

The Manifestation of Ethical Laws In “Statutes of Timur”

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Abstract. The life experiences and philosophical views of Amir Temur, who is mentioned in history as a just ruler and a skilful commander, especially the study of the pandnoma "Temur's Statutes" in terms of historical truth, scientific study of its moral content are important in the development of Uzbek national philosophy. In addition, the scientific substantiation of the necessity and condition of the qualities of Amir Temur for the new generation, the study of the moral and spiritual heritage of our great ancestor, first of all, the moral views of Amir Temur, his great ruler and spiritual leader are important. In this sense, the moral philosophy of Amir Temur is based on the harmony of man - society - culture - spirituality.

Keywords: History, statutes, philosophy of ethics, law, social life, universal morality, personal ethics, rule, moral attitude, loyalty, virtue, justice.

Introduction.

In different spheres of social life, specific norms of morality are expressed, and they constitute relatively independent spheres of morality with a single basis. Morality develops in the process of the development of material and spiritual culture. It includes national and universal elements as well as historically transient norms, principles, rules, ideals. The study of the activities of Sahibkiran Amir Temur, who has a worthy place in the history of philosophical thought, is one of the main tasks of the national philosophy of ethics. In particular, its moral principles such as justice, patriotism, humanism and liberalism are important in the development of world science, spirituality and culture. In this regard, every time I read " Statutes of Timur " about the personality of the First President of Uzbekistan Islam Karimov Amir Temur and his Statutes, it is as if I have found some spiritual strength. In my own work, I have repeatedly referred to this book and have been convinced many times how vitally important are the wise ideas that are still nourishing for human spirituality that will never become obsolete." [1] This is, on the one hand, a sense of respect for the person of Amir Temur, and, on the other hand, an assessment of the educational and moral significance of the Statutes.

Amir Temur's moral philosophy is based on the harmony of man - society - culture - spirituality. The need for scientific research on these issues is, firstly, the study and analysis of the moral foundations of human and society, people and state development; strengthening the theoretical foundations of Amir Temur's moral heritage of patriotic upbringing; fourthly, the study of Sahibkiran's exemplary life and activity as a pragmatic basis for strengthening the development of New Uzbekistan:

Literature review.

The study of the characters who have passed the test of the character and periods of the lives of historical figures, the study of the activities of famous historical figures, has been important in every period. Thanks to independence, a serious study of the life experiences and philosophical views of Amir Temur, who was mentioned in the history of our country as a just ruler and a skilful commander, began, and foreign scholars had the opportunity to get acquainted with scientific, enlightenment and educational research on Sahibkiran. In particular, the study of his pandnoma "Temur's Statutes" in terms of historical reality, the scientific study of its moral content is important in the development of the science of national moral philosophy.

The relationship of morality and law, virtue and law plays an important role in the moral philosophy of Amir Temur. In general, the moral requirement is reflected in the legal rules, because the legal rules in a particular society are based on moral beliefs, principles, norms, as well as customs that are relatively common, developed by the peoples of that region over the centuries. But some customs and traditions may not rise to the level of legal norms. This is due to the fact that they are, first of all, of a relatively private nature, and also

unable to meet the requirements of moral and legal development. In this regard, the philosopher Abdullah Sher said, "Morality is much broader than law. For example, if legal laws are applied to the existing system, to a certain person and to a certain age group, the moral rules, wisdom, and teachings will apply equally to all systems and to people of different ages. Also, legal norms require a clear address, and ethical rules are characterized by abstraction and generality" [2].

The morality of the law is an important requirement in public administration. This is not difficult to understand, especially through "Temur's rules". For example, German Vamberi, a professor of Oriental languages and literature, describes the constitution in Chapter XI of his History of Bukhara: The "Laws" were written by him in the language of the time, and are distinguished by their simplicity and charm. "[3]

It is well known that the empire of Amir Temur, which united twenty-six states, was difficult to govern without a punitive policy based on clearly developed rules of social justice. This policy was first of all reflected in the Islamic law in force in the Muslim state and in the "Statutes of Timur", which was the constitutional document of that time. Criminal and criminal-procedural law in the "Regulations" - the purpose of punishing crimes, in particular, the imposition of punishment for crimes of abuse of office by officials, the establishment of houses of justice in each city, the treasury, special attention is paid to judges, their appointment, sentencing for perjury and other issues. In addition, the brochure pays special attention to the issue of unconditional obedience of citizens to the rules.

There are a number of reasons why Temur's Statutes are an enlightening work on the rules and disciplines that determine the behavior and moral norms of kings. First of all, the Preface of the Statutes (First Article. Measures and Councils) reads: It is no coincidence that it began with the call:

The concept of "Temur's Statutes" is based on the following 12 rules - slogans: Amir Temur's conquest of countries, his rule and his adornment of the throne:

Rule 1: Support, protect and develop the enlightenment of Islam.

Rule 2: Conscientious work in the conquest of countries.

Rule 3: Reconcile with a friendly enemy.

Rule 4: To please, support and protect good friends.

Rule 5: Conciliation of the people with justice and fairness There is a lot of evidence in the sources that he did not commit atrocities).

Rule 6: Scholars and scientists are considered respectable people and their dignity is respected.

Rule 7: Be firm, intelligent in any job.

Rule 8: Always be aware of the situation of the people.

Rule 9: Respect the elders of those who have taken refuge, do good to the good and hand over the bad to their own evil.

Rule 10: not to forget children, relatives, relatives, neighbors, all the people who made friends;

Rule 11: live in harmony with friend-foe;

Rule 12: Respect the soldiers everywhere.

These rules show that Amir Temur had a high moral character as a king and a person. That is why "Temur's Statutes" have been of interest to the scientific community for 600 years.

Art and scientific works created by East and West writers reflect the great image and wonderful qualities of Amir Temur. In particular, Nizamiddin Shami and Sharafiddin Ali Yazdi's "Zafarnoma", Giyosiddin Ali Yazdi's "Kitabi roznomai gazavoti India", Ibn Arabshah's "Temur's history in the history of destiny", Herman Vamberi's "History of Bukhara or Movarounnahr", Salohiddin Tashkendi's "Temurnoma", de Clavijo's Diaries are an example. However, these works do not describe Sahibkiran's personality, qualities and worldview as "Temur's rules".

Amir Temur, who was always kind to the people, fought for justice and truth, and built the kingdom on this solid foundation: Only if the guilt of one person is proved by the testimony of four witnesses, he should be fined according to his guilt. Ibn Arabshah states in his book, The Miracles of Destiny in the History of Timur: He was a man of sound judgment, a man of great intelligence, a man of unparalleled happiness, a man of greatness, a man of determination, and a man of truth in the face of adversity."[5]

"Statutes of Timur" is one of the most popular guide of socio-political and moral educational content. In "Statutes", which begins with a call to his children and grandchildren, Sahibkiran divides the affairs of statehood and statehood into several rules and writes a manual on the management of the kingdom (program)

and shows how to use these rules as a guide in managing his affairs. Researcher S.Sultanov pointed out that the factor of success of Sahibkiran Amir Temur was that he possessed an extremely unique intellectual potential. [6]

It should be noted that "Statutes" also embodied the moral philosophy of Amir Temur. Poyon Ravshanov, a Temurid scholar, notes that in his book Amir Temur's Dynasty, Amir Temur studied discipline and management from a young age. "When he was eighteen, he had forty young men with him." [7] Zero. The fact that Amir Temur marched against the Mongols for the fourth time in 1376 (at the age of forty) and defeated the Mongol khan Qamariddin with an army of two hundred men and four thousand men of the enemy proves his knowledge, experience, skill and potential.

Research Methodology.

Scientific methodology can also be observed in the issue of "ethical evaluation" in the "Regulations". For example, Amir Temur ordered to respect the sayyids and clerics of the pure lineage, and if they had any wishes, to do so immediately and inevitably be aware of their condition.

In addition, the Statutes contain scientific remarks on the issue of "strict command". For example, a strict command requires a certain requirement in behavior, the observance of moral rules. It reconciles the interests of the individual with the interests of society and ensures the priority of the interests of society, while not restricting the freedom of the individual, but only allowing arbitrariness. According to the commandment, no one should look at another's means. "Order" is an innate moral phenomenon, the requirements of which must be fulfilled unconditionally and voluntarily; it represents the proportionality of will and necessity. The methodological basis of the "Strict Commandment" can be explained by the rule of Amir Temur: "Where the law reigns, there is freedom."

The ancient Greek philosopher Plato explained that there are two types of goodness, goodness, and which of them is human and which is divine, and that the true owner of the law is the one who regulates these goodnesses in order to attain divine goodness. Because the virtues he uses are divine virtues as required by law. Plato says that legislators should strive for the means to achieve goodness, to make people aware of the need to persevere in order to achieve goodness: "The most difficult thing is to legislate. The easiest thing to do is to question the law."

Judges, muftis, and muhtasibs were responsible for the detection of crimes and sentencing, who were responsible to the master for the law and its implementation. Amir Temur appointed scholars and muddaris in each city to explain the laws of the state to the population. They promoted legal knowledge among the people and fostered a sense of obedience to the law among the population. This was the case in the Fourth of the Twelve Rules Concerning the Preservation and Protection of the State and the Kingdom in the Statutes, which governed the affairs of the state on the basis of the rules of the kingdom. Relying on Torah and Tuzuk, I maintained my career and status in the kingdom. The emirs, ministers, soldiers, and citizens were all in my service, satisfied with their positions and ranks, and could not claim more than that." [9]

Analysis and results.

The ethical analysis of the principles in the "Regulations" proves that the philosophy of morality of Amir Temur, the ideas and teachings expressed in it serve to strengthen the theoretical and practical knowledge of ethics. In addition, an objective coverage of the philosophical and moral content of "Temur's Statutes" on the basis of historical sources and a scientific analysis of the importance and priorities of the moral principles expressed in the "Regulations" serve to identify scientific innovations in the educational significance of national moral philosophy.

Ethical rules of Amir Temur in his activity These rules are very important for the moral essence of the modern state of Uzbekistan. This is because the main criteria in assessing the activities of government agencies and officials are the rule of law, how the rights and freedoms of citizens are protected, the quality and transparency of public services. It is no coincidence, then, that the most important priority is to consistently implement the noble idea that "human interests take precedence over all else." This is because these very important tasks will be the basis for making significant changes in the main directions and priorities of deepening economic reforms in our country. To this end, it is expedient to implement the priority requirement that "the people should serve our people, not government agencies" through the introduction of new effective

methods and mechanisms for open dialogue with citizens. In this sense, the President of Uzbekistan Shavkat Mirziyoyev said: In this regard, Sahibkiran said: "Let justice be our companion and program in everything!" It is true that the profound words,

Conclusions and Recommendations.

The "Rules" are an important guide to the moral philosophy of Amir Temur. Therefore, the ideas and teachings expressed in it serve to strengthen the theoretical and practical knowledge of ethics. To do this:

a) It is necessary to objectively cover the philosophical and moral content of "Temur's Statutes" on the basis of historical sources;

b) It is expedient to scientifically analyze the importance and priorities of the ethical principles stated in the "Regulations" in the field of governance;

c) It is necessary to theoretically substantiate the moral essence of Amir Temur's motto "Power is in justice", to study his attitude to justice and fairness in comparison with activity of historical figures;

g) It is necessary to analyze the life philosophy of the owner using factual data.

This, in turn, serves to specify the educational significance of the moral philosophy of Amir Temur.

"In politics, advice, thoughtfulness are ten times more useful than the power of weapons," said the wise words of Amir Temur. These words mean that now it is necessary to resolve the conflict issues through political dialogue, provocative diplomacy. Amir Temur's historical service is that, for the first time in history, the countries of Asia and Europe felt that they were in a single geopolitical space due to his actions. This was reflected not only in the huge advantage, but also in the opening of new roads where traders, nations could move without hindrance. Mutual trust, cooperation, the belief that a common compromise is possible are the core values that emerged in the joys and sorrows of that complex and tumultuous period.

In this sense, Amir Temur, a great strategist, a skilful politician, a staunch reformer of outdated social relations, a patron of trade, crafts and culture, built the "State based on laws and customs" on the basis of the moral work "Rules".

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