



The culture of the Timurid period

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ABSTRACT

This article deals with the culture of Amir Temur's reign

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The following information is given about the development of education and pedagogical thought in Movarounnahr in the XIV-XVI centuries:

The people of Movarounnahr, who had been homeless for a century and a half under Mongol occupation, began to escape Mongol oppression in the early 14th century. In Bukhara under the leadership of Mahmud Tarobi, in Samarkand and Khorasan the Sarbador uprising took place. In the second half of the 14th century, Muvaraunnahr was liberated from the Mongol invaders, and in the 15th century, feudal relations flourished. The establishment of the centralized great Timurid state paved the way for the revival of science, culture and enlightenment in Movarounnahr. Amir Temur's efforts in the field of science, enlightenment and culture in Movarounnahr led to the scientific, enlightenment and cultural rise of the so-called Muslim renaissance in the history of world development. Ulugbek, Qazizoda Rumi, Jamshid Kashi, Ali Kushchi, Jami, Navoi, Behzod, Babur and Baburi were the children of this period when the rise of the East was in full swing. There is talk of measures for the development of science, education and culture, its further

development by Mirzo Ulugbek, Shohrukh Mirzo, Hussein Boykaro and others. The book also covers Islam and its impact on the development of science and education in the country.

"Amir Temur is a great man," writes academician B. Akhmedov. Movarounnahr Amir Temur, the Creator of the Seven Climates, the Great Empire, uniting 27 countries, and Khorasan will further develop culture, science, education and introduce it to the world. He was truly a multifaceted mind, a potential, a sage. About his personality, President IA Karimov said: "Muhammad Taragay Bahodir's son, Amir Temur, grew up to be brave, courageous, proud, sharp-witted and intelligent. He mastered various secular sciences and martial arts." Amir Temur developed the country socio-economically, focusing on the development of enlightenment, science and culture. For this purpose, Amir Temur gathered in the center of the kingdom world-famous scholars, engineers, builders, prominent scholars and researchers of Islam, scholars of jurisprudence, artists, enlighteners, poets and poetesses. It creates all the conditions for their effective work. He built mosques, madrasas and libraries. He developed

science. He developed the content of the educational event. His work in this field has been recognized, supported and imitated in many countries around the world. In particular, Sahibkiran's ideas on science, culture, education (pedagogy) are attracting the attention of people all over the world.

It is known that before the independence of Uzbekistan, the historical truth about Amir Timur and the Timurids was interpreted in terms of a "communist ideology". The policy in the field of politics, defense, military art, law, justice, science, art, literature, education has not been sufficiently evaluated. In recent years, Amir Timur has published a number of books and pamphlets on the history, ideology and culture of the Vatemuri period. However, among the published works, there are very few works on the enlightenment and education of Amir Timur and the Timurids. All of them expressed the education of the time in a general way. The great commander, the just king Amir Timur, is known as the man who ended the 150-year rule of the Mongols in Central Asia, established a great state and introduced it to the world, as well as laid the foundation for the development of science and culture in Movarounnahr. The peoples of the Balkan Peninsula were liberated. The Golden Horde Khan defeats Tokhtamysh and frees Russia from Mongol rule accelerated to about 300 years. In his time he developed handicrafts, construction, science and culture in Turkestan.

Amir Timur's multifaceted activity and complexity are reflected in a number of works written at the time. Sharafuddin Ali Yazdi's Zafarnoma, Fasih Ahmad Hawafi's Mujmali Fasihi, Abdurazzaq Samarkandi's Matlaus sa'dayn wa majmaul bahrayn, Ibn Arabshah's Ajoyibul-maxdur fi akhbori Timur are the most valuable written sources of that period. The multifaceted activity is narrated to a certain extent. From then on, Amir Timur's monarchy in Movoraunnahr began. This created a favorable situation for his 35 years of domination and military campaigns. In 1395 he conquered the North Caucasus, conquered India in 1398, Syria in 1401, and the Turkish lands near Ankara in 1402. After defeating Sultan

Boyazid, he fell ill in Otrar before marching to China and died on February 18, 1405.

Timur kept the books in Samarkand with the help of a guard. Only a few people were able to use these books. Timur's library was first in Kesh and then in Samarkand. After 1580, the library was moved to Bukhara and Mashhad by the Shaybanids. According to the Emir of Bukhara Divanbegi Astanakul, the books in Bukhara were in Uyghur, Persian, Iranian, Pashto and Arabic. One of the books that has survived to the present day is the Qur'an of 'Uthman, which was donated to the Imperial Library by Kaufman in 1876. There was also a public library, which was established by The library is located in Bukhara and contains 100,000 manuscripts. It contains literature on morality, written in Persian, Arabic, world history, medicine and philosophy. During the reign of Ulugbek the library work was further developed. The library at the observatory is located in a 2-storey building decorated with paintings.

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his library. Books on the history of the world, including Tabari, Rashiddidin's Collection of Annals, Timur's History and others, are a great treasure of the library. Amir Temur has allocated Samarkand for the construction of schools and madrasas, guest houses, orphanages and hospitals in Muslim countries. He dreamed of becoming a center of science, art and enlightenment. That is why Sahibkiran personally built Bibikhanim and Muhammad Sultan madrasas in Samarkand. His son Sh Ohrukh and his grandsons Ulugbek Mirzo and Boysunqar Mirzo. Ulugbek completed the construction of the mausoleum of Amir Temur and the Shahi Zinda ensemble in Samarkand. Then in 1417 he built a madrasah in Bukhara. Ulugbek wrote on the roof of the madrasa, "The pursuit of knowledge is the duty of every Muslim woman and man." During the reign of Amir Temur and the Temurids, schools and education Religious schools providing primary education for boys were widespread in Temur's time. These mambas were traditionally opened in the courtyards of mosques and in private houses by educated people (teachers, imams). In densely populated cities, schools are opened by special schools. Among the nomadic and pastoral population, schools opened mainly in the spring and summer. In such schools, mosque imams and madrassa students worked as teachers to improve their economic situation. The number of students in urban schools was 20-30, and in rural schools it was 10-15, and in some cases even less.

During the reign of the Temurids, madrassas were built according to the architectural plan of the Middle East. The main madrassas in the capital were founded by Temur and the Temurids. While the general control over the madrassas and their lives was carried out by a high-ranking religious figure, Sheikh ul Islam, and the judges, a separate investigation, the oversight of academic and economic affairs, was entrusted to the trustee. The head of the mutawali was in charge of overseeing the work of the madrassas in the districts. Mudarris answered only for academic matters. The election of Mudarris and Mutawali was conducted by the heads of government. If the candidate was not known to the ruler, the

candidate was examined by judges and several scholars. At the same time, teachers were fired. During the medieval authoritarian pedagogy, the classroom system of education was not used in schools. Children of different ages and backgrounds were taught in one room. The lesson was not scheduled. In particular, during the feudal era, the ancient Central Asian Republic had three types of schools, mainly for indigenous children. These are the old schools - the madrassa schools opened in the mosques - the madrasa schools opened in the dahmas - the dorilfunun of the higher type. The content of the madrasa course The grammar of the Arabic language is divided into several books. It took the madrassa students at least three years to study Arabic philology, and the Turkestan madrassa teachers followed the example of the wise sayings of Arab scholars. The books were divided into law and general education textbooks. Many of the students at the madrassa went on to study law to become imams in the madrassas and mosques, or to work hard in the state courts. Whoever wanted to become a teacher tried to master the Arabic language. When they have to learn the following from a large number of religious and legal scholars. - Recording the words of the Prophet himself from the Qur'an; -Narratives about the Prophet are the complements of the Qur'an; -Testions of people who spoke to him personally; Students studied individual books, not the science system. One of the subjects in the madrassas was mathematics. Students studied the subject to a limited extent in conjunction with inheritance law. After learning the four operations of arithmetic, they moved on to geometry. This knowledge would be needed to buy land and measure it when leaving a legacy. The math course ended with the same information. Algebra was not taught. Curious mullahs read a collection of fantastic stories on geography and history. In one of these books, there were fantastic stories about the four things around the world, fire, wind, water, and the earth. surrounded by all the other elements. Just as the sky is 7, the system of planets is 7, 7 are stems or bodies of light, 7 are equal. iz. Even the human species was divided into 7 races.

Amir Temur, in consultation with his religious leader Zayniddin Abubakr Toyabodiy, gave the following advice on governing the state: "Abdulmansur Temurbek! There are four things to do in the affairs of the kingdom.

1. Kengash.
2. Consultation and advice.
3. Determination, entrepreneurship and vigilance.
4. Caution. Amir Temur appointed scholars and teachers in each city to teach Muslims religious issues and to teach the Shari'ah and Islamic sciences - "tafsir", "Hadith".

Sahibkiran said: "Whoever supports the religion of Muhammad, you should support him. Whoever despises the religion of Muhammad, despise him as well. " Therefore, the empire stood firm for a long time. Amir Temur was well aware of the hadith about child rearing, parents and children. He said in the hadith, "As well as honoring your children, improve their morals." "Saving on a family pension is half of saving", "The best of you are those who are kind to their family members", "Obedience to the Father is obedience to God," "God curses the one who curses his parents," he said. In the hadith, Sahibkiran understood the idea of honoring parents, family and relatives as his program. did The second half of the fourteenth century and the second half of the fifteenth century are called the Eastern Renaissance. This period is a continuation of the culture of the IX-XII centuries. During the reign of Amir Temur, many craftsmen, scientists, artists and engineers were brought to Samarkand from many cities around the world. Madrassas, libraries and observatories were built in Samarkand and Herat. Many wonderful works on medicine, mathematics, astronomy, geography, history, literature, philosophy and pedagogy were created. During the reign of Temur and the Timurids, science and culture developed. In particular, the cities of Samarkand and Herat became centers of science, education and culture.

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