



THE IMPORTANCE OF SCIENCE AND ENLIGHTENMENT ISSUES IN THE AMIR TEMUR STATE

Diyora Raimova

Cadet of the University of public security of the Republic of Uzbekistan
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In our country, in the last three years, a number of reforms are being carried out in the field of Science and education. In order for the younger generation to grow up to be an educated and mature qualified cadre, and to educate them both spiritually and physically healthy, a number of tasks are relevant before us. Such is the reason why the issue of Science and education has been noticed today, more than ever, at the level of Public Policy.

Our President SH.M. In his appeal, Mirziyoyev said: "to increase the knowledge, level of knowledge, not only of young people, but of members of our entire society, first of all, science and high spirituality are needed. Where there is no knowledge, there will be backwardness, ignorance and, of course, misguided.

As eastern sages say, "the greatest wealth is intelligence and science, the greatest inheritance is good upbringing, the greatest poverty is ignorance"! Therefore, for all of us, mastering modern knowledge, becoming truly enlightened and the owner of a high culture should become a continuous vital need"¹, - argued that.

Also, in order to make science more prosperous in our country, to educate our youth as the owner of deep knowledge, high spirituality and culture, to rapidly continue our work on the formation of a competitive economy and to take it to a new, modern level, the declaration of 2023 by our country as the "year of human attention and quality education" will be a strong. The issue of Science and enlightenment was also seen as the most pressing task under Amir Temur, who played an important role in the history of Uzbek statehood. Personally, there is evidence to prove that Sahibqiron himself was the founder and supervisor of reforms in this area.

That is why the last 30 years of the 14th century in Central Asia by the first half of the 15th century, due to the patriotism and dedication of the Sahibqiran Emir Temür and the Temüri, the Mongols recovered from their occupation and gained an independent state. The result was a sharp rise in the political, economic and cultural life of the country.

Amir Temur – a great statesman and politician, a patriotic man-was a great personality, a man of national pride who made Turkestan world famous, along with being a captain, a legislator, a talented architect, an eloquent spiritualist. The "culture of the Temurians", which began with his name, created a distinctive "education of the Temurians". Such great ones as Mirzo Ulugbek, Alisher Navoi, Babur Mirzo and the result of this upbringing were the fruits².

¹ Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2020 йил 24 январдаги Олий Мажлисга мурожаатномаси. Халқ сўзи, 2020 йил 26 январь.

² Қуронов М., Тўраев Ш. ва бошқалар. Миллий тарбия ва ёшлар дунёқарашини шакллантириш. Ўқув қўлланма. – Т.: Мухаррир, 2017. – Б. 70.



Amir Temur davrida ilm-fan, madaniyat gullab yashnadi, boy ma'naviy qadriyatlar yaratildi. Bular Markaziy Osiyo mintaqasidagi xalqlarining madaniy-ma'naviy taraqqiyotida asosiy yo'nalishni belgilab berdi.

Amir Temur had made the main goal of making the city of Samarkand a center of science, art and enlightenment to the world as the capital of his kingdom, his main territorialist Movarounnahr and the Khurosan state. Therefore, he personally built the madrasas "Bibikhonim", "Muhammad Sultan", with the intention that the youth would be educated. Special attention was paid to the construction of the Madrasa, its external and internal decoration³.

Thanks to the foundation allocated by Emir Temür and Temüri, the training camp provided facilities for students to gain knowledge, and the classrooms were provided with the necessary training facilities and necessary equipment. Mudarris were appointed by the state to the madrasas. The Mudarris were the greatest, the most learned, the exemplary men of decency⁴.

These works were a confirmation of Amir Temur's views that Māori and educational work abroad should be handled by the state.

Schools providing primary education for boys were increased during the sohibiran period. These schools were opened under mosques and in private homes by public, influential individuals and learned men. Schools were taught by mosque imams or major scholars. In urban areas, schools were opened by special schoolers, with 20-30 students in urban schools, 10-15 in rural schools, and in some cases more. But primary education schools were required to open in each village. This proves that the Sahibqiron was the idea of making the people mass literate.

The "Haftiyak" were first taught one-seventh of the book "Quran" to give out their literacy to schoolchildren.

H. Boboyev believes that " the students were taught individually and separated into small and large groups. A large group of students were aware of the foundations of Islam in addition to the knowledge they were mastering. Each student had a subject of study, or when they completed a book, The teacher practiced, following religious painting-duties. Children are brought up in the spirit of national and religious traditions"⁵.

The schools were divided into a children's and girls ' school. A girls ' school existed in many Central Asian cities. Such schools were the home of the teacher, and the teacher was called "Otin bibi".

A quarter of the total number of schools belonged to a girls ' school. The involvement of women and girls in the acquisition of knowledge was the richness of the fact that this sage understood that knowledge was of great importance for mankind, especially for the cultural rise of the state.

³ Зоҳидов П. Темур даврининг меъморий қаҳқашони. -Т.: Шарқ, 1992. – Б.19.

⁴ Каримов Ш., Шамсуддинов Р. Соҳибқирон Амир Темур ва унинг салтанати. - Андижон: 1995. – Б. 192.

⁵ Бобоев Ҳ. Амир Темур ва темурийлар салтанати. - Т.: Камалак, 2006. – Б. 199.



Under Amir Temur, the madrasas served as a higher and secondary institution. The madrasas were a hearth of religious and secular knowledge, a training place for personnel. In madrasas, the most noble sages, sheikhs, Ulama-scholars of the country gave Mudarris and gave lectures⁶.

While General control over the madrasas and their activities is carried out by a high – level religious figure-Sheikh ul-Islam and the Qazi, a separate investigation, namely control over educational and Economic Affairs, is entrusted to Mutawalli. At the madrasa, mudarris was in charge of the knowledge given on all subjects of study, responding only on academic work. The madrasas taught theology, law (fiqh), logic, mathematics (mathematics), geometry (geometry), astronomy, medicine, history, geography, literature, ilmi aruz, Arabic and other secular subjects⁷.

Knowing is a good quality in a person, the number is large, the experience of the mind is knowledge - understanding from few people, the experience of one human service itself, which has been improved, is of great importance. Among our people, who turned into a Matal, said to him: "He who knows-knocks one down, he who knows-a thousand"⁸, - the wise thought he says is particularly notable. Here we are well aware that intelligence, not physical strength, is the reason of the master, that knowledge facilitates human Musk, that intelligence is necessary in every job, that intelligence has the power that it develops in society.

Amir Temur always looked closely at such qualities as thinking, mindfulness, which are of great importance in the personal life of a person, in public affairs, in the "holes" that he left to future generations. Thinking clearly understood that being, a means of knowing the social environment, and the kingdom is the basis of bringing a wide range of affairs of an individual to the surface in the right direction. These opinions and views, in turn, indicate that Amir Temur made the chief task of the need to educate young people among the people to be intelligent, to conduct business thoughtfully.

Sahibqiran had understood the glory of the services that science performed in the life of the state. His heartfelt statement of "I have long been a shaydo of Science" suggests that he chose the right direction in the development of society. Amir Temur gives a great assessment of the service of Science in the development of Man, society and assigns important tasks to young people in knowing the secrets of science. Science meant that man began the right path, formed man as a person with mature intelligence and Virtue, and understood that one of the factors that influenced youth to become a perfect person was his acquisition of knowledge.

Indeed, the construction of mosques or madrasas in every village other than the larger cities suggests that it has greatly developed the knowledge of the youth. Sahibqiran was a proponent of the literacy of every person. He felt that it was necessary for each individual to acquire knowledge, rewards.

Sahibqiron was in continuous control of what scientific problems other scientists in the Academy of Sciences and in the territory were working on, organized by him. He taught them

⁶ Қодиров М. Темур ва Темурийлар даврида томоша санъатлари. - Т.: Фафур Фулом, 1996. – Б. 64.

⁷ Амир Темур илм-фан ва маданият ҳомийси // Халқаро илмий конференция материаллари. -Т.: Фафур Фулом номидаги адабиёт ва санъат. 2012. - 104 б.

⁸ Бобоев Ҳ. Амир Темур ва темурийлар даврида қонунчилик. // Мулоқот, 1996.- № 3. – Б. 27- 29.



the knowledge necessary for the country and advised them to spread it among the people. On this, Emir Temür said: "I have always been open to scientists, pure people, Sayyids scientists and phosils."⁹, - he wrote.

Together with these, sarkarda exchanged views on the internal and external situation of the state, in addition to religious, legal issues, in the field of Science, Education and spirituality in the state, as well as on the problems of human character, etiquette.

With scientists from the erudite lands and abroad, the Mudarris were instructed to improve their standard of living, to conduct independent activities, to provide them with a salary that correctly assessed housing and labor for living in order to create opportunities to spread their knowledge to the masses of the people. In order to do this more efficiently, especially by referring to not leaving scientists unemployed, without a job "if kasbu is from the people of craft and enlightenment, let such be given a fist from dynastic enterprises"¹⁰, -

deb explained that in order to further improve the work of science, knowledge and crafts in the country, it is necessary to employ educated people from other countries in the specialties they occupy for the benefit of the country.

Ibn Arabshah, who was deeply aware of such works by sahibqiran, said: "Timur would have been fond of the people of the profession in the idea, if there were any trades and professions in him, and if there were any qualities and benefits in him."¹¹, - writing that also proves it

The success of every work in the country was required by scientists, specialists in the same field. To this end, he said, "the famous men of Science and religion came to the aid of the Kings with their advice"¹², - he wrote. The reason is their influence on the formation of people in society with the concept of a just policy on the program and ideology that the country envisages, they knew that their services to el Ulus were great¹³.

Amir Temur believes that one of the most necessary weapons for the development of knowledge, craft in the state is scientific books written in the field. "The book, or what is written, lives even longer than what is done in the memory of generations," he noted. "The book (scripture) is the foundation of all creation, creation, and Reason, Science and wisdom, and is a life - teaching coach," he noted.

Amir Temur, who was well aware that the basis of science was the book, is known to have founded a large library in Samarkand, the dynastic capital of Temur, which went to the world and attracted the attention of many scholars, heads of state.

In this, all conditions have been created by the state for the knowledge of young people, especially for scientists to carry out work from different fields of science. The library was

⁹ Темур тузуклари. – Т.: Ўзбекистон, 2013. – Б. 89

¹⁰ Темур тузуклари. – Т.: Ўзбекистон, 2018. – Б. 137.

¹¹ Каримов Ш., Шамсуддинов Р. Соҳибқирон Амир Темур ва унинг салтанати. - Андижон: 1995. – Б. 192.

¹² Темур тузуклари. – Т.: Ўзбекистон, 2019. – Б. 137-138.

¹³ Каюмов А. Амир Темур қиссалари. -Т.: Ёзувчи, 1996. – Б. 32.



packed with hundreds, thousands of manuscript books created in countries stretching from China with India in the East to Russia, Armenia, rum in the west. For example, when Amir Temur invaded Asia Minor, the ancient cultural center had come across an ancient and very rich library in Bursa. He brought these books to Samarkand, where they could be transported.¹⁴

The library established by sahibiron included not only the language of the peoples of the East, but also rare natural – mathematical and religious books of rare copies written in Greek, Latin, Armenian, Georgian and other languages. These performed very important tasks in the widespread dissemination of Science and culture¹⁵.

Thus, the views and views of the Sahibqiron Amir Temur on the development of science encompassed a very wide range of issues, and the flourishing of the Timurid period was the basis for the daredevil of the achievements of the Timur civilization of this period.

In his state, Amir Temur believed that one of the main influencing factors in the tranquility of the people, a prosperous happy life and the righteous management of El was the development of the fields of knowledge, enlightenment, science. Culture, enlightenment, spirituality flourished, because mental education, religious and secular sciences well understood the great importance of a person in the development of all aspects.



¹⁴ Қодиров М. Темур ва темурийлар даврида томоша санъатлари. - Т.: Фафур Ғулом, 1996. – Б. 64.

¹⁵ Дадабоев Ҳ. Амир Темурнинг ҳарбий маҳорати. - Т.: Ёзувчи, 1996. – Б. 94.

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