



# EDUCATION AND UPBRINGING IN THE STATE OF AMUR TEMUR

**Oybek Kamilovich Komilov<sup>1</sup>, Khabibullo Kuchkarov<sup>2</sup>**

<sup>1</sup>*Professor at the Department of Theory of Civil Society of Andizhan State University,  
Doctor of Sciences in History (DSc)*

<sup>2</sup>*Assistant Professor at the Department Economy of of Andizhan State University,  
Candidate of economy.*

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## ABSTRACT

*In this article were analyzed processes of education and upbringing in the state of Amur Temur and his controlling the state by the helping historical literatures and main sources as well. Besides, research has given some materials about Amir Temur and the history of the Timurid period have this idea clarifies that almost all of Sahibkiran and his descendants were unequal in knowledge and enlightenment.*

**KEY WORDS:** *Amir Temur, education, state, madrassah, civilization, Temurid period, knowledge, enlightenment.*

## INTRODUCTION

In the world, the processes of science, culture, enlightenment and social economy have been constantly evolving in accordance with their times. In Asia, in the 14th and 16th centuries, the foundation stones of the second stage were gradually laid by scientists and thinkers on the flight of scientific civilization. This is evidenced by the fact that the unique works of science of that time are showing their new side as they are studied, and their discoveries are being used in the world sciences. Only Amir Temur and the history of the Timurid period have this idea clarifies that almost all of Sahibkiran and his descendants were unequal in knowledge, enlightenment, and manners.

## METHODS

The Great Sahibkiran received his primary education from two teachers. Then the famous sages and learned teachers taught him. One that testifies to how much Amir Temur paid attention to science we want to bring. He diligently read the book "Tulshani roz" by the famous scholar Mahmud Shabistari and was deeply impressed by its spiritual and enlightenment ideas. After coming to power and taking control of Azerbaijan, Mahmud Shabistari gave his homeland - the people of Shabistari - five miskals per capita, 18,500 miskals of gold.

Opportunities for Amur Temur and other Temurid princes to benefit from science those who created, co-sponsored, and sponsored science planes made education a priority at the state level. They were given higher education in madrassas.

## RESULTS AND DISCUSSIONS

Palace Mulk Kholim (1341 -Bibikhanim), Gavhar Shod Begim (1379 - 1457), Shod Mulk Khotun (1387-1411), Khadija (1451 - 1511), Gulbadan Begim (1523 - 1603), Mumtoz Mahal (Arjumand Bonu, 1594 - Zebuniso Begim (1639 - 1702) According to Olim Fayziev, Bibihanim was a well-educated, intelligent, entrepreneur and a king wise advice was actively involved in solving some of the problems that arose in the management. Although the ruler was not openly subordinate to the Lady of the Palace, he felt some need for her advice. Although Ms. Sarak Mulk obtained permission from Amir Temur to build the Madrasa, she sold the ornaments her father had given her for the construction of the Madrasa. frequently informed of their condition, sponsored them. The fact that the grandsons of Sahibkiron's son Shohrukhmirzo Muhammad Sultan Mirzo, Khalil Sultan Mirzo, Ulugbekmirzo were directly brought up by the clever Sarai Mulk Khanum testifies to his enlightenment and spirituality. The socio-spiritual "Nakshbandiya"



sect is also an important factor in the rapid development of science, enlightenment and culture of Amir Temur and the Temurid state served. The state activity was carried out on the basis of this sect. Education in the rise of science and enlightenment of Amir Temur and the Temurids one of the scholars who conducted research on the education of the Timurid period, also played an important role. H.Razzokov according to the Abdurahmanovs, education in schools of this period began with the teaching of Arabic letters and the rules of writing, "Haftiyak" (one of the seven sources of the Qur'an), religious ceremonies national customs. "Top group" - in the group for 3 years learned the letters written on a special board, then "Haftiyak" was taught. In the middle group for 3 years were taught the spelling of letters, systems, mathematical concepts of Arabic numerals. In the "Four Books", the wisdom of Sufi Alloyar was taught - in the upper group, the swimmers for 3 years, along with the acquisition of religious and secular knowledge, propagated the basics of Islam.

Also Sheikh Saadi Sherazi and those who loved to read and memorize the ghazals of Khoja Hafiz, wrote poems themselves, and engaged in scientific work. The content and quality of education in the world's scientific schools depended on the teacher's teaching skills and level of knowledge. This reinforces our view. In the Middle Ages, there were many types of schools. Relatively older students (18 to 40 years old) who could read and recite were taught. The choirs were involved in the ceremonies, and applications were written for the needy learned the basics.

Shabistar population Family members of Imam Khatibs, poets and other educated women opened their homes and practiced atheism, giving girls religious and moral education. They found an opportunity for housework. During this period, there were also institutions that provided school care for the children of the palace population with a separate application. The children became literate when they were 5-6 years old. They were burned at the stake. Such people were called qasidahs. They were the oldest, most influential men who had worked for several years in the affairs of state and in the military (1341). In 1411, Khadija Begim was the brother and elder of Amir Temur, Said Baraka, and Ulugbek's brother was Shah Malik [2, p.6].

In 1594 the Qasids made reports on the administration, In order to awaken the minds of our people to the example of the exemplary period, they narrated with interest the stories and narrations that they directly participated in and heard. Shah Malik Ulugbek's work, his knowledge of Kopyraing's methods of warfare, increased his knowledge of military affairs. He always shared with princes and nobles, taught them military skills,

swordsmanship, spear-fighting, and military training. With his advice, he conducted educational work on "Sulukul muluk" ("Guide to the horns") in the Palace led by Sulukul muluk is in Arabic script, in Persian, consists of several books. According to him, the princes received knowledge in the following areas, but managed the affairs of state during the construction; mastering the sciences; issues of diplomacy (reception of ambassadors of foreign countries, tax collection; military affairs were taught, and knowledge and skills in conducting religious affairs were formed.

Madrassahs have served as higher education institutions in the country. Amir Temur built two madrassahs, Muhammad Sultan and Bibikhanim. Madrassahs were built and operated mainly in the cities of Samarkand, Bukhara, Herat and Merv. Ulugbek built literacy madrasahs in Bukhara in 1417, in Samarkand in 1417-1420, and in 1433 to teach swimmers [3, p.44].

According to Zayniddin Wasifi's Bados-ul-Waho, the first madrasah built in Samarkand was taught by Mawlana Shamsuddin Muhammad Khawafi. He studied the Qur'an, Hadith, natural sciences, astronomy, geography, geodesy, and taught literacy classes in medicine, physics, history, literature, and logic.

The students were self-employed, engaged in socially useful cocktails in the landscaping around the Madrasa. Each of them is trained in areas such as career orientation; Prayers were offered five times in the madrasa.

Amir Temur and the Temurids attached great importance to the independence of the country, the peace of the people, the creative work for its prosperity. Amir Temur used to celebrate every triumphant event and joyful event with the construction of a magnificent architectural monument. For this purpose, famous craftsmen from India, Sheroz, Isfahan and Damascus have built luxurious buildings and structures in the country. During this period, ancient cities, castles and fortresses, such as Samarkand, Bukhara, Termez, Merv, Banokat (Shohrukhiya), which were destroyed by Genghis Khan's invasion and incessant Mongol invasions, were rebuilt, that is, cities and villages were built. According to Sahibkiran's order, defensive walls were built around Karshi in 1365, Samarkand in 1370, and Kesh in 1380 [4, p.45].

Amir Temur also carried out creative work in the conquered lands (a number of cities (Baghdad, the capital of Iraq, which was destroyed by the Mongols in 1258), Darband in the Republic of Dagestan, the city near the confluence of the Arake and Kura rivers, destroyed during the Mongol invasion in 1221 (1403) was restored. Although Amir Temur built a mosque in Tabriz, a



palace in Sheroz, a madrasa in Baghdad, and a mausoleum on the tomb of the famous Sheikh Khoja Ahmad Yassavi in Turkestan in 1389–1395, he focused on his hometown of Kesh (Shahrisabz) and the capital, Samarkand. In the state of Amir Temur, too, legal relations are based on the rules set out in the Qur'an and Hadith. Elements of his rights and laws are reflected in "Temur's Statutes". Temur's statutes are a historical work that provides information about the military and political activities of Amir Temur as an important principle in building a just and strong state. In the last years of his life, Amir Temur wrote his memoirs and memoirs. It is known that the first scientific copy of "Temur's Statutes" was written in the old Uzbek language. The work was translated into Persian by Mir Abu Talib Husseini al-Arizi at-Turbati, a Central Asian, in 1610 on behalf of one of the Ottoman Turkish rulers, Ja'far Pasha, ruler of Yemen (1607–1612). spread under the name. We have received a copy of it in Persian and three copies of its translation from Persian into Uzbek. The most complete copy is called "Malfuzot-i Temuriy" and is kept in the library named after Saltikov-Shchedrin in St. Petersburg, Russia. This copy was published in Tashkent in 2000. The work consists of two parts, 56 verses. In the first part, the life and socio-political activities of Amir Temur from the age of seven to his death (February 18, 1342–1405), his conquest of central power in Movarounnahr, the abolition of social disintegration and the establishment of a centralized state, the neighboring country and 27 countries, including Iran, The conquest of Afghanistan, Azerbaijan, Georgia, and India, the military campaigns of the Golden Horde ruler Tokhtamish against the Turkish Sultan Boyazid I Yildirim, and his treatment of various social strata to consolidate his vast kingdom.

## CONCLUSION

In short, one of the sources of our spiritual roots is the spirituality of Amir Temur Temurids. We have realized how important this spirituality is due to independence and how precious it is to our people, who are moving towards a great future. The struggle of Timur and some Temurid princes for justice and peace. At present, the direct instructions of the government on the further development of the third renaissances provide incentives for deeper knowledge and encourage people to grow up to be perfect people for the country. This will be the basis for the socio-economic and spiritual development of our country.

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