

The role of Amir Temur in the development of science and culture in Central Asia

Shaxnoza Qurbonova Damin qizi

Teacher of Philology and teaching language department at the International Innovative University

Abstract: Amir Temur's ideas and views on the development of science encompassed a wide range of issues, and the prosperity of the Temurid period was the basis for the popularization of the Temur civilization. This article deals with the image and great personality of Amir Temur in Asia.

Key words: Amir Temur, Sahibkiran, Temur's period, madrassa, Suluk-ul Muluk (The King's Guide), Sheikh Zaynuddin, "Qubbatul al-Wal adab",

Amir Temur - a great statesman, hero of our country and politician, commander, lawyer, talented architect, orator - was a great person, a national pride, a patriotic person, who made Turkestan known worldwide. The Temurids' culture, which began with his name, created his own "Temurid upbringing. Great people such as Navoi, Ulugbek, Bobur, and the result of this upbringing were the fruit"¹

Well-known statesmen and public figures, scholars and writers around the world recognize the worthy contribution of our great ancestors, especially Amir Temur, to the development of world civilization and culture throughout his socio-political, scientific and creative activity. Indeed, Amir Temur is not just a great commander and statesman who has built a powerful and prosperous state in world history.

Under Amir Temur science and culture flourished, rich spiritual values were created. They defined the main direction in the cultural and spiritual development of the peoples of the Central Asian region. During the Sahibkiran period, religious schools providing primary education for boys were increased. These schools were opened by educated people in mosques and in private homes. Mosque imams or Sufis taught in schools. In cities, schools were opened by special schoolteachers, with 20-30 students in urban schools, 10-15 in rural schools, and in some cases more. But in every village, there was a need for elementary schools to open. This proves that Amir Temur had an idea of mass education of the people. After the five-day prayers were taught and the literacy of the schoolchildren was completed, a seventh of the books Haftyak and Koran were taught.

Students are taught individually and are divided into small and large groups. In addition to the acquired knowledge, a large group of students engaged in propagandizing the basics of Islam. Each student had a learning theme or when they finished a book, the teacher practiced religious rituals. Children were brought up in the spirit of national and religious traditions.²

In schools, pupils are divided into boys' and girls' schools. In many cities in Central Asia, girls' schools were also available. Such schools were located in the teacher's own home and the teacher was called "Otin bibi". Mainly, one-fourth of the total number of schools were girls. Involvement of women in

¹ Kuronov, M. Formation of national education and youth outlook.- Tashkent: Tutorial. 2017, p-70.

² Boboev, H. Amir Temur and the Temurids' empire. - Tashkent: Kamalak. 2006, p-199

education was the result of Amir Temur's understanding that knowledge is of great importance for humanity, especially for the cultural advancement of the state. In Amir Temur's period, madrassas served as secondary and higher educational institutions. The madrassahs were the center of religious and secular knowledge, the cadres' training. The most well-known scholars, sheikhs, scholars and lecturers in madrasas have given lectures to their disciples.

The general oversight of the madrasahs and their activities was carried out by a high-ranking religious figure, Sheikh al-Islam and the Judges, while a separate inquiry, namely, the educational and economic affairs, was entrusted to the inspector. In Madrasah, the teacher was responsible for the teaching of all subjects, but was only responsible for academic work. In the madrassas law, jurisprudence, logic, mathematics, geometry, astronomy, medicine, history, geography, literature, science, Arabic and other secular subjects were taught. When the princes were educated, they learned the Suluk-ul Muluk (The King's Guide). In this booklet, they learn about the art of ruling over a future government: appointing people, diplomatic affairs, and finance. The school of family princes and princes of the state education system, schools and schools in the cities and villages, created during the Sahibkiran's era, all of them are known for their spiritual growth, science, cultural and economic prosperity, and the creation of great civilization. and its contribution to development. The Sahibkiran turned Samarkand, his capital, into one of the world's cultural, architectural and scientific centers. One of the most important qualities of our great ancestor is that he realized six centuries ago that the development of mutually beneficial cooperation, the strengthening of friendship and solidarity between the distant and near peoples was a key factor in securing a bright future for his kingdom. He therefore did a great job of connecting Europe and Asia. It has established relations with China, India on the one hand, and France, Spain, England and other countries, and seeks to strengthen these relations. Amir Temur has left a deep mark in history as the most skilled diplomat of his time, as has been scientifically acknowledged by Uzbek scientists and foreign experts. In Herat, the art of books, that is, copying of manuscripts and associated calligraphy, painting, illustration and cover art, has been elevated. This period was a new stage in the development of fine books and calligraphy, with the tradition of making disciples by the skilled artists in the field. The elegant books, created by the long and hard work of several professions, were designed by the king, priest, emir, and others, and were kept as valuable property in special libraries and even treasures. From time to time they were taught at large gatherings, at feast-meetings, madrassa lessons, analyzed and enjoyed their contents, and taught young people their ideas and spiritual nourishment. Amir Temur used a protection system to support the people of his day who had shown great courage in government and military operations, which later served as an important factor in the transformation of the centralized state into a fragmented state. If the successors of Amir Temur were united in the same state and developed a leader with the same inherent power, they could retain this power for a long time, with a strong foundation, speed, compactness, and efficiency. With a great deal of career and material wealth, there was great opposition, and in the kingdom of Amir Temur, it was natural, but this result could not be accelerated or changed.

According to Alisher Navoi, Amir Temur is a ruler with a keen understanding of poetry and prose, with the ability to read poetry very expressively. He is not just a commanding king, he is the leader of the culture, who uses culture in his work.

Academician Ibrahim Muminov notes that one of the qualities of Temur was that he would consult with knowledgeable scientists and scholars before making a decision. His advice to scholars came in many different ways and in many different ways. According to Hilda Hookham, an Englishman, "Temur is a person who combines the political, economic and cultural heritage that has accumulated in Central Asia in the past and is a successor of cultural traditions" [9, p.95].

The first example of a poetic drama in Uzbek literature was created by Fitrat, and the first drama about Amir Temur also belonged to Fitrat. The author's trade of "Temur sag'anasi" has not reached us. With

this work, Fitrat was one of the first to bring the image of Amir Temur to our dramaturgy. There are more than twenty poems about Amir Temur and Temurid princes, including Abdulla Aripov's "Sahibkiron", Odil Yakubov's "Testament to Generations", Khurshid Davron's "Boburshah", Maruf Jalil's ("Amir Temur's Story"), "Amir Temur and Yildirim Boyazid" by Kilich Abdunabiev, "Amir Temur" by Tora Mirzo, "Humoyun qabul" by Urfon Otajon, "Jahongir" by Shavkat Pardaev, "Son of Time" by Turob Akbarkhodjaev, "Sahibkiron Temur" by Salohiddin Sirojiddinov, Asror Samad "Sahibkiron Temur" and Nasrullo Kasimov's "Tragedy of Amir Muzaffar" are historical works of different genres and levels.

The commander, who understood that intelligence, science, and education should be the foremost factor in the development of human society, gave deep insight to the human thinking abilities and creative possibilities of the whole inner world of man. One of his great achievements was the personality of Sahibkiron, who has the ability to think comprehensively in others. As we know, Ibn Arabshah wrote: "Temur was a man of extraordinary character and deep thinking, and the sea of thought was not deep". He emphasized that human reasoning and reasoning skills are primarily a way for a person to live in good qualities, and that man's ability to lead daily life and social events can help him to cope with any challenge through his memory and ability.

From his own experience, Sahibkiron wrote this as an example to the following generations: "When I think about the pros and cons of every piece of advice, I choose the right and the right". The ability of a person to be able to quickly and successfully deal with a problem that must be solved is a valuable feature, and that it is important for the person to achieve his or her objectives. explains how the best way to solve a problem is closely related to the search process [12, p.99].

The fact that knowledge is a virtue in a human being, from a large number of people with little or no intelligence, underscores the great importance of one human service that has improved understanding and understanding. It is noteworthy that his wise proverb, which has become a parable among our people, is: "The wrist is breaking down, and the knowledge is a thousand". Here we are well aware that the Sahibkiron explained that intelligence, not knowledge, facilitates the human mind, but that it is necessary in every matter, that the mind has the power to develop in society.

Amir Temur has always paid close attention to the traits he left to future generations, such as thinking and reasoning, which are of great importance in the personal life and in the affairs of the state. It is clear that thinking is a means of knowing the existence of the universe, the social environment, and the power to lay the foundations of the individual's affairs in the right direction. These ideas and their views, in turn, indicate that Amir Temur's main task is to educate young people to be smarter and more thoughtful. The Sahibkiron was deeply aware of the greatness of scientific services in the life of the state. His statement, "I am a lover of knowledge from the beginning", shows that he has chosen the right course for the development of society. Amir Temur greatly appreciates the contribution of science to the development of the human and society, and gives young people important tasks in learning the secrets of science. He envisioned that science should guide man, shape man as a person of mature mind and virtue, and understand that one of the factors that influences young people to be perfect people is his or her education. In the capital of Movarounnahr, scientists, craftsmen, and civil engineers from many countries have come to the city to flourish in science and culture. In the city, a lot has been done for the development of the state and the development of the state. The city of Kesh (Shakhrisabz) paid special attention to science and the development of ethics, making it the spiritual center of Central Asia. That is why the city of Kesh was renamed as "Qubbatul al-Wal adab". In order to educate the people and develop their cultural and educational level, Amir Temur paid attention to the education of young people, education of the people, development of science as a state policy, saying, "Mosques and madrasahs in every city, every village and every village. Let them build houses for the poor and needy, and build a hospital for the sick". Amir Temur paid great attention to the quality of education in these mosques and

madrassahs, which he opened both nationally and personally. To teach students how to read the Qur'an and its wisdom, to teach students the principles of the state, to apply the Shari'ah, to study the Hadith of Imam Bukhari he considered the need to be guided by these three factors as the kinds of knowledge that enable young people to become perfect human beings. It is not an exaggeration to say that in his discussions and consultations with the talented scholars, educated people can be a great guide to the prosperity of society as well as the education of young people.

In this regard, young scholars and educators from across the country and abroad have been instructed to provide housing and labor appraisal salaries in order to improve their standard of living and create opportunities for independent learning. In order to do this more effectively, especially with the help of scholars from other countries, to improve the knowledge, knowledge and craftsmanship of the country, "If there are professions and professions, let them be employed by government enterprises", with the view of keeping the job vacant and explained that it is necessary to find a job in the specialty. Amir Timur has always selected intelligent people for his civil service, and he is well-educated in the field of knowledge of the specialty "Magistrate - the wanderer". He respected the intelligent, intelligent scientists in every aspect of life. For example, Sheikh Zaynuddin, a noble scholar, a well-educated scholar, an excellent scholar, a man of noble deeds and a virtuous man who is able to prove his point with his generosity, bends his knee to Abu Bakr al-Khawafi. This is because he always meant to use science in public affairs and use it in public life. He studied the customs of the people, how to draw them to the country, and how to deal with them, if necessary, to establish contacts and act on the basis of their scientific conclusions and advice. Everything that happened in the country required the success of scientists and experts in this field. He wrote in his notes: "The famous men of science and religion have, with their own advice, assisted the kings". Because of their influence in shaping people in society with an understanding of the politics and ideals of the ideals envisioned by the country, they knew that their service to the nation was great.

In particular, Amir Timur believes that one of the most important tools for the development of knowledge and skills in the state is scientific books written in this field. "The book or the writing of it lives far beyond what was done in memory of generations", he said. He emphasized the book's role in educating, educating, and educating people, and asserted that "The book is the foundation of all creativity, creativity and wisdom, knowledge, and life coach".

It is well known that Amir Timur created a large library in Samarkand, the capital of Movarounnahr, which attracted the attention of many scholars and heads of state. The state has created all necessary conditions for young people to get education, especially for scientists to work in various fields. The library has hundreds of thousands of books and manuscripts created in the East, from India to China, to countries in the West, including Russia, Armenia and Romania. For example, when Timur conquered Asia Minor, the ancient cultural center was in Bursa, an ancient and very rich library. He loaded these books with the animals and transported them to Samarkand. The library, created by Amir Timur, includes rare natural, mathematical and religious books written not only in Oriental languages, but also in Greek, Latin, Armenian, Georgian and other languages.

Amir Timur, as a great statesman, skillfully combined peacekeeping and military activities to achieve his goals. The great empire, built by Amir Timur, since that time has attracted not only the neighboring countries and their kings, but also the rulers of distant lands. Historical documents show that since the 1970s, representatives of European countries have come to Movarounnahr and are seriously interested in the potential of a new, independent state. The Amir Timur, in turn, established diplomatic relations with almost all the major powers of the time and their rulers, especially after the formation of a powerful kingdom. He sent ambassadors to various countries and also received foreign ambassadors sent to him. Amir Timur sent messengers to King of Castile and León Don Enrique III (in some sources - King Henry III), ruler of France Sharl VI (in some sources - Karl VI), King of England, Henry IV, and Spanish,

French, English, Chinese and a number of other historical and scientific works that have been widely documented by the fact that more than 20 foreign ambassadors have received their guests in their capital, Samarkand. One of the peculiarities of Amir Temur's diplomacy is that he has adhered to the etiquette of Oriental diplomacy in all his addresses, even in his letters written in strict form. It is not difficult to trace back to the letters of the rulers of some countries in the rough, and sometimes irritable, and sometimes ignorant, letters of culture, which were inherited from that time.

The fact that in Amir Temur's letter to King of France Sharl VI wrote "Salom va tinchlik e'lon qilaman!" At the same time, it is given information about the great interest in the personality of Amir Temur in France. French orientalists do not only cover the history of Amir Temur and his great dynasty, but also to compile a chronicle of military actions and realizations, but also to reflect the socio-political and spiritual ideological environment and the pure human qualities of Amir Temur and his descendants, their state, society and religion and their attitudes towards science.

In my opinion, if Amir Temur was not a supporter of the Chagatay nobles, we shall describe why he relied on them after his removal from the political scene of Mavarounnahr: The Chigatay nobles have long been a cornerstone of the military force, have extensive experience in marches, have over one hundred and fifty years of political and military influence in the administration and military affairs of Mavarounnah, have maintained the political and military traditions of the Genghis Khan era.

Conclusion. Sahibkiran Amir Temur was surprisingly military talented. Along with building a strong and disciplined army, he was able to manage troops wisely during battles, decide the fate of battles, deploy troops quickly, overcome existing obstacles and hurdles, and maintain a high level of fighting spirit in the troops.

Today, Amir Temur is the symbol of braveness and justice for many people and his heritage still fascinates the world! Hazrat Amir Temur approached every battle with great seriousness and responsibility and prepared carefully. The day of the start of the war was kept a secret from everyone.

One of the peculiarities of the state of Amir Temur is that he relied on the support and advice of noble nobles and intelligent scholars in ruling the state, because they had a great reputation among the people. We can conclude that the state of Amir Temur has its intellectual potential, which embodies the political, historical, spiritual and moral values achieved in its time. These groups have closely assisted Amir Temur in preserving the moral and ethical factors in governance and in carrying out the educational function of the state. Taking into consideration these opportunities and factors, Amir Temur increased the power of his country.

It is worth noting that the existing system of insurrection in the state of Amir Temur existed both in the West and the East, causing the same problems in all regions. Although this system has for some time served to strengthen the power, capacity and might of power, it has since begun to disintegrate. There are many examples from history: the state of Frank, Ancient Russia, Genghis Khan, Amir Temur and many others.

Amir Temur's ideas and views on the development of science encompassed a wide range of issues, and the prosperity of the Temurid period was the basis for the popularization of the Temur civilization. In his country, Amir Temur considered the development of knowledge, enlightenment and science as one of the most important factors in the peace, prosperity and justice of the people. He was well aware that intellectual education, religious and secular sciences play an important role in the comprehensive development of human beings.

Generally, the state administration of Amir Temur was organized according to the traditions of his time. Many of these methods and features were also characteristic of other foundations of statehood at that time.

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