

**THE MAIN DIRECTIONS OF SCIENCE AND ENLIGHTENMENT IN CENTRAL ASIA
DURING THE PERIOD OF AMIR TIMUR**

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The fact that the President of the Republic of Uzbekistan, Supreme Commander-in-Chief of the Armed Forces Sh.M. Mirziyoyev emphasized that "Let us never forget one fact, we are a nation that has created a great history, a great state, and a great culture" is widely known in Central Asia the main directions of rifat indicate the relevance of research.

Amir Temur created favorable conditions and great opportunities for the development, growth and maturation of science in the Turan kingdom. In Central Asia, since ancient times, there has been a tradition of teaching children and giving them literacy. For example, according to the teachings of "Avesta", when a child grows up, parents must send him to "school". Parents who did not teach their children to read are even considered criminals.

It shows that literacy is well established in Central Asia. Shards of pottery with Sugdian alphabets and letters found in Panjakesh and Afrosiyob fortresses also speak of the ancient school education in Movarounnahr. Muslim madrasahs were built in Movarounnahr at the end of the 9th century and the beginning of the 10th century, that is, during the Samanid period.

According to historian Muhammad Narshahi, the first madrasa from Movarounnahr was the Farjek madrasa, which was destroyed by fire in Bukhara in 937-938. In addition, there was a separate scientific school in Bukhara at that time. According to sources, at that time Samarkand was also one of the centers of science and education in Movarounnahr. Especially during the time of the Somons (10th century), 17 madrasahs were built in Samarkand, where secular sciences were taught in addition to Islamic religion and teachings [1,2].

In the middle of the 11th century, Ibrahim Tingochkhan, the governor of Samarkand during the Karakhanid period, built a wonderful madrasa. According to the documentary about the details of the construction of this madrasa, by this time, the propaganda of building a separate building for the madrasa in Movarounnahr was mainly formed architecturally. a study room - a school, a room for learning "Adab" - a meeting, bedrooms - a room, an inner courtyard and a wonderful garden - A number of world-famous scholars who grew up in Central Asia during these centuries: Muhammad ibn Musa Khorezmi (780-847), Ahmad Farghani, Abu Nasr Forobny (870-950), Abulhosim Fnrdivsi (984 -1005), Abu Lais Samarkandi (died 1005), Abu Rayhan Beruni (973-1048), Abu Nasr ibn Iraq Mansour (died 1036), Ibn Sina (980-1038) in those times, the construction of cultural and educational buildings, "Bayt ul-hikma", which testify to the well-developed knowledge and culture in Movarounnahr. It shows that the establishment of centers of knowledge like "Ma'mun Academy" has become a tradition [3,4]. However, such positive traditions in the field of science and enlightenment completely stopped by the Genghis period (1222-1370). In 150 years, i.e., a century and a half, Movarounnahr was blessed with science. Only by the time of Amir Temur, peace was restored in the country, historical-enlightenment, customs and traditions were restored and began to develop [5,6].

Amnr Temur appeared as an ardent supporter not only of the social and material development of the country, but also of science and culture. He invited to his palace in Samarkand scientists and poets from different fields of science. One thing should be said here, because Amir Temur himself had a great passion for science, he knew history, jurisprudence and military science well and was interested in architecture, philosophy, medicine, especially astronomy, as well as poetry and they liked music and wrote poems themselves.

Amir Temur, in addition to his mother tongue, Turkish, Uzbek, spoke Persian and Arabic fluently. Amir Temir started learning before he was seven years old. He could easily read word charts. Even after he came to power, he gathered learned people around him, loved books, and promoted knowledge and enlightenment. The fact that he established a huge library in Koksarai in Samarkand and collected rare scientific and religious works written in Greek, Latin and other languages of the world, in addition to Eastern languages, also confirms the above opinions. During the time of Amir Temur, hundreds of virtuous scholars and thousands of craftsmen were engaged in creativity in Samarkand, Shahrisabz and Herat. Among the famous encyclopedic scholars who worked in the palace of Amir Timur at that time were Qazizada Rumi, Maulana Ahmed, Saduddin al-Taftazani, Sayyid Sharif Muhammad al-Jurjani, Shamsuddin Muhammad ibn al-Jajari, Khoja Muhammad az-Zahid al-Bukhari, Khoja Abdumalik Samarhandi, Nizamiddin Shami and others can be mentioned.

Maulana Abdujabbar was Amir Temur's translator, and Hafizi Abru, an excellent fiqh and famous research scientist, was a translator in the conversation with the scholars of Sham (Syria). Ghiyasiddin Ali Yazli is considered a religious scholar and took part in the Indian campaign. Between 1399 and 1403, he wrote a "kundalnk" about this campaign under Temur's order, and one of the historians, Nizamiddin Shami, dedicated "Zafarnama" to him during the lifetime of Amir Temur (until 1405). had finished writing his work. There were scholars in Samarkand who gained knowledge with the help of these scholars and later became famous scientists, among them Ibn Arabshah from Damascus, who lived in Samarkand for eight years at the age of 12-20. After conquering Sham, Amir Temur brought him to Samarkand in 1401. Ibn Arabshah learned Persian, Turkish and Mongolian languages in Samarkand [7]. He studied with such famous scholars as Syed Sharif Jurjani and Shamsiddin al-Jazari. Later, in 1436 - 1437, he wrote a famous historical-artistic work called "Ajayib al-maqdur fiaqboru Taimur" "Wonders of Fate in News about Timur" about the era of Amir Temur and his activities and became known to the world. Ibn Arabshah: "Temur is a person with an incomparable character, a deep thinker, and the sea of his thoughts has no depth... . Being kind to scientists. Sayyidhu kept the Sharifs close to him. He showed respect to scholars and virtues and respected them before anyone else.

He put each of them in his position and expressed his respect to him. Amir Temur, no matter what kind of profession or profession, if he had any virtues and honor, he had great love for the owners of these professions. By nature, he did not like comic poets, kept astrologers and doctors close to him, paid attention to their words, and listened to their words [8]. In another place, he mentions Temur: "History books always listened to him diligently, even on trips, about the stories about the royal palaces." In his conversation with the famous Arab scholar Ibn Khaldun, Amir Temur also tested Ibn Khaldun's knowledge, mainly on history: Arab kings, how they ruled and conducted politics, and Amir Temur himself was well aware of this knowledge. The talented statesman Amir Temuri's profound spirituality, especially his knowledge of history and geography, and the fact that he often invited scholars, Islamic scholars, and artisans to his presence (individually or in roundtable discussions) thinking is possible.

In conclusion, it should be noted that according to Amir Temur, "The book is the basis of all creativity, creativity and intellect, knowledge, knowledge, and a teacher who teaches life." While these lines are mentioned in the narrations with the name of Temur, they are completely compatible with Temur's spirituality. Because what is written in his writings will live longer in the memory of generations than the work done. The wise satires that say, "A wise man gathers one, and a wise man gathers a thousand" are a proof of this.

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