

The Role of Middle Eastern Thinkers In the Spiritual Life of the Timurid Era

Kenjaeva Khurshida Pulatovna

Senior Lecturer at Bukhara State Medical Institute

Abstract: The article analyzes the contribution of medieval thinkers of the East to the development of science during the period of Amir Temur and the Timurids . The principles of tolerance teaching are explored Naqshbandiya . Particular attention is paid to the philosophical essence of Abdurakhman's works Jami and Alisher Navoi. The content of philosophical categories is analyzed on the basis of the works of medieval thinkers of the East.

Keywords: Thinkers of the East , tolerance, philosophy, Timurid era , Naqshbandi .

Introduction

The era of Temur and the Temurids was a time of development and flourishing of science and culture in Central Asia, in particular such areas of human knowledge as theology, jurisprudence, mathematics, astronomy, medicine, history, philosophy, literature. We emphasize that Temur himself and his numerous descendants treated scientists with respect, creating conditions for their further scientific growth. Thus, the "Code" left by Temur to his descendants testifies to his broad outlook and wisdom as a statesman.

The favor of rulers towards people of mental labor was of great importance in the Middle Ages. One of the prominent encyclopedists of the 14th century. there was Saddiddin Taftazoni . By the age of 16, he mastered theology, Arabic, and logic. I have been to many scientific centers in the East. Taftazoni was one of the active participants in scientific discussions held at Temur's court . He has written scientific works on the theory of knowledge, logic, Arabic grammar, poetry and geometry. He wrote dozens of commentaries on the works of his predecessors. Taftazoni's works indicate that he knew ancient Greek philosophy and logic well, and relying on them in his works, he was able to reach a new level of scientific knowledge. In his opinion, the process of cognition involved two stages: the mutual influence of sensory organs and things, then their perception by the human psyche, and finally awareness and understanding by the mind. Many of Taftazoni's works have been used for a long time as teaching aids in many madrasahs in Central Asia and other countries.

Another celebrity at Temur's court was Mir Sayyid Zhurzhoni . He showed great interest in philosophy, logic, and the study of languages. His teachers were scientists from Herat, Cairo, and Istanbul. Zhurzhoni was also interested in exact sciences. He is the author of the monograph Commentaries on Astronomy, in which he comments on thinkers of past centuries. There he also gives a brief description of the science of stars, where he expresses the idea of \u200b\u200bthe division of celestial bodies, about moving and not moving stars, about complex and simple stars. Zhurzhoni made a certain contribution to the theory of knowledge and logical thinking.

Researchers of his work note that in his views Zhurzhoi proceeded from the materiality of the world and viewed phenomena dialectically. For a number of years he was Ulugbek's mentor and made a great contribution to the creation of his Academy.

One cannot fail to mention the outstanding chroniclers and historians of that era, Sharafuddin Ali Yazdi , Fasikh Ahmad Havofi , Nizamiddin Shomi . Sharafuddin Ali Yazdi became world famous thanks to his book " Zafarname " , dedicated to the history of Temur's victories . Fasikh Ahmad Havofi was also one of the famous chroniclers of Temur and the Temurids . His work "Collection of Historical Dates and Events" is famous. In particular, it reports that the Banokat settlement , destroyed under Genghis Khan , on behalf of Temur was restored and named Shahrukhiya . Another court historian was Nizamiddin Shomi . The book he wrote was called " Zafarname " ("Book of Victories") and tells about the military campaigns of Sahibkiran . It is presented in accessible language and is rich in factual material.

One of the major and influential representatives of Sufism Bahauddin Naqshbandi , born in Bukhara into the family of a craftsman. He brings to its logical conclusion the teaching created in the 9th - 12th centuries. Hamadoni and Gijduvani , and creates a very influential school of " Naqshbandiya " , based on four principles: compassion and helping people without striving for wealth; learn and improve knowledge about the world around you; strive for good through work; man is the highest achievement of the world.

Naqshbandi preferred to live by his own labor, and distributed the money he earned to the sick and needy. He had a small plot where he himself cultivated wheat and mung bean , and shared the harvest with those in need .

During the reign of Ulugbek, Maverannahr experienced great cultural flourishing. Under him, conditions were created for the development of secular sciences - mathematics, astronomy, history, literature. On his instructions, three famous madrassas were built: in Bukhara, Samarkand and Gijduvan. These educational institutions were unique universities of their time. Here, on a par with spiritual subjects - tafsir , hadith, fiqh , etc. - astronomy, mathematics, geometry, medicine, geography, Arabic, and history were also studied. Those who completed training in madrassas (on average 15-16 years) and mastered the training program in basic subjects were issued a corresponding certificate - sanad .

Astronomy reached a special flourishing during this period. Ulugbek himself , being an outstanding scientist, invited the most prominent astronomers of his time to Samarkand. An observatory was built here, and while working there, Ulugbek compiled astronomical tables that described the location of 1018 stars. The diameter of the horizontal circle of the observatory reached 48 meters, and the height of the ball's quadrant was about 50 meters. For calculations, Samarkand scientists needed to compile extremely accurate trigonometric tables. Before the invention of the telescope, Ulugbek's star tables " Zij -i- Gurani " were the best in the world in terms of the completeness and accuracy of the data they contained. They have been translated into many languages of the world. Ulugbek was the second astronomer in the world after the ancient Greek scientist Hipparchus, who lived in the 2nd century. BC BC, who compiled a fundamental catalog of stars. Ulugbek was also able to determine the length of the year. It was 365 days 6 hours 8 minutes and 12 seconds. According to modern calculations, he was wrong by only 55 seconds. Of great interest is the table of geographical coordinates of 683 different cities, not only in Central Asia, but also in Iran, Armenia, Iraq and Spain.

Under Ulugbek, Kazizade played a significant role in the development of science. Rumi . He becomes one of Ulugbek's teachers, then an employee of his observatory, and when the Ulugbek Academy is established, Rumi heads its teaching staff. Eyewitnesses recall heated

scientific disputes between Kozizade Rumi and Zhurzhoi (kozi translated means judge, in this case the holder of an authoritative final decision). After the opening of a madrasah in Samarkand in 1420, he became the head of its teaching staff. Rumi's works on mathematics and astronomy have been preserved and are today kept in various libraries around the world.

Another famous scientist of that time was al-Qoshi. Already in his youth, he studied works on mathematics and astronomy written by ancient authors, and wrote his comments on them. He knew medicine, logic, law, and literature well. Two of his mathematical treatises have reached us: "The Key of Arithmetic" and "Treatise on the Circle," which are assessed by experts as unsurpassed in medieval science in their accuracy. We owe the introduction of decimal fractions to Al-Qoshi. Operations with fractions, a general method of extracting roots from integers, a method for determining the whole part of a root - all this was reflected in his works. His astronomical works indicate the position of stars and planets at different times of the year, outline the issues of determining the distances from the Earth to the Moon and the Sun, and give the comparative sizes of celestial bodies. From the works of al-Qoshi it becomes clear that the Samarkand school of scientists was the direct heir of the great scientists of the 9th - 11th centuries.

Another major figure in the field of astronomy and mathematics of that era was Ali-Kushchi. He becomes Ulugbek's faithful assistant in the construction of the observatory and astronomical observations. Many of his works were devoted to arithmetic, algebra, geometry, in addition, he wrote a number of books and brochures on logic, history, geography, and philosophy. Ali-Kushchi knew several languages. "Astronomical treatises" by Ali-Kushchi were distinguished by the depth and breadth of their study of the exact sciences. Thus, the introduction of the treatise consisted of two parts: the first set out the basics of geometric knowledge, as well as the definitions of the concepts of point, line, plane, circle, etc., and the second - initial knowledge in the field of natural sciences. In the treatise, the scientist claims that the whole world "is a single ball." He also wrote "Hitoioma," a book in which the scientist describes the climate and nature of China, the customs and traditions of this people. This was the result of personal observations when Ali Kushchi was ambassador to China.

One of his main merits was the propaganda and dissemination of the works of Ulugbek. After the murder of Ulugbek, he moved to Istanbul, where he taught in a large madrasah. Largely thanks to him, Ulugbek's "Star Tables" were preserved and became known to scientists of the East and Europe. For his outstanding scientific achievements, he was rightly called the "Ptolemy of his time."

Temurid era was a period of heyday of fiction. Turkic-language literature received a powerful impetus in its development. Many poetic and prose works appear in Turkic dialects. The relationship between Turkic (Old Uzbek) and Tajik literatures strengthened and expanded. Translations into the Turkic language have appeared. Literary studies began to develop, and valuable scientific works were created.

Among the Turkic peoples, the poetic and prose works of Akhmad Yassawi, Suleiman Bakirgani, Akhmad Yugnaki, Rabguzi, and Haydar Khorezmi were popular. Amir Temur especially appreciated the Sufi poet Ahmad Yassawi and ordered the construction of a majestic mausoleum over his grave.

Nasimi, Sayf Sarai, Lutfi, and in Persian poetry - Hafiza were especially popular Shirazi, Kamola Khujandi, Salman Sawaji. A version of the poem "Yusuf and Zuleikha" by Durbek, the poetic works of Atai and the poems "Zafarname" and "Flower and Nowruz" by Lutfi were considered the pearls of their time. Among Turkic-speaking writers, Lutfi was famous and popular even before Alisher Navoi. He wrote his works not only in Turkic, but also in Persian. Lutfi praised

the love of justice and honesty, mercy, as well as respect for scientists and commitment to knowledge, science and art.

Abd plays a major role in the development of fiction of the Timurid era. Ar-Rahman Jami (1414-1492), the greatest poet and thinker, mentor of Alisher Navoi. Jami was well versed in grammar, logic, Greek and Eastern philosophy, natural science, mathematics, and astronomy. He worked in all genres known in the 15th century: he continued the tradition of his predecessors Saadi Shirazi, Kamola Khujandi and developed their ideas. Jami wrote about a hundred books on a variety of issues of science and literature. Jami's main poetic works are: "*Haft Avrang*" ("Seven Thrones"), "*Bakhoristan*" ("Spring Garden") and "*Khiraad*" names *Iskandari*" ("Book of Wisdom of Alexander the Great"), imbued with the ideas of humanism. He condemns despotism, tyranny, greed and stinginess, praises hard work, humanity, equality and dreams of social justice, mutual assistance and cooperation, and peace between people.

Abd ar-Rahman Jami was a contemporary and friend of the great Uzbek poet Alisher Navoi. The friendship of two literary classics is a vivid example of cooperation between two peoples: Uzbeks and Tajiks. The struggle for the happiness of humanity, culture, science, education, art and literature constituted the main content of the life of these great people of the Timurid era.

in the spiritual life of the Timurid era. Navoi's entire life is devoted to the struggle for people's happiness, justice, tranquility and peace in the country. As a wise politician and encyclopedist, he made an invaluable contribution to the development of literature, science and art.

Thanks to Navoi's works, Uzbek classical literature has risen to a new level. He was a patron of science and art, a teacher-mentor of numerous followers. Navoi's creativity is multifaceted. As a scientist, he became famous for his many scientific works in the fields of linguistics, literature, music, history, philosophy, astronomy and pedagogy. He wrote more than thirty major artistic works. "*Khamasa*" (Five Poems), "*Hazoin*" *ul-Maoniy*" (Treasures of Knowledge), "*Mahbub ul-kulub*" (Beloved Hearts) and "*Muhakamat ul-lugatayn*" (Book of judgment on the merits of two languages) Navoi became outstanding achievements of world literature. Under the pseudonym "Fani" Navoi wrote in Farsi ("*Divani Fani*", "*Hasbi Khal*", "*Tuhfat ul-afkor*").

Navoi's works with great skill glorify love and devotion, honesty and friendship, peace, cooperation and reason. He castigated injustice, tyranny, deception, lies and hypocrisy, and called people to love of humanity and knowledge of history. Speaking about the merits of history, Navoi especially emphasizes the instructiveness of historical lessons. In his opinion, history clearly shows the reasons leading to the collapse of states, as well as ways to prevent arbitrariness and destruction. He believed that the basis of all earthly blessings and abundance are the result of hard work. "Among people," he said, "the best is the one who brings the most benefit to the people." Navoi glorified the work of the plowman and mason, musician and artist, the work of the poet and scientist, which benefited people, society, and the country.

Undoubtedly, Alisher Navoi was one of the greatest poets of the Middle Ages and made a huge contribution to the spiritual treasury of the Timurid era. Navoi's multifaceted talent puts him on a par with such world geniuses as Homer and Dante, Firdausi and Saadi, Nizami and Shota Rustaveli, Shakespeare and Balzac, Pushkin and Tolstoy, Rabindranath Tagore and Lu Xun. His creative heritage has become the property of all humanity, and his creations have survived centuries, entered the memory of the people, and inspire to this day.

LITERATURES

1. Пардаева М.Д. (2021). Ўтмиши шарафли, келажаги буюк халқ маънавиятида ҳазрат Алишер Навоий қарашларининг ўрни. *Инновации в педагогике и психологии*, 4(3).
2. Parдаeva M.D. (2020). The role of the Jadid's thinking views in the fight against enlightenment against ignorance. *Ўтмишга назар журнали*, 10(3).
3. Пардаева М.Д., Узбекистан Р., & Голди-Скотт М.Р. (2020). Реформа школьного образования в Узбекистане: переосмысление методики обучения и оценки. ISBN 978-5-9929-0917-3 © ОГУ имени ИС Тургенева, 2020 © МОО «Академия информатизации образования», 2020 © Коллектив авторов, 2020, 25.
4. Пардаева М.Д. (2018). Использование средств народной педагогики в воспитании толерантности у молодежи. *Проблемы педагогики*, (6 (38)).
5. Kenjaeva, K. P. (2023). Main Requirements for the Modern Model of Staff Training. *Web of Synergy: International Interdisciplinary Research Journal*, 2(5), 446-450.
6. Кенжаева, Х. П. (2023). ЁШЛАР ТАРБИЯСИДА МАЪНАВИЙ-АХЛОҚИЙ ҚАДРИЯТЛАРИНИНГ ЎРНИ. *IJTIMOIIY FANLARDA INNOVASIYA ONLAYN ILMIIY JURNALI*, 3(5), 205-208.
7. Кенжаева, Х. П. ШАРҚ ФАЛСАФАСИДА «ФУҚАРОЛИК ЖАМИЯТИ» МАСАЛАСИ. *УЧЕНЫЙ XXI ВЕКА*, 76.
8. Pulatovna, K. K. (2022). Main Directions for Reforming the Educational System in the Republic of Uzbekistan. *European Multidisciplinary Journal of Modern Science*, 6, 276-281.
9. Pulatovna, K. K. (2022). Technologies and Conditions for the Implementation of Innovative Processes. *Spanish Journal of Innovation and Integrity*, 5, 610-615.
10. Kenjaeva, X. P., Tojiev, F. I., & Juraev, B. N. (2014). ROLE OF WOMEN IN CREATION AND DEVELOPMENT OF DEMOCRATIC SOCIETY IN UZBEKISTAN. *Innovations in technologies and education*, 119-123.
11. Кенжаева, Х. П. (2022). ФУҚАРОЛИК ЖАМИЯТИ ВА ИНСОН ҲУҚУҚЛАРИ.
12. Pulatovna, K. K. (2022). Political Culture and its Content. *Web of Scholars: Multidimensional Research Journal*, 1(5), 110-113.
13. Кенжаева, Х. (2021). Миллий маънавий меросимизда таълим-тарбия масалалари. *Общество и инновации*, 2(6/S), 18-24.
14. Кенжаева Х. П. ФУҚАРОЛИК МАДАНИЯТИ МЕЗОНЛАРИ ШАРҚ ФАЛСАФАСИ ТАЛҚИНИДА //Academic research in educational sciences. – 2021. – Т. 2. – №. 3.
15. Кенжаева, Х. П. (2021). Аёллар ижтимоий фаоллигини оширишда фуқаролик институтларининг ўрни. *Scientific progress*, 1(6), 957-961.
16. Кенжаева, Х. П. (2021). Сиёсий-Ҳуқуқий Маданиятни Ошириш Омиллари. *Ижтимоий Фанларда Инновация онлайн илмий журнали*, 1(6), 94-97.
17. Кенжаева, Х. П. (2021). Сиёсий Тизимни Ислоҳ Қилиш Омиллари. *Таълим ва Ривожланиш Таҳлили онлайн илмий журнали*, 1(6), 199-202.
18. Кенжаева, Х. П. (2023). АЛИШЕР НАВОИЙНИНГ “МАҲБУБ УЛ-ҚУЛУБ” АСАРИДА ФАЛСАФИЙ-ИНСОНПАРВАРЛИК ҒОЯЛАР ТАЛҚИНИ. *SIYOSATSHUNOSLIK, HUQUQ VA XALQARO MUNOSABATLAR JURNALI*, 2(10), 68-71.
19. Namazova Nodira Dzhumaevna. (2023). PROPORTIONALITY OF THE RELEVANCE OF KNOWLEDGE AND SKILLS OF UNIVERSITY GRADUATES WITH THE REQUIREMENTS OF THE LABOR MARKET OF SMALL AND MEDIUM ENTERPRISE. *International Journal Of Management And Economics Fundamental*, 3(09), 21–30.

20. 20.Namazova Nodira Dzhumaevna. (2023). CHALLENGES OF THE MARKET IN THE TRANSFORMATION OF INNOVATIVE AND EDUCATIONAL METHODS FOR THE FORMATION OF THE LABOR AREA OF YOUTH. *Journal of Social Sciences and Humanities Research Fundamentals*, 3(05), 82–86.
21. Намазова, Н. Д. (2022). ИНДИКАТОРЫ В РЕГИОНАЛЬНОМ ПЛАНИРОВАНИИ КАК ВОЗМОЖНОСТЬ СОЧЕТАНИЯ ГОСУДАРСТВЕННОГО РЕГУЛИРОВАНИЯ С РЫНОЧНЫМ САМОРЕГУЛИРОВАНИЕМ. *Herald pedagogiki. Nauka i Praktyka*, 2(4).
22. Намазова, Н. Д. (2022). МЕСТО СОВРЕМЕННОГО ВУЗА В РАЗВИТИИ РЕГИОНАЛЬНОЙ ИННОВАЦИОННОЙ СИСТЕМЫ. *Gospodarka i Innowacje.*, 24, 916-925.
23. 23.Namazova, N. D. (2022). WAYS TO SATISFY THE NEEDS OF SMALL BUSINESS IN THE TERRITORIES IN INNOVATIVE AND COMPETITIVE CHARACTERISTICS OF THE LABOR POTENTIAL OF YOUTH. *European International Journal of Multidisciplinary Research and Management Studies*, 2(08), 66-72.
24. 24.Nizamov, A. B., & Namazova, N. D. (2016). Towards modernization of market competence of graduates of secondary specialized, vocational education. In *55th Science Conference of Ruse University, Bulgaria* (pp. 261-266).
25. 25.Namazova, N. D. (2022). Indicative Planning As A Model For Creating Conditions For Increasing Interaction Of Economic Subjects In Regional Management. *Journal of Positive School Psychology*, 6(8), 7814-7818.
26. 26.Намазова, Н. Д. (2022). МЕСТО СОВРЕМЕННОГО ВУЗА В РАЗВИТИИ РЕГИОНАЛЬНОЙ ИННОВАЦИОННОЙ СИСТЕМЫ. *Gospodarka i Innowacje.*, 24, 916-925.
27. 27.Namazova, N. (2016). THE ROLE OF THE MODERN UNIVERSITY IN THE KNOWLEDGE TRANSFER РОЛЬ СОВРЕМЕННОГО ВУЗА В ТРАНСФЕРЕ ЗНАНИЙ. *Proceedings of university of ruse*, 55.
28. Namazova, N. D. (2022). The place of a modern university in the development of a regional innovation system. *Gospodarka i Innowacje.*, 24, 916-925.
29. 29.Namazova, N. D. (2022). WAYS TO SATISFY THE NEEDS OF SMALL BUSINESS IN THE TERRITORIES IN INNOVATIVE AND COMPETITIVE CHARACTERISTICS OF THE LABOR POTENTIAL OF YOUTH. *European International Journal of Multidisciplinary Research and Management Studies*, 2(08), 66-72.
30. 30.Намазова, Н. Д. (2023). СТАНОВЛЕНИЕ ПОНЯТИЙ И КОНЦЕПЦИЙ ЭКОНОМИКИ ЗНАНИЙ В КАЧЕСТВЕ ФАКТОРА РАЗВИТИЯ ЭКОНОМИКИ РЕГИОНА. *IJTIMOIU FANLARDA INNOVASIYA ONLAYN ILMIIY JURNALI*, 3(2), 224-228.
31. 31.Namazova Nodira Djumaevna. (2023). FORMATION OF CONCEPTS AND CONCEPTS OF KNOWLEDGE ECONOMY ACTING AS A FACTOR IN THE DEVELOPMENT OF THE REGIONAL ECONOMY. *American Journal Of Social Sciences And Humanity Research*, 3(10), 24–31. <https://doi.org/10.37547/ajsshr/Volume03Issue10-05>
32. 32.Namazova, N. D. (2023). FEATURES OF THE QUALITY OF LABOR POTENTIAL FOR SMALL BUSINESS. *Mental Enlightenment Scientific-Methodological Journal*, 4(04), 258–264. <https://doi.org/10.37547/mesmj-V4-I4-38>