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Ijtimoiy-gumanitar fanlarning dolzarb muammolari

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2025

SCIENCEPROBLEMS.UZ

**IJTIMOIIY-GUMANITAR FANLARNING
DOLZARB MUAMMOLARI**

№ 2 (5) – 2025

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Xazratkulov Abror – tarix fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti.

Tursunov Ravshan Normuratovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent, O'zbekiston Milliy Universiteti.

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Nasirxodjayeva Dilafruz Sabitxanovna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor, Toshkent moliya instituti;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor, Samarqand davlat universiteti;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent, Toshkent davlat iqtisodiyot universiteti;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent, O'zbekiston Respublikasi Bojxona instituti;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent, Farg'ona politexnika instituti

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b, Toshkent moliya instituti;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari

nomzodi, dotsent, Toshkent axborot texnologiyalari universiteti

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor, Samarqand davlat universiteti;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor, Samarqand davlat chet tillar instituti;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori, "Tashkent International University of Education" xalqaro universiteti;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent, Jizzax pedagogika instituti;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent, Andijon davlat tibbiyot instituti, Ijtimoiy-gumanitar fanlar kafedrasini mudiri;

Nosirxodjayeva Gulnora Abdukaxxarovna – falsafa fanlari nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Turdiyev Bexruz Sobirovich – falsafa fanlari bo'yicha falsafa doktori (PhD), dotsent, Buxoro davlat universiteti.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent, Toshkent davlat yuridik universiteti;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor, Samarqand davlat universiteti;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor, Samarqand davlat chet tillar instituti;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent, Samarqand davlat universiteti;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b, Toshkent davlat yuridik universiteti;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist, Toshkent davlat yuridik universiteti;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b., Jahon iqtisodiyoti va diplomatiya universiteti;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor, O'zbekiston Respublikasi Jamoat xavfsizligi universiteti;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent, Toshkent davlat yuridik universiteti;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, dotsent, Toshkent davlat yuridik universiteti;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD), O'zbekiston Respublikasi Sudyalari oliy kengashi huzuridagi Sudyalari oliy maktabi;

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori, Toshkent davlat yuridik universiteti;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi, Toshkent davlat yuridik universiteti;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori, Toshkent axborot texnologiyalari universiteti huzuridagi pedagogik kadrlarni qayta tayyorlash va ularning malakasini oshirish tarmoq markazi;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor, Qarshi davlat universiteti;

Taylanova Shoxida Zayniyevna – pedagogika fanlari doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti;

Ibraximov Sanjar Urinbayevich – pedagogika fanlari doktori, Iqtisodiyot va pedagogika universiteti;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti;

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti.

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasi mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD), Samarkand viloyat IIB Tibbiyot bo'limi psixologik xizmat boshlig'i.

22.00.00- SOTSILOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

OAK Ro'yxati

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RELIGIOUS VIEWS OF THE CHARACTER OF AMIR TEMUR IN MUHAMMAD ALI'S WORK "ULUG' SALTANAT"

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Abstract. This article analyzes the image of Amir Temur as a historical figure and statesman in Muhammad Ali's work "Ulug' Saltanat," focusing on his religious views. It interprets how he used the principles of Islam as a fundamental guideline in his political activities, providing several examples from the book.

Keywords: religious views, pious person, expressing gratitude, noble intention scholars, advice, strategy, political relations.

MUHAMMAD ALINING "ULUG' SALTANAT" ASARIDA AMIR TEMUR OBRAZINING DINIY QARASHLARI

Sayidova Shaxrizoda Nasrulloevna,

BDU tayanch doktoranti

Annotatsiya. Ushbu maqolada Muhammad Alining "Ulug' Saltanat" asarida Amir Temur obrazining tarixiy shaxs va davlat arbobi sifatida diniy qarashlari tahlil qilinib, uning o'z siyosiy faoliyatida islom dini qoidalarini asosiy tamoyil sifatida qo'llaganligiga asardan bir nechta misollar orqali talqin qilingan.

Kalit so'zlar: diniy qarashlar, taqvodor shaxs, shukrona keltirish, ulug' niyatlar, ulamolar, nasihatlar, strategiya, siyosiy munosabatlar.

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Introduction. Amir Temur was a prominent Central Asian military leader who lived from 1336 to 1405. He rose to power in the late 14th century and established a vast empire that stretched across parts of modern-day Iran, Iraq, Afghanistan, and into India. In contemporary times, Amir Temur is a significant historical figure in world history; especially in Uzbekistan and Central Asia, he is a symbol of national pride and identity. His legacy represents strength, resilience, and the rich history of the region, making him a central figure in the narrative of Uzbek statehood. Temur's reign marked a significant period in Central Asian history, particularly in the development of art, architecture, and literature. He fostered a cultural renaissance in cities like Samarkand and Bukhara, which became centers of learning and culture. This cultural flourishing is celebrated in Uzbek literature. In literature, Amir Temur is often depicted as a heroic figure - a skilled military leader, a wise ruler, and a patron of the arts. These qualities resonate with themes of honor, bravery, and leadership that are prevalent in Uzbek storytelling.

Many literary works explore the historical context of Amir Temur's life and conquests. Literature featuring Amir Temur often conveys moral and ethical lessons, reflecting on themes

such as justice, power, and the responsibilities of leadership. His life serves as a canvas for exploring complex human experiences and societal values. Amir Temur's multifaceted legacy makes him a rich source of inspiration for Uzbek literature, allowing writers to explore themes of identity, culture, and morality through his life and achievements. His religious views also considered an important factor in shaping his image.

Literature Review. Analyzing the literary works of Uzbek writers who wrote about Amir Temur and the accounts of historians allows us to create a complex and sometimes contradictory image of Amir Temur. For many years, Uzbek scholars and writers have been thoroughly invested in examining the character of Amir Temur. The exploration of his achievements and the Timurid period has greatly advanced thanks to the efforts of Uzbek scholars, historians, and authors. Notable Uzbek writers include Muhammad Ali, Pirmuqol Qodirov, Bo'riboy Ahmedov, Hakim Sattoriy, To'lqin Hayit, and Nurali Qobil, among others.

Methods and Materials. The article is written through qualitative data collection methods. It analyzes Amir Temur's religious belief, his respect for Islamic scholars and conversation with them in the epic novel "Ulug' saltanat" by Uzbek author Muhammad Ali. This four-part work effectively showcases various aspects of Amir Temur's religious beliefs. Several examples reflecting Temur's Islamic thoughts were selected for analysis, and the depiction of Timur's character in each section was thoroughly examined.

Discussion and results. In Muhammad Ali's work "Ulug' Saltanat," the religious views of Amir Temur hold significant importance. As a historical figure, Amir Temur utilized the laws and principles of Islam as a fundamental guideline in his political activities during his time. He respected the values of Islam and strived to promote them. He supported religious life by showing respect to religious scholars and building mosques and madrasas. He considered it essential to ensure justice among Muslims and to respect religious laws. Amir Temur placed great emphasis on the development of science and culture. He was interested in acquiring knowledge about science and religious teachings, as well as stories about the great kings who came before him, and he engaged with many scholars and thinkers in this regard. In this work, we will analyze several examples that express the religious views of Amir Temur.

"Payg'ambar sallolohu alayhi vasallam aytg'onlaridek, har ishda kengashga suyanamen, Kengash ne qarorga kelsa, shu qarorni ado etmak vazifamdur. Dunyo- odam shaklidagi ilon va chayonlarga to'la oltin sandiqning naq o'zi ekan." [3.43]

In this passage, Amir Temur emphasizes that just as the Prophet Muhammad (peace be upon him) relied on consultation in every matter, he too believed in relying on consultation for every issue related to state governance, highlighting the importance of considering public opinion. Implementing the decisions made through consultation implies a collective responsibility. This also reflects social unity and solidarity. In the second part of the passage, the true essence of things in the world is expressed, and the phrase "odam shaklidagi ilon va chayonlar" indicates the presence of bad intentions, deceit, and harmful individuals among people. The "oltin sandiq" symbolizes the true value or purpose hidden behind these evils. This suggests that although they may appear attractive on the surface, they are, in fact, harmful. Overall, the passage discusses the significance of collective decision-making and the necessity of being cautious about the dangers that lie beneath the superficial appearance of the world.

During the events of the era, an earthquake occurs, and in such a situation, the main character Temurbek remains untroubled, sitting down to pray: "Mulk Allohnikidir, ne qilsa o'zi

qilur. O'zi panohida asrasun!" [3.47] From these words, it can also be understood that Temurbek believes that there is wisdom in everything and that all things happen with Allah's permission.

Amir Temur, from a young age, had thoroughly mastered the knowledge of religion and had memorized the Quran. The author explains the character of Temurbek as a pious individual as follows: "Mulozim suv tayyorladi. Temurbek tahorat oldi, yuvindi. So'ng chodir ichida baxmal joynamozni yozib bomdodni o'qishga kirishdi. Keyin uzoq vaqt Alloh taolaga munojot aylab, mo'min musulmonlarning tayanchi yaratganning yolg'iz o'zi ekaniga imon keltirdi; niyatlariga kushoyish tilab, payg'ambarlar-u aziz-avliyolar haqiga sidqidildan duolar qildi." [3.47]

Temurbek's direct connection with Allah and the depth of his worship, as well as his supplications—meaning his prayers and appeals to Allah—indicate the strength of his faith and belief. His practice of praying for his intentions and showing respect to the prophets and saints demonstrates how firm his religious conviction is.

Temurbek was naturally serious and had a saying that he cherished: "O'tgan ishga o'kinmaymen, yutuqlardan shodlanmaymen" (meaning "I do not regret the past, nor do I rejoice in achievements") Under this motto, he always tried to control his mood. For this reason, it was difficult to see him either extremely happy or extremely sad. He believed that "o'tgan ishga o'kinib o'tirish vaqtini boy berish demakdir, shuning uchun ham o'kinish kerak emas, balki ertaga nima qilmoq kerak, ana shuning tashvishini chekmoq zarur deb hisoblaydi" (meaning "regretting the past means wasting time, which is why there is no need to regret; rather, one should be concerned about what to do tomorrow." [3.84]

Throughout his life and activities, Amir Temur experienced various events and incidents. In some battles, he lost his trusted and skilled warriors. Additionally, many of his close ones left him early. On the eve of Temurbek's rise to power, during a battle with Amir Husayn, his most beloved son Jahongir Mirzo was wounded in the leg and fell. Although this event caused Temurbek deep sorrow, he tried to hide it. In every trial of his life, Temurbek found solace in the verses of the Holy Quran. This passage includes one of the verses that brought comfort to Temurbek.

"Temurbek bir kuni Qur'on Karimning "Hadid surasi" da yigirma uchinchi oyatni o'qib qoldi. Uning mazmuni bunday edi: "Toki sizlar qo'llaringizdan ketgan narsaga qayg'urmagaysizlar va Alloh ato etgan narsa bilan shodlanib, havolanib ketmagaysizlar. Alloh barcha kibr-havoli, maqtanchoq kimsalarni suymas..." Bu ulug' hikmat uni shunchalar ohanraboday o'ziga tortdiki, vaqti-vaqti bilan uning ma'nosini yuqoridagi sodda shaklda takrorlab yuradigan odat chiqardi." [1.84]

The passage highlights a significant moment of reflection and spiritual insight for Temurbek. The verse from Surah "Al-Hadid" conveys a powerful message about the nature of attachment and humility. The instruction not to grieve over what has escaped us suggests the importance of acceptance and letting go of past losses or missed opportunities. Conversely, the admonition against excessive rejoicing for what one has received emphasizes the need for humility and gratitude rather than pride. It encourages individuals to remain humble and recognize that all blessings come from a higher power. Temurbek's attraction to this wisdom indicates a personal journey towards greater understanding and self-awareness. By adopting the habit of repeating this verse, he is likely seeking to internalize its teachings, allowing them to guide his thoughts and actions. Overall, the passage illustrates how spiritual teachings can

profoundly impact an individual's mindset, encouraging a balanced approach to life's ups and downs while fostering humility and gratitude.

It is clear that Temurbek is a pious person, as he accepts all the achievements and victories he has attained in his life as a blessing from Allah, always expressing gratitude for everything and avoiding arrogance. The following passage reflects the necessity of maintaining a proper attitude towards success and the importance of staying away from pride:

“Temurbek jangdalarda qo‘li baland kelsada, kayfiyatida hech shodlik bilinmas edi. U jahongirlik yo‘lida ulug‘ niyatlar etagini tutgan zotdur, zafarlar, yutuqlar, g‘alabalar esa kutilmagan, g‘oyibdan kelgan narsalar emas, ular Allohning in‘omlari, Temurbekning sa‘y-harakatlari, ixlosi evaziga olingan mukofotlar, umr yo‘lida uchragan, qo‘l uzatsa yetadigan nasibalari, hayotdan tekkan ulushlaridur. Nahotki, inson o‘z nasibasiga, ulushiga ham shodlanib havolanib yursa? Shodlanmasin, bu g‘ururga yo‘l berish bo‘ladi, ammo yaratganga shukr aylasin, shukronalar keltirishni zinhor unutmashin.” [3.85]

Temurbek always adhered to the advice of scholars, spiritual leaders, and mentors regarding state governance and frequently engaged in discussions with them on this matter. Before major campaigns or journeys, he would seek their counsel and listen to their thoughts and reflections. In some cases, he would send letters to distant spiritual leaders to obtain their advice. Mir Sayyid Baraka, during the time when Temurbek was struggling for power, presented him with a blue banner and a drum, proclaiming that he was the Sohirqiron. From that moment on, Mir Sayyid Baraka became Temurbek's spiritual mentor, offering him guidance and advice in governance. The spiritual mentor Mir Sayyid Baraka proposed to build the country based on the principles of Islam and suggested establishing a set of regulations for this purpose.

“- Amir Sohirqiron! Saltanatingizning boshukuh imoratini adolat-u muborak dini islom pydevoriga o‘rnatursiz! Sarvari olam rasulullohning odil yo‘llaridan yurib, saltanatni shariat ila bezantirib, haqiqat nurlariga burkagaysiz! Ore, rost, buning uchun tuzuk darkor bo‘lur, tuzukot. Unda dini islomga yuksak o‘rin beringiz! Ulamo birlan musohabalar quringiz, oq ko‘ngil kishilarga talpinigingiz! Shijoatli kishilarni do‘st-u oshno tutingiz, bas, Alloh jasoratli bandalarini ardoqlaydir. Alhamdu lillahi robbil olamin!” [3.134]

Amir Temur had a considerable amount of information about the kings before him and many historical figures. He made an effort to deeply study history, politics, and military strategies during his time. He aimed to learn from the mistakes of previous rulers in his activities. Additionally, by analyzing the experiences of earlier rulers, he developed his own strategies regarding military campaigns and state governance. He sought to gain lessons through the study of history that would assist him in achieving his goals. This passage demonstrates Temurbek's interest in history. Temurbek says:

“Odam Atodin to Xotam ul-anbiyogacha, Xotam ul-anbiyodan ushbu damgacha davron surg‘on podsholarning nizomlari, hovli hayotlari juda ham qiziq va e‘tiborlikdur. O‘g‘izxon, Alp Er To‘ng‘a, Iskandar Zulqarnayn, Atilla, Bumin xoqon, Sulton Sanjari moziy, Mahmud G‘aznaviy, Chingizxon, Jaloliddin Manguberdi...O‘tmishda nechog‘lik zo‘r podsholar o‘tg‘on! Barchasining yo‘l-yo‘riqlari, qonun-qoidalar, fazl-u sifat, xush axloqlari daftarlarini varaqlash joni dilimdur. Muallimi as-soniy Al-Farobiyning fozil shahar haqidagi kitobi, “Siyosatnoma” risolasi kishiga ko‘p aql bag‘ishlaydur. Barchasi janobingiz uchun turmush kitoblaridur. Kechmish saltanatlarning tanazzulga uchrash sabablarini ko‘p surishtiram. Qayerdagi, saltanat

korxonasi qoim tuzukka bog'lanmas erkan, o'shal yerda tanazzul, buhron ofati-poylab turadur. Bunday saltanat libosi yo'q uryon kimsaga qiyosdur, unga kimning ko'zi tushsa, beting qursun, deydir-da, nigohini olib qochadur. Va istag'on qalang'i-qasang'i oyoqosti qilib kirib chiqaveradurg'on tomsiz, eshiksiz, qarovsiz uyga mengzaydir. Bas, tuzuk asosida qurilmas ekan, ul saltanatda shukuh bo'lmas, qudratli tartibot yo'qolur." [3.135]

Listening to such wise words from Temurbek, "Piri murshid Mir Sayyid baraka unining aql-u idrokiga tobora tan berib borar, chindan ham tangri taolo bu suyuqli bandasi manglayiga saodat sahifalarini bitganiga imon keltirardi." Piri murshid Mir Sayyid baraka' increasingly acknowledged his intellect and understanding, truly believing that God almighty had inscribed pages of happiness on the forehead of this beloved man. [3.136]

Amir Temur believes that it is necessary to pay attention to humanity and political ethics, and to renounce negative emotions in political relations. Despite Amir Husayn's betrayal and disloyalty towards Amir Temur, when Amir Husayn, knowing he would be defeated, offered to re-establish the bonds of friendship and harmony with Amir Temur, Temurbek accepted his proposal and said:

"-Birov til uchida bo'lsa ham do'stlik, birodarlik so'zlarini aytib, xayrixohlik bildirib, diydorlashuvga talpinib turg'onda, unga loqayd qarash, butkul rad etishni o'zimga ep ko'rmaymen. Saltanat, davlat ishlarida bu kechirilmas narsa.... Axir Qur'on karimda "Sizlarga bir kishi salom bersa, unga yaxshi salom bilan javob qaytaringlar yoki salomini aynan qaytaringlar" deyilg'on" [3.149]

He prefers to maintain humane relationships even if there is enmity.

Conclusion. To sum up, it can be said that the religious views of Amir Temur in Muhammad Ali's epic novel "Ulug' Saltanat," are closely intertwined with his personality, political activities, and the social life of his time. Amir Temur's respect and belief in Islam hold significant importance in his historical legacy. His reverence for Islamic scholars and the ongoing discussions he had with them reflect the depth of his religious knowledge.

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АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

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