

Янги Ўзбекистонда маънавий тараққиёт асосларини
кучайтиришнинг долзарб масалалари



РЕСПУБЛИКА
МАЪНАВИЯТ ВА МА҆РИФАТ
МАРКАЗИ



“МА҆РИФАТ”
ТАРГИБОТЧИЛАР ЖАМИЯТИ

РЕСПУБЛИКА МАЪНАВИЯТ ВА МА҆РИФАТ
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**ЯНГИ ЎЗБЕКИСТОНДА МАЪНАВИЙ
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КУЧАЙТИРИШНИНГ ДОЛЗАРБ
МАСАЛАЛАРИ**

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этишимиз жуда муҳим ҳисобланади. Шунинг учун мазкур йўналишдаги тадқиқотларни қўламини кенгайтириш мақсадга мувофиқ.

Адабиётлар рўйхати:

1.Узлуксиз маънавий тарбия концепциясини тасдиқлаш ва уни амалга ошириш чора-тадбирлари тўғрисида. Ўзбекистон Республикаси Вазирлар Маҳкамасининг 2019 йил 31 декабрь 1059-сонли Қарори.

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IMPORTANT ISSUES OF IMPROVING THE IMMUNITY OF SECURITY, INTERNATIONAL HARMONY, RELIGIOUS TOLERANCE IN THE STATE OF AMIR TIMUR

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The tension in the diplomatic relations between Amir Temur's state and the Ming Empire was clearly visible from the end of the 90s of the XIV century. The emergence of a hostile mood in the foreign political relations between the two countries led Amir Temur to start a campaign against China at the end of 1404. The reasons behind this campaign, which was organized in order to completely destroy the Ming Empire, are interpreted differently in different historical literature. The reason for this is to look at historical sources from different perspectives. When conducting research in this regard, it is necessary to take into account the real reasons for the tension in diplomatic relations. It is an important task of today's historians to study when Amir Temur's idea of organizing a military campaign against the Chinese state appeared, to study the factors that caused it and to interpret it based on real historical realities.

Some Western historians believe that Amir Temur's military

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campaign against the Ming Empire, if carried out, could have led to the complete destruction of several millennia of Chinese civilization. For example, according to R. Grusse, this unfulfilled war is different from the military campaigns of the Mongolian emperor Kublai Khan (1259-1294), who was very devoted to the teachings of Buddhism and Confucianism. From the thoughts of the French scientist, it can be understood that he interpreted Amir Temur as a bigoted fan of Islam. However, we believe that before making such a conclusion, it is better not to ignore some historical possibilities.

It is important to note that Western historians interpret Amir Temur's military campaign as a failed religious war. As a matter of fact, Muslim sources also stated that the purpose of the war was to demolish temples and shrines in China, which is considered the "land of infidels", and to build mosques and houses in their place, and convert the population to Islam. In 1399, Amir Temur arrived in Karabakh in a message about the massacre of Muslims by the Min emperor. However, we have not encountered similar information in historical literature based on Chinese sources. On the contrary, in the comments of various historians, it is noted that the Chinese emperors had a friendly attitude towards the Islamic religion. This shows that it is not quite right to give a full religious tone to the issue. After all, most of the military campaigns carried out by Amir Temur throughout his life were directed against his opponents in Muslim countries. None of these wars had religious goals. The news of the massacre of Muslims in China, mentioned in the sources related to the history of Amir Temur, may be a rumor made to ensure the goodwill of the people and the army for the upcoming war. Of course, this is just a guess. But if this possibility is accepted as true, it turns out that religious conflicts were tried to be used as an excuse for war. In fact, Amir Temur, like Genghis Khan, pursued a policy of religious tolerance, and representatives of different religions practiced their beliefs freely in his country.

The essence of the matter can be found, first of all, in the political situation in the Far East and the early activities of the Ming emperors. As a result of the rebellion led by Zhu Yuanzhang in 1351-1368 against the Mongol rule of the Yuan Dynasty in China, the Ming Dynasty was founded, and Zhu Yuanzhang (Emperor Hun'u) became the founder of this dynasty. However, the complete destruction of the Yuan state by the

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Mongols was not achieved. In 1372, the Min army attacked the Mongols and burned their capital - the city of Karakorum. This war lasted until 1388. According to some scientists, Amir Temur's attacks on the Mongol Khans eased the military actions of the Chinese. However, some historical events should not be confused. The troops of the Ming Empire pursued the Mongols of the former Yuan State and waged war against their Northern Yuan State in what is now Mongolia. Amir Temur's military actions on the eastern borders were directed against the state of Eastern Turkestan and the Eastern Chigatai nation in Ettisuv. The use of the name "Mongolia" in relation to the Eastern Chigatai ulus causes this country to be confused with Northern Yuan. In the period we are studying, these two countries did not even have common borders.

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MILLIY QADRIYATLARGA ASOSLANGAN TO'YLARIMIZ BUXORO SHAHRI TAVSIFIDA

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Qadriyat tushunchasi turli sohalarda turlicha qo'llaniladi. Bu haqida o'r ganib, ish olib boradigan fan aksiologiyadir. Qadriyat kategoriyasi buyum yoki narsalarning iqtisodiy qiymatini ifodalaydigan tushunchadan farq qiladi. Bu voqeilikdagi muayyan hodisalarning umuminsoniy, ijtimoiy-axloqiy, madaniy, ma'naviy ahamiyatini ko'rsatish uchun qo'llanadigan tushuncha. Inson va insoniyat uchun ahamiyatli bo'lgan barcha narsalar, masalan, erkinlik, tinchlik, haqiqat, moddiy va ma'naviy boyliklar va boshqalar.⁴⁸

Bugungi kundagi turli zararli ta'sirlardan saqlanish, har qanday sharoitda ham xalqimizga azaldan xos bo'lgan milliy qiyofa, betakror fazilatlar egasi bo'lib qolishimizda qadimiy an'ana va qadriyatlarimizni asrab-avaylab, ularga amal qilib yashash o'ta muhim ahamiyat kasb etadi.

Yer yuzidagi har bir millat faqat uning o'ziga xos bo'lgan an'ana va qadriyatlari bilan alohida ajralib turadi, tabiiyki, har qaysi xalqning bebaho boyligi bo'lgan bunday qadriyat va an'analar bir-ikki kunda paydo bo'lib qolmagan. Insoniyatning necha ming yillik tarixiy tajribasi shuni ko'rsatadiki, biror-bir narsaning an'anaga, ayniqsa, qadriyatga aylanishi uzoq davrni talab qiladi. Yillar, asrlar davomida muayyan qarash, odat, tushuncha, tajribalar zamonlar, avlodlar sinovidan o'tadi,

⁴⁸ O'zbek tilining izohli lug'ati