



THE SPIRITUAL APPEARANCE OF AMIR TEMUR SCIENCE AND CULTURE IN THE TEMURID PERIOD

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ANNOTATION

There is no child in pre-school educational institutions in Uzbekistan who does not know about Amir Temur. If you ask them a question about Amir Temur, they will tell you about the fact that our great-grandfather was in the war, participated in many battles, and formed a strong state. From their small eyes which are not ready to deceive we realize that the facts about Amir Temur are not just memorized, and adults skillfully inform their children about the merits of our great ancestor.

KEY WORDS: *Amir Temur, spiritual appearance, science, culture, Temurid period.*

DISCUSSION

There are many reasons for the recognition of Amir Temur as the national hero of the Uzbek people. First of all, it is necessary to remember that Amir Temur took control over the lands of the lower basin of the Syrdarya, the Tashkent region, the Fergana Valley, Khorezm and established a strong centralized state in Transoxiana and Khorasan, uniting uncoordinated tribes in Central Asia. The fact that Sakhbikiran won the battles with Iran, Iraq, the Caucasus, India, the Golden Horde and Turkey in recent years and widened the territory of the sultanate to China in the east, in the west – to the Mediterranean Sea, and in the south-to the borders of India proves how strong his political leadership was. While ruling, Amir Temur relied not on force and violence, but on the principles of justice, which shows how enlightened and high-spirited our ancestor was.

Although there is a little information about the youth of Amir Temur, when we are acquainted with some sources, we encounter information that when he was a young man, he learned the sciences of his time, mathematics, astronomy, architecture and history. From the historical sources written by the Great Arab philosopher Ibn Khaldun, who was honored to talk with Amir Temur, we can learn that the great commander mastered the history of the Turkic, Arab, Persian peoples and the complex aspects of religious, secular and philosophical knowledge. The fact that our great grandfather possessed such knowledge means that this person acquired it with deep

persistence and diligence. It is clear that we cannot find a better candidate than Sakhbikiran in other countries to bring up our children and enrich their spiritual knowledge.

In addition, I believe that it is necessary for current youth to learn the political views of the great commander, so that they can grow up and participate in public administration, be educated enough to further increase the prestige of our state in the world political arena. After all, when Amir Temur entered the field of politics, the Transoxiana was under the Mongol rule, and the cities and villages occupied by Genghis Khan and Botukhan were devastated, the water facilities were demolished or rendered unusable; Genghis Khan presented the Transoxiana as a *suyurgal* to his second son, Chagatai. Two periods of life and activity of Amir Temur are clearly visible. The first period (1360-1385) was freeing the Transoxiana from the Mongol Khanate, the establishment of a single centralized state, the end of mutual wars. The second period (1386-1405) is characterized by so-called two-year, three-year, and five-year campaigns to other countries. Before such campaign, Amir Temur did not make decision alone, but discussed each case with wise scholars, with those, who took part in many battles together with him and came to a decision. This information was written in the “The Code of Temur”. Uzbek boys and girls, who have mastered this habit of Sakhbikiran, will grow up as individuals who are able to realize their activities, which may reflect on their future.



Moreover, such people will not become selfish and unreliable.

As a master in military marches and a skillful govern or in matters of Public Administration and Justice, Sakhbikiran can be a bright example for our youth to imitate. During his rule, neither the life tax nor the customs duty were levied from the inhabitants of cities and suburbs. Not a single soldier had the right to own a private people's house for permanent residence or to take possession of the property and wealth of citizens. "In all the work," said Amir Temur, "no matter what peoples they depend on, khakims have been ordered to stand firm on the side of justice; In order to end poverty, I organized shelters so that the poor could benefit from them." In addition, Temur's rule on taxes is very important. Temur wrote, "When collecting taxes, it is necessary to be careful not to bring the people into a difficult situation or to bring the country into poverty. Because the ruin of the people will lead to the impoverishment of the state treasury, the impoverishment of the Treasury will lead to the impoverishment of military forces, which in turn will lead to the weakening of power...»

While Amir Temur was a world-famous commander in the military capacity and the most powerful ruler of his time, his military theory and practical military art, tactics and strategy, the structure of the army were a rare miracle of his time. His military skills were manifested in different directions – in the reorganization of military units, in the use of various methods of attacking an enemy, in the thorough study of an enemy-located lands before the attack, and in the command of the army – commander.

In the literature, there were contradictory opinions about Temur, but in most of them, the work of Temur was evaluated not from the point of view of its period, but from the point of view of the period in which the authors lived.

Although for some time in the world the commander, the great political leader, the ruler of justice, Amir Temur was condemned as a bloodthirsty and evil person; as our wise people say, "The original is not true," scientists of many countries of the world today express positive thoughts about our great compatriot. In particular, the French scientist Lian Tem Temur, who translated "The Code of Temur" from English into French, who published it in 1787, wrote, "Temur Khan (Temur) wrote a treatise on political and military tactics and left a very wise system to his descendants. We did not even imagine it, and we considered his wars as invasion and robbery. Two obstacles that we almost cannot overcome – the regret and the historical injustice that has prevented us from knowing and evaluating properly."

A well-known Orientalist scientist, academician V. V. Bartold said the following words about Amir Temur's works of improvement, "The idea that Temur was devastated by destruction everywhere but Samarkand, is an exaggeration: he carried out huge irrigation works in places far from Samarkand, such as the Kabul Valley and Mugan desert," which was historically very valuable. It is worthwhile to compare this opinion and bring the correspondence of Ali Yazdiy. "For over a year," writes the medieval historian Ali Yazdi, "there was an order to restore Baghdad city, so that the city may again take its appearance, develop craftsmanship in it, let the peasantry grow around it, let an extensive network of trade and cultural life spread, let the knowledge of Islam spread as far as possible." This task was entrusted to amirzadeh Abu Bakh."

One of the founders of American Independence, who made a huge contribution to the writing of the US Constitution, Benjamin Franklin said, "What could the laws do in politics devoid of spirituality? And Amir Temur, who lived several centuries before him, testified to the fact that in his rule he always prioritized spirituality, history itself. Amir Temur, the head of state, the commander-in-chief, who triumphed in many battles, is also a patron of spirituality and enlightenment to this day; -it is worth being proud of this person as an ambitious, high-spirited person.

I think that by absorbing the image of Amir Temur and the noble deeds carried out by this great man into the hearts of every young person who is growing up in our country, we can achieve new results in educating the harmonious generation with high spirituality, thirst for knowledge and devotion to the ideas of patriotism.

Sakhbikiran Amir Temur and Temurids period have a special place in the history of Uzbek statehood. After the country gained its independence, scientific-practical, artistic works, conferences were held to express an objective opinion about our history, culture, great scientists, great commanders, state figures, valuable information about the history of the period was summarized and gained new meaning.

Sakhbikiran Amir Temur is a great personality, a great statesman, a legislator, a talented administrator, a speaker, a psychologist, at the same time he loves the country, the people, he is the patron of creativity, science, culture. In the study of the history of this period, it is necessary to first study the history of the period based on new approaches, the works created in this period, views of scientists, samples of spiritual heritage.

Amir Temur is one of the signs that have reached heights and perfection not only in the sphere of establishment of a centralized state, management,



military skill, but also in the sphere of morality, faith, education and training. Deep respect Amir Temur showed to his teachers can be a vivid example for this. In particular, it is possible to highlight a number of moral programs created by the great political leader Amir Temur, as well as a number of historical works created on the subject of Amir Temur's admonitions.

In particular, the world-famous works with the names "Tuzuki Temuri", "Malfuzati Temuri", "Vakioti Temuri" and "Mujmal-iFasihiy" by Khasih Ahmad Khavofi, **muarrichi** of the 15th century, famous "Zafarnami" of the Nizamiddin Shamiy and Sharafiddin Ali Yazdiy, "Ajoyibul-maqdurfi-akhboriTemur" of ibn Arabshakh, "Salahiddin ibn Mullo Aloiddin Haja Eshon (Salahiddin Tashkandiy)," such works as "Temurnoma" are among bright examples.

The events, admonitions given in the codes of our great grandfather Amir Temur are of particular importance not only in the formation of such qualities as courage, justice, nobility, patriotism, true humanity, not only in the XIV-XVI centuries, but also for the present and future generations.

In the personality of Amir Temur, we see the highest spirituality of that time. "He was a clever man who knew the history of his previous ancestors well, who could draw conclusions from their mistakes and achievements, who could practice every knowledge he possessed," Amir Temur was said in the sources. He was a straight – forward, tireless ruler who attained perfection in morality and manners, an energetic believer, a fighter for justice, a lifetime learner."

He studied religious and secular sciences, and his session was led by scholars. The era of Amir Temur and Temurids is rightly recognized as the second period renaissance of the Middle Ages, and it is also important to note that during this period great people made contribution to the development of world science.

In particular, such kings and princes as Amir Temur, Mirzo Ulugbek, Baisunkir Mirzo, Huseyn Baykara, Babur Mirzo, and the Temurian princesses strengthened the foundation of the spirituality of the Temurids thanks to their respect to knowledge and carried out a lot of construction, creative work and organizational and financial work at their own expense.

The era of Temur and Temurids, in general, is an important stage in the development of science, culture, spirituality, literature and art of the East, in particular of Central Asia, a new historical period, a turning period. This period is a logical continuation of development and ascension in the spiritual and educational life of the IX-XII centuries. By a different name, this period is also referred to as "the second

renaissance". A whole generation of great contemporaries, who grew up among the peoples of Central Asia, was formed and created during this period. Famous historians: Sharofiddin Ali Yazdiy, Mirxund, Khondamir, Devletshah Samarkandi, scientists: Mirzo Ulugbek, Ali Qushchi, Kazizada Rumi, philosopher-poets: Abdurakhman Jami, Alisher Navoi, Lutfiy, Sakkoki, Atoi, artists: Kamoliddin Bekhzad, Qasim Ali, Mirak Nakkash, calligraphers: Sultan Ali Mashhadiy, Sultan Muhammad khandon, Muhammad ibn Nur and others are vivid examples. All of them are masters of encyclopedic knowledge, having perfectly learned and mastered all spheres of the achievement of spirituality, enlightenment and culture of humanity of that time and up to them, occupying the heights of their chosen spheres, which had not yet been conquered by anyone.

Therefore, their rich, multifaceted creations, priceless and unrepeatable scientific-philosophical, artistic, historical works have been passed from centuries to centuries and reached our days. Thanks to independence, there was an opportunity to deeply understand, learn and glorify our perfect ancestors, who took their place on the world stage of spirituality and enlightenment, and the rich spiritual and educational heritage left by them. The legacy left by our ancestors, especially the great political leader, the patron of enlightenment, the owner of high spirituality Amir Temur and his descendants, is today an inexhaustible spiritual wealth for spiritual purification and national self-awareness for our people.

One of the worthy followers of the temurid dynasty, the grandson of Amir Temur, Muhammad Taragay Ulugbek, who simultaneously reigned and engaged in education and science, left an indelible mark in the world history. During his reign, two magnificent madrasahs were built in Samarkand. In them, pupils were taught secular sciences, along with religious knowledge. Among other famous scientists, it was noted that he himself taught young people in these madrasahs once a week. Later, madrasahs were built in Bukhara, Gijduvan, Bibikhanim mosque in Samarkand, Amir Temur mausoleum, Shakhizinda and Registan complexes were completed, and other cities were restored as well as structures such as caravanserais, Chorsu and baths.

Ulugbek was comprehensively developed person and was particularly interested in literature, history, mathematics, astronomy. One of his greatest works was the establishment of a unique academy in the city of Samarkand. Under the leadership of more than 200 scientists, Ulugbek conducted research in various fields of science at this scientific school. Research and scientific conclusions of such scientists as KazizadaRumi (Saladin Moses ibn Muhammad),



Ghiyosiddin Jamshid Koshiy, Ali Qushchi (Mawlono Alouddin Ali ibn Muhammad Samarkand), Nizamiddin Abdul Ali ibn Muhammad ibn Hussein Birjandi, Mawlono Khawafi were significant. They successfully continued the traditions of Khorezm Mamun Academy.

Scientists put forward the idea of being in a respectful relationship with the child, opposed to scholastic teaching and strict discipline. In their opinion, reading should arouse interest in knowledge in the child.

The activities of Muhammad Taragay Ulugbek in Samarkand indicate that in the XIV-XV centuries madrasahs served as centers providing development of sciences. Mirzo Ulugbek became the ruler of Samarkand and gained popularity as an astronomer, mathematician and historian. Historical evidence also notes that the scientist was also a skillful pedagogue. In particular, the scientist brought up many talented young people. He attached great importance to the study of scientific knowledge of people, especially young people.

The scientist established serious reforms in the field of education in his state. He transferred madrasahs to the state supply, assigned monthly salaries to *mudarris* (teachers), allocated scholarships to *shogird* (students). Mirzo Ulugbek included the following subjects in madrasa programs: Arabic language, literature, Quran, Hadith, rhetoric, logic, philosophy, jurisprudence, metaphysics, mathematics, astronomy, medicine, geography, history.

Study in madrasahs restored by the thinker, where he taught, there were the following divisions: "anda" (small) – a 2-year study period, "Aust" (medium) – a 3-year study period, "A'lo" (high) – a 3-year study period. We can also compare such an approach to the systematic, simple-to-complex process of acquiring knowledge in our current educational system. They were also peculiar to Medieval European universities.

With his scientific hypotheses and views, Ulugbek advanced from his time to several centuries. Almost 600 years ago, Muhammad Taragay Ulugbek put forward the following axiom: striving for knowledge means a way of State prosperity. The current experience of economically developed countries fully confirms this idea.

In conclusion, the period of Amir Temur and Temurids takes a special place in the history of Uzbek statehood. During this period, science, culture, architecture flourished because of the efforts and direct leadership of the Sakhbikiran Amir Temur. Among the temurids, there were various figures of Science, in particular, Mirzo Ulugbek, Babur Mirzo and many other representatives. The study and investigation of the spiritual heritage of this period is one of the most urgent tasks of this day.

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