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## REFLECTION OF INTERNATIONAL HUMANITARIAN IDEAS IN THE SPIRITUAL HERITAGE OF THE UZBEK PEOPLE

Submission Date: May 21, 2024, Accepted Date: May 26, 2024,

Published Date: May 31, 2024

Crossref doi: <https://doi.org/10.37547/ajsshr/Volume04Issue05-50>

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### ABSTRACT

This article talks about the spiritual heritage of the Uzbek people of “international humanitarian ideas”(on the example of the right to armed conflict), which began to form as legal norms since the 19th century, as a result of the activities of international organizations. The application of international humanitarian ideas in the past of our country has been highlighted using historical examples.

### KEYWORDS

Humanity, humanitarianism during armed conflicts, tolerance, international law, human factor.

### INTRODUCTION

Looking at the history of Uzbekistan, it can be concluded that this is the Earth where a number of bloody wars, acts of invasion, actions for the freedom of the motherland and uprisings took place. These wars introduced individuals who could become role models in the formation of patriotic and humanitarian feelings in the upbringing of the young generation that

has sprung up in world history. Among them, the heroism of Spitamen, who feared resistance to Alexander of Macedon with a small number of his soldiers, Najmiddin Kubro, who gave life by keeping a flag in defending Urganch from invaders, the courage of Jaloliddin Manguberdi, who fought valiantly against Genghis Khan's Invincible Army for eleven years, Emir

Temur, who freed our land from the invaders and established a great state, and many other personalities can be mentioned.

At this point, focusing on the concept of humanism. It is a concept that expresses the care of the value, freedom, happiness, equal integrity of a person, the creation of conditions for bringing to the surface all the principles of humanity. According to him, the most valuable thing in the world is man, the whole being, being Must Serve Man, his happiness. Caring about the fate of a person, about the interests of the people, about the people of the country is the main issue of humanism.

Humanitarian ideals have a long history. They have long been reflected in folk oral creativity, literature, religious and philosophical teachings in the way of dreams of happiness and Justice.

Of the middle Asian thinkers, the ideas of humanity, human freedom, its dignity are advanced in the works of Abu Nasr Farabi, Abu Rayhan Beruniy, Abu Ali ibn Sina, Mirzo Ulugbek, Alisher Navoi. In his works, phorobius sought to prove that human existence as a cow and friend would be of great benefit to the nations in the country, and strongly advocated peace, focusing his entire career on Human Service. Navoi made the fate of a person, the interest of the people, care about the country the main issue. He advanced the idea that the most valuable thing in the world is man. In his

opinion, the whole being, being, should serve a person, his happiness. The world religions, including Islam, have expressed humanitarian ideals. In it, the poor, the poor, the alien, the needy are called to help, to be honest and dishonest.

Spitamen was a great Daredevil. He fights for victory over the Macedonians. Alexander repeatedly sends his men to him and tries to make a truce. Sugdiyona promises his governorship, but Spitamen does not want to betray his people. In contrast to historical sources, Spitamen's patriotism impresses Alexander of Macedon, who, in addition to his military campaigns, also has the qualities of humanity. They are surrounded by Scythians led by Spitamen, including Peyphon, son of Sotsikles (Philip II's army), and Kyphader, on his way back to the lookout in Aristonic chaos. Here the Macedonians lose 60 hired Cavalry soldiers. Peyphon is wounded and captured. The capture of Sarkardasi greatly worried Alexander of Macedon. Because Peyphon was one of the few people he loved like his brother. Alexander sends Plotemeius (Alexander of Macedon's Army) as an envoy to Spitamen with a large number of gifts to free the captured Peyphon. Plotemeus, with four guides given by the elder of the massagetes, sees Plotemeus in the pathetic agility of his retinue, and on the same day he descends to the road at night, without stopping by day, arriving at the King's residence the next night. the patient, who was on a difficult path, was completely exhausted, and

what the king would do when he came to him. Alexander calls his most famous healers and orders them to give Peyphon's wound an ointment. The healers tell Peyphon that they can heal when they give him the ointment as soon as they are injured. Now it was completely late. They cannot find that it is impossible to remove the collarbone. In this taxlite, eighteen days of the wound afflict him, and sometimes he turns a blind eye from the unconscious World. Peyphon speaks of Spitamen's valor when he comes to a faint. He noted that towards the fighters who began to beat their army, Spitamen said that "tormenting a wounded man is not the work of MARD. While still a young man, God will recuperate if he gives his life," he strongly appoints the village elder to look after the patient. Hearing of spitamen's Valor, The King puts it "as long as God has given him reason". From this we can conclude that Spitamen viewed an enemy soldier as a human being above all, it is worth saying that a soul that was adopted during the war can remain in history for thousands of years as a clear manifestation of humanism.

Humanitarian ideas applied during military actions can be found in many realities in the history of Uzbek military martial arts. Many historical realities can be cited in the military actions of our grandfather - Emir Temür, who is still leaving the world a lot, not only in his public administration, military actions, just policies towards citizens, but also in his highly scientific,

spiritual and religious views, courage, diligence, determination and fairness.

Amir Temur became the first initiator of the idea of a "single space" in which people could live in one whole area, regardless of race, nationality, religion and origin, seeking to strengthen human interests, even if they operated within their own resources typical of the medieval period.

Amir Temur's demand for special attention to tolerance (religious tolerance). He is one of the rulers who founded this idea for the first time. His letters to the Christian kings read, "when you send your merchants to us, let us meet them hot, with all the glory in place. If our merchants go to your sides and show them the same honors. Okay, let them go unhindered, without any danger. It is useless to deny the fact that merchants make the world prosperous," - says the author.

When religious disputes escalated, the Els ate for this reason, especially since the West and East did not know each other closely, during those times when wars broke out in the Zamir of religious animosities, the command to establish friendly relations on both continents was perfect. Amir Temur was the first to propose to the Western kingdoms to strengthen relations between the west and the East through treaties, and sought to solve this problem from the official side. It can be said that in Amir Temur's "Temur

traps"we can see some of the rules that must be followed in the conduct of war outlined in the Geneva Conventions.

The kingdom placed great emphasis on the construction of mosques, madrasas, administrative buildings, streets, gardens, new villages and towns, baths, bazaars, Tims, bridges, hospitals, canals, ditches and other structures. Muarrix Sharafiddin Ali Yazdi wrote about the construction of the city of Boylagan around the Caucasus: "the project of the Lord Sahibqiran to repair the Boylagan passed through the memory of Mubarak. The term of the city of Ul was destroyed in madidkim, there was neither an edifice nor a creature. In Ul sarzamini, a special label bila Khush ravo engineers and Cordon architects were engaged in the history of the city, Aning handaqi and four bazaars and bisyor houses and Bath House Square-Yu Garden and guyruhu were the basis of the template. And the Princes, emirs and princes are distributed by agreement."The Emir Temür state also had certain rules to be enforced during the war. Historical sources allow us to know how he reacted to the rules for starting a war. According to them, an ultimatum was announced earlier than starting any war. For example, in 1394, prior to the war effort against Thawish Khan on the Terek River, Amir Temur sent him a letter with the following content in order to prevent a bloody war: "do you want peace or not? Choose one of them. And I'm ready for both".

The issue of discipline in the army, on the other hand, is very clearly stated in its "holes", in which the rules for the treatment of civilians and captives are distinguished by their humanity. In the Army, special veterans were assigned to supervise disciplinary matters, and they were given considerable rights.

Of the great thinkers of the Middle Ages, Abu Nasr Farabi notes: "if the ruler waged war with some people only for them to be overcome and submitted to him,... then this is an unjust war,... if he wields or kills war only to satisfy his God or enjoy the Nasheed of victory, then it is also injustice, ... if the guilt of the people who brought his wrath is not at the level worthy of war or the death penalty, then even in this case, war or murder is a cradle injustice. People who often ride a horse of rage, seeking to conceal their wrath through murder, kill exactly innocent people, not those they infuriate."

## CONCLUSION

Currently, international humanitarian law, which should be valid during armed conflict, is accepted by international organizations. Paying attention to them, we can see a number of substances such as religious tolerance, non-harm to prisoners of war, non-conduct war actions in civilian areas, non-damage to cultural monuments and so on. It should be said that about the laws and restrictions that have such a legal status were nods in the history of Uzbekistan many years ago.

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