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THE WORKS OF AMIR TEMUR AND THE TEMURIANS

The Timurid era ... the architectural buildings characteristic of the architecture are majestic and contactless, beautiful in accordance with the status and power of the state. In their composition, architectural integrity, symmetry, rhythm, architectural forms and color proportionality were achieved. In the construction of buildings, ensembles were created not in isolation from each other, but in their categorization, that is, a beautiful bouquet (architectural complex) made of buildings.

The architecture of each building, built during the Timurid era, is mainly composed of five parts — the building chair, the pedestal, the building body, the tower-shaped Horoscope (bouquets) in the corners of the castle style and the artistic buttonholes of the parts of the building. This feature is characteristic of almost all buildings built during the Timurid era. Another feature is that once entered from the roof of the building, the tarxi is a rectangular inner courtyard with a square or longitudinal axis. Except for mausoleums.

This is due to the fact that the courtyard of the buildings in countries with hot and dry climates is a vital need to be shade-cool. It is ensured that the courtyard has shade on three sides of the courtyard from sunrise to sunset. The size and duration of the shade increases from morning to noon and late in the afternoon, providing not only a dark shade in the yard, but also coolness. And in countries where the climate is not hot, there is no need for this. In addition, the inner courtyard reliably ensures the absolute purity and tranquility of the surrounding interior of the castle. For these reasons, it would not be a mistake to say that the Timurid era buildings were also usually built with an inner courtyard.

The architectural typology and types of architecture of the Timurid period are so wide that before them, such types of buildings and structures were not common in the creative practice of some countries of Europe and the Middle East. Evidence of our opinion is the exhibition houses built in a separate building style on the territory of treatment institutions (hospitals, drugstores, pharmacies, baths, garmobas), as well as macro-garden-palaces, which provide for the maintenance of Public Health and hygiene. In addition to these, in the Timurid era, City shopping streets in the form of a long, top-closed market were also built, which stretched from the gates of Shahristan to its center (in Samarkand, from the Ohanin gate of the city to Registan, in Herat, built from Shahristan gates to the central intersection of top-closed shopping streets).

To reason, büsunmaz dali can bring power disorder. Our otabobos were well aware of this dangerous disaster damage. For this reason, the education of the body and spirit was carried out in harmony, in vobastness. In the martial art system" a thousand soldiers", the perfect kürinish of this harmony is manifested.

Note: Three Rings-1) Dawn, 2) Dream Time, 3) sunset. The position of the amulet (rings)also corresponds to the image of the three rings on the flag of Amir Temur. In contrast, the three yül of these three rings are placed one at a time interval until the sun rises and sets.

Order of battle yüls "thousand soldiers": 1. Peacock Dawn. 2. Wind sword. 3. The soldiers consisted of the (1). 4. Winged knife. 5. Topa küz. 6. Soya 高 ün (1). 7. Wild Horse. 8. Qūsha stick. 9. Gun 高 inin (1). 10. Fire yül. 11. The soldiers were known as the. 12. Scorpio protection. 13. Shiny sword. 14. Magic wand. 15. Brave falcon. 16. Invincible aso. 17. Stubborn weapons-offensive weapons-reversible weapons. 18. Poisonous spear. 19. Fire Barkhan. 20. Golden Gun. 21. Qūsha sword. 22. Būpu Avi. 23. Askar 高 inin (3). 24. Lightning sword. 25. Gun 高 inin (2). 26. Forty feet. 27. Iron elbow. 28. Soya 高 ün (2). 29. Flying Dagger. 30. Belt sword. 31. Askar 高 inin (4). 32. Dragon rage. 33. Turtle - iron shield.

The Government of the Bukhara people's Soviet republic, which existed in 1920-1924, thought about the prospect and sent its students and students to study in Germany in order to reach the level of developed countries. Abdurauf Fitrat, who was working as a people's Māori overseer, took the oath of office before they left for study abroad, by marching the students in otasharawa (pozed)to Samarkand, kneeling them in front of the sahibqiron Amir Temur saganasi. Unfortunately, we could not find his text in full. However, there is no doubt that the oath instilled in the spirit of Amir Temur such a purpose as loyalty, love for the motherland, living with a sense of the yuona land, not forgetting a single breath of his nation and people, returning from abroad to being learned, enlightened, faithfully serving in the path of prosperity of the nation...

The spirit of Amir Temur has given encouragement and hope not only to our compatriots, but also to Mustafa Kemal Atatürk, the Great child of the Fraternal Turkish people, who entered the path of struggle for independence in the 1920s. In his "correspondence on Amir Temur", he exalts the glory and courage of Sahibqiran. "I would not have been able to do much if I lived under Amir Temur. Timur The Great expresses immortal thoughts that if he lived me in my time, he would have done more than me a few times."

In 1922, BXSR ambassadors visited Ankara to greet Mustafa Kemal with his brilliant victory, to establish Turkish-Bukharian ties. Mahmud Rajab and Mahmud Nazar, representatives of the Bukharan jadids who studied in Istanbul, carried swords with gold handles to Mustafa Kemal as a gift, and one of the rare copies of Karim, the Quran, which was inscribed during the reign of sahibqiran Amir Temur.

Historically, in the first decades of the 20th century, nationalists in Uzbekistan formed dozens of secret and semi-secret national associations. One such association was called the Temur group. It was founded in Kokand by intellectuals such as Abdullah Karimov, Lutfullo Olimi, bringing together 192 journalists and intellectuals from the Fergana Valley. This counterintelligence organization included such Māori as Umarkhoja Kholikov, Abdullah Rahmatzadeh, Mamatqul Kholdorov, Tolibjon Okhunjonov, Obidjon Hakimov, Vosi Qayumov, Nazir Ergash, Komiljon Kasimov, Mukhtar Muhammadiyev, newspaper editors, heads of the organization, School Directors.

During its four-year (1924-1929) existence, the "Temur" group pursued the supreme goal of forming a national independent state. The members of the group looked to the future with the firm belief that in

the struggle for independence we will be supported by Amir Temur siymasi. However, the mustabid Soviet regime denounced the Temür group in early 1929, condemning them brutally.

The fact that Amir Temur has surpassed Justice in every Work Foundation is sealed in the hearts of generations over the centuries. It is also not for nothing that the founder of the Turkish republic, Mustafa Kemal Atatürk, described to Amir Temur: “the greatest of the warlords who lived in the world.”

Historical sources give information that Amir Temur gave the soldiers ' salary in excess before each battle. If you analyze the essence of this reform, behind patronage and generosity is the policy of sargarda, who is a strong economist, aimed at the power of material incentive, the determination of responsibility given in advance and the power of motivation...

After his ascension to the throne, sahibqiran first paid great attention to education, which was the basis of the country's development. It supported them financially and spiritually by assigning Foundation properties to schools and madrasas, the main educational institutions of the time...

While maintaining tranquility in the empire he had established, sahibqiran paid special attention to raising the economy and improving El's living well-being. The most effective way in this was seen in the fact that the rapid development of production in the country creates the opportunity, conditions and environment for its progress. Today, the high economic thinking of the head of our state, his support for production and entrepreneurship, the conditions he creates in this regard, are clear evidence that the reforms of our great ancestor are in harmony.

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