoted to the improvement and development of national statehood. If the book "Kutadgu Bilig" was created in the 11th century in the Central Asian region of the Carthaginian state, it incorporates the ancient Turkic Kaganate in the issues of statehood, the Chinese government and the Hazaran statehood. The Seljukids, Samanids, Ghaznavites, Sassanid states, the most prominent Islamic state traditions, b stands for [37].

Nizamulmulk is one of the statesmen of his time who actively participated in public administration and laid the foundation for the selection and training of all types of leaders for the state and society. It is no coincidence that the thinker has bestowed upon the statesman the ability to choose leaders [42,300]. Nizamulmulk also underscored the importance of the society, especially the people, in selecting a leader for the state and society. [43,358] In his view, the people have such power that "it is sufficient to remove or dismiss the ruler and other officials who do not please him" [44,16-17].

IV. Conclusion

Undoubtedly, the rich history of this national-cultural heritage is the basis of Amir Temur's activity. Amir Temur was well-versed in astronomy. Stars such as Hamal, Savr, Jawza, and Cancer at the twelve corners of the sky serve as a divine example for human beings in maintaining balance between the celestial bodies and the precise minute and minute movement of the Sun in space. This is why Amir Temur based his troops on the soldiers of the twelve tribes. Twelve of the forty feet in my diocese have been my special guards: barlos, tarcon, lion, jalouir, fox, hell, mongolian, sultus, dam, kipchak, orlot, totar "[11,105]. The fact that Sahibkiran is the possessor of the highest knowledge [46,240] as a result of the balance and harmony of the twelve corners of space.

In short, A. Ziyov - "One of the services that Amir Temur has done to the Uzbek state is that it has been a system of Uzbek state governance that has existed for over 150 years, and despite many changes in customs and traditions, even restored his classical examples. He was able to solve this very difficult task with wisdom. "Emphasizes the importance of the cultural and social legacy that existed in Movarunnahr in the Amir Termur State.

This legacy, developed by our grandfather Amir Temur, is invaluable and enormous contribution to the development of national government doctrine as a vast and profound moral knowledge of peoples' culture. In this regard, the study of the secrets and the lessons of the secrets of the endless victories and world-wide achievements remain one of the most urgent tasks for the scientific community.

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