



SOURCE STUDIES OF THE HISTORY OF EDUCATION IN THE "SECOND MUSLIM RENAISSANCE" PERIOD (XIV – XVI CENTURIES)

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Article history:	Abstract:
Received: June 10 th 2023 Accepted: July 10 th 2023 Published: August 11 th 2023	The historical period called the "Second Muslim Renaissance" coincides with the reign of Amir Temur and the Timurids, occupying a key place in the centuries-old history of the Uzbek people, and is considered an important turning point in historical reality. There are many sources about the Timurid period. Although this period is approached differently in the sources, the processes of socio-political, economic and cultural development are reflected. The works of Ghiyosiddin Ali, Abdurazzaq Samarkandi, Nizamiddin Shami, Sharafiddin Ali Yazdi, Muhammad Khavafi, Ibn Arabshah, Mirza Ulugbek, Ghiyosiddin Koshi, Zahiriddin Muhammad Babur, Alisher Navoi, Khondamir, Mirzo Muhammad Haidar and other historical scholars have reached our time. This article provides valuable information about the source studies of the History of Maarif during the time of Amir Temur and Mirzo Ulugbek.

Keywords: Socio-economic and cultural development, political events, military campaigns, diplomatic relations, palace historians, lexicographers, relation between practice and theory, Islamic scholars.

INTRODUCTION

By the time of Timur, as Samarkand became a place of scientists, the functions of madrasas also expanded, and they became high-level scientific institutions. Many scholars taught students in Samarkand madrasas, which were established and prospered during the time of Timur and before Timur. In addition to religious values, civil servants and talented young scientists have also begun to be trained in madrasahs. An example of this is the fact that Ibn Arabshah, a young scholar brought from Damascus, studied at the Idiku Temur madrasa in Samarkand and became a famous historian and scientist. In addition, under the direct guidance of Amir Temur, in addition to the Timurids, more than 80 famous statesmen, talented generals, and great politicians with knowledge in both doctrines have grown up.

For example, Tajuddin al-Salmani, Mas'ud al-Simnani, Muhammad al-Sogirji, Ahmed al-Tusi, Maulana Qutbiddin, Khoja Abdumalik, Maulana Ubaid, Fazlullah Maulana, Jamaluddin, Muhammad Kovchin, Amir Hamza, Mahmud Shahab Khurasani, Nasriddin Mahmud, Amir Shah Malik, Amir Joku, Saifitdin Borlos, Amir Sulaymonshakh, Amir Abu Syed, Amir Usman Abbas, Amir Sariq Atko, Amir Jalolitdin are among them. As for the issue of madrasahs built during Timur's time and whose activities were improved and positively started, there were about ten of them in Samarkand alone. Among them were Temur's beloved grandson Muhammad Sultan madrasa, Bibikhanim madrasa,

Feruzshah madrasa, Idiku Temur madrasa, Amir Shokhmalik madrasa, Qutbiddin Sadr madrasa and others.

MAIN PART

Despite the fact that almost all written sources related to that period have been translated into many languages of the world, they have not lost their value. However, the information about the education of that time is given very briefly. This is due to the fact that the main tasks of the historians who ruled under Amir Temur and his descendants who ruled in different countries and some of whom later became kings in Movarunnahr and Khorasan considered political events, military campaigns, diplomatic relations, covering the actions of the rulers as their primary tasks. can be explained. At the same time, according to some historians of that time, Amir Temur himself, his sons and grandsons and military commanders wanted to remain in history as a military commander; that's why they were mentioned in historical works as a person who formed the spirit of command in them.

For Amir Temur himself and many of his ruling descendants, personal fortitude, even self-sacrifice in the name of fame and heroism became normal. In the king's palace, during the high meetings, it was customary to tell stories about ancient heroes either walking or traveling. Under Amir Temur, there were special "palace historians", whose work consisted of memorizing or reciting interesting heroic deeds of



various "bahodirs". Of course, frequent military campaigns provided a source for this. It seems that it is permissible to study Amir Temur's life and activity in two periods. The first period: 1360-1386, during which he fought to unify Movarounnahr and build a strong, free and independent state; the second period: 1386-1402, during this time the master expanded and strengthened the territory of his state in his three-year, five-year and seven-year military campaigns.

During this period, he occupied India, Iran, Iraq, the Caucasus, Egypt, Turkey and the southern regions of Russia and added them to his state. In this respect, negative and unfair assessments of Amir Temur became common in the former Soviet historiography. At the same time, we would like to provide information about Amir Temur's attitude towards intellectuals of his time. Because this is the way to assess the state education system. It is known that during this period the development of science was carried out in parallel with other branches. This was the period of prosperity of natural and social-humanities sciences, which gave impetus to the comprehensive development of the period. It is known from history that Amir Temur had great respect for the scholars of his country and the conquered countries. He even brought many of them with him to the capital Samarkand.

It created very favorable conditions for the creativity of scientists, historians, writers, poets, and talented architects of various fields. After all, in his "Tuzuklar" Amir Temur said: "I was always open to honest people, Sayyids, scholars and virtues." Sharafiddin Ali Yazdi's interesting information about Amir Temur's lecture in the city of Boilkan, which he gave to famous scientists and lexicographers, in his work "Zafarnama" shows that Amir Temur's attitude towards scientists is high. Amir Temur, after occupying and strengthening Movarounnahr and the surrounding areas politically, paid great attention to the internal structure of the great state he built and the development of science. During Timur's time, urban planning, architecture, art, religion-Islam, culture and science developed in Central Asia. A new ensemble style, new community buildings, covered stalls, special markets, science centers were established in the construction of buildings and structures in Central Asian urbanism.

These circumstances became the foundation for the development of not only architecture, construction art, but also all fields of science in Amir Temur's creative activity. As a great scholar of science, he was an example to others and led the state policy in harmony with the Islamic truth. Ibn Arabshah, his ardent rival, did not admit without reason that "Temur

was a scholar of kings and nations, the father and mother of East-West history." Monk John Greenlaw, bishop of the West, wrote about Timur and noted that he was well versed in Turkish, Persian and Arabic languages. "His knowledge of the Qur'an and jurisprudence was so great," he reports about Timur, "that any Muslim scholar could not compete with him on this subject." The owners paid special attention to the fields of mathematics, geometry, science, literature, poetry, history, architecture, and music. Many talented people such as Abdujabbar Khorazmi, Shamsuddin Munshi, Abdulla Leeson, Badriddin Ahmed, Numoniddin Khorazmi, Khoja Afzal, Alauddin Koshi served in Movarounnahr palace.

During the reign of Amir Temur, the mudarris and shaykhulislam Maulana Abdulmalik (whose nickname was Isori in poetry), his son, shaykhulislam Isomuddin ibn Abdulmalik, his cousin shaykhulislam Khwaja Abdulavval (they were promoted to the position of shaykhulislam one after the other and the owner of "Hidaya" Burkhaniddin Marginani's descendants), Nomaniddin Khorazmi called "Nomani Sani", his son Abdul Jabbar ibn Noman (Imam of Amir Temur), Iranian researcher Allama Sa'duddin Taftazani, Syed Sharif Muhammad Jurjani, Qazi Kalon Maulana Qutbiddin, reciters Maulana Ubaid, Maulana Fakhruddin, Maulana Domgani, Maulana Asaduddin, Sharif Hafiz Husayni, Mahmud Muhriq al-Khorazmi, Jamaluddin Ahmad al-Khorazmi, preacher Maulana Ahmad ibn Shamsul-aimma, Maulana Ahmad at- Termizi, Maulana Mansur al-Qaghani, astrologer Maulana Ahmed, famous doctors Fazlullah and Jamaluddin Shami, jurist Alauddin al-Tabrizi, Romanian muhaddith Sheikh Shamsiddin Muhammad al-Jazari, exegete hafiz and muhaddith Khwaja Muhammad al-Zahidi Bukhari and others the great specialists of such fields taught their knowledge to students in madrasahs and connected practice with theory.

As Ibn Arabshah's Haqqani wrote: "Temur collected every useful soul and brought everything to Samarkand." As a result, in Samarkand, from every representative of the people of science and from the strange style of art, the virtues of their foreheads were marked, and scholars in their fields, who were superior to their equals, gathered. Temur guided the development of science, and he himself knew history, geography, medicine, and loved literature and chess. He greatly respected scholars and poets.

The reason is that he himself was a scientist and a wise man of his time. Ibn Arabshah, one of his conquerors, did not exaggerate when he said that Timur was the father and mother of the history of the West. Wherever Timur's steps reached, he gathered scientists,



scholars, poets, artists, architects, artisans, and professionals there for a conversation, gave them assignments and tasks, and created an opportunity to engage in peaceful creativity and creativity. gave, sponsored by providing financial support. For example, he gathered Islamic scholars in Damascus and held a great discussion about the Qur'an. Rare books from the largest library in Basra, Romania, were brought to Samarkand and combined with books from here, he created a huge center of knowledge - a library in Koksaroy. Thousands of people have enjoyed the treasure of this library, mature scientists have grown up. In the capital Samarkand, not only books, but also the most influential scientists in the territory of Timur's kingdom gathered. Hundreds of scientists created science under the direct supervision of Timur.

Among them are Sa'uddin al-Taftazani, Maulana Ahmed, Syed Sharif Jurjani, Shamsiddin Muhammad ibn al-Jazari, Khoja Muhammad al-Bukhari, Khoja Abdulmalik Samarkandi, Tajiddin al-Salmani, Maulana Ubaid, Maulana Abdujabbar, Ahmad Kirmani, Hafizu Abru, Ghiyasiddin Ali, Nizamiddin Shami, Hafiz Sherazi, Kamal Khujandi and others. During the reign of Amir Temur, more than 100 scientists who conducted scientific researches in all branches of worldly sciences, who were considered to be famous scholars of their time, and dozens of saints and elders, whose names are also famous in the East in the field of Islamic mysticism, were in effective prayer in the path of theology. At that time, Samarkand became the creative center of such great people. Ibn Arabshah, a witness of that time, describes this expression as follows: "Temur gathered every soul (scholars) and brought everything to Samarkand.

As a result, in Samarkand there were people who were distinguished in their fields, who were superior to their equals, and who were distinguished by the virtues of every kind of science and art. He continued: "Indeed, Samarkand is a place where virtuous people gather and people of virtue come and rest." These scholars had the right to work and use the Koksaroy library established by Temur. They conducted scientific research in various fields of science, raised the science and culture of Turonia to the level of world civilization, established a unique scientific center in Samarkand, contributed to the wide development of science during the time of their grandson Ulugbek, scientific laboratory and Samarkand. founded the Academy of Sciences. A. Habibullaev, in his research on Amir Temur's meeting with the Arab historian Ibn Khaldun in 1401, noted that after Amir Temur occupied Damascus, the first thing he did was a meeting with the most famous scientists of the city.

Ibn Khaldun wrote in his letter to the ruler of the Maghreb: "He (Amir Timur) is very erudite, responsible, has deep knowledge and likes debate." Ibn Khaldun, who was influenced by several meetings with Sahibqiran, wrote the work "At-tarif bi Ibn Khaldun wa rihlatuhu gharban wa sharqan" ("Meeting Ibn Khaldun and his journey to the East and West"), in which he covers his conversations with Amir Temur. During the reign of Sultan Mirza Ulughbek in Timuridza, dozens of scholars worked under the Samarkand Astronomical School and Madrasah, which he founded. Fazlullah Abu Laysi also worked during this period. Alloma Abdurahman Jami came to Samarkand not only to get knowledge, but he started to teach young people by teaching at the Ulugbek madrasa. Another interesting fact is that the courtyard built by Khoja Ahror and adjacent to the southern wall of the madrasa located on Sozangaran Street belonged to Ulugbek's closest student, Ali Kushchi.

The study of the letters of Maulana Abdurrahmani Jami shows that Ali Kushchi lived peacefully not only in Samarkand, but also in his house near the madrasa built by Khoja Ahror, until 1471, that is, during the past 22 years after the martyrdom of Mirzo Ulugbek. Therefore, in the historiography of the last century, there were opinions that the Ulugbek observatory was destroyed by Khoja's fatwa, and his student Ali Kushchi was expelled from the city in the same year. However, half a century after Ulugbek's death, Mirza Babur, who came to Samarkand, saw the "three observatories" with his own eyes. Amir Temur made great contributions to the development of not only religious sciences, but also secular sciences and medicine. In the historiography of the former Soviet state, it was understood that during the Timurid era, science developed only from the time of Ulugbek. Based on the information given above, we can say that the foundation of a huge scientific center like Ulugbek Academy was laid during Temur's reign, even before his grandson Ulugbek, Amir Temur.

CONCLUSION

To sum up, thanks to Amir Timur and the Timurids, scientists, many writers, poets, composers, painters, architects, engineers, architects, painters, and skilled craftsmen were busy with their work in Shahrisabz, Bukhara, and Khivot. During this period, Temur's native Shahrisabz, the madrasa where he studied, was renovated and expanded and turned into a center of scientific education, i.e. the "Dome of Adab Science". In the "Dor ut-tilovat" created by Timur, not only literature, but also religious and worldly knowledge were studied. And in Khirat, Shahrukh Mirza took



Timur's efforts in the field of science and enlightenment and created the largest library in Khorasan.

In both huge libraries of Timur's kingdom, the most rare works were collected not only in Arabic and Turkish languages, but also in Persian, Latin and Greek languages. They will become great and famous scientists known to the world with their activities. Mirzo Ulugbek invited the most advanced scientists of mathematics and astronomy to Samarkand and ordered the construction of an observatory. During the years 1424-1428, a world-famous observatory was built in the north of Samarkand at the foot of the Kohak hill on the banks of the Abirakhmat stream. Prior to that, the scientific work of observing the disaster was carried out in the Ulugbek madrasa, built in 1417-1420 (in the present-day Registan square). By this time, as Samarkand became a place of scientists, the functions of madrasas also expanded, and they became high-level scientific institutions.

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