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THE MATTERS OF SCIENCE AND UPBRINGING IN AMIR TEMUR'S VIEWPOINTS

Abstract: In this article have been illuminated processes and matters of science and upbringing in Amir Temur's viewpoints by the helping historical literatures and media materials as well.

Key words: Amir Temur, science, upbringing, worldwide, Temurids, culture, education, madrasahs, teaching, private home.

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Introduction

Amir Temur - a great statesman and politician, commander, lawyer, talented architect, orator - was a great person, a national pride, a patriotic person, who made Turkestan known worldwide. The Temurids' culture, which began with his name, created his own "Timurid upbringing. Great people such as Navoi, Ulugbek, Bobur, and the result of this upbringing were the fruit" [1, p.70].

Under Amir Temur science and culture flourished, rich spiritual values were created. They defined the main direction in the cultural and spiritual development of the peoples of the Central Asian region. During the Sahibkiran period, religious schools providing primary education for boys were increased. These schools were opened by educated people in mosques and in private homes. Mosque imams or Sufis taught in schools. In cities, schools were opened by special schoolteachers, with 20-30 students in urban schools, 10-15 in rural schools, and in some cases more. But in every village, there was a need for elementary schools to open. This proves that Amir Temur had an idea of mass education of the people. After the five-day prayers were taught and the literacy of the schoolchildren was completed, a seventh of the books Haftyak and Koran were taught.

Research methods.

Students are taught individually and are divided into small and large groups. In addition to the acquired

knowledge, a large group of students engaged in propagandizing the basics of Islam. Each student had a learning theme or when they finished a book, the teacher practiced religious rituals. Children were brought up in the spirit of national and religious traditions [2, p.199].

Schools are divided into boys and girls' schools. In many cities in Central Asia, girls' schools were available. Such schools were in the teacher's home and the teacher was called "Otin bibi" [3, p.64].

One-fourth of the total number of schools were girls. Involvement of women in education was the result of Amir Temur's understanding that knowledge is of great importance for humanity, especially for the cultural advancement of the state. In Amir Temur's time, madrasahs served as secondary and higher educational institutions. The madrasahs were the center of religious and secular knowledge, the cadres' training. The most well-known scholars, sheikhs, scholars and lecturers in madrasahs have given lectures [4, p.50].

The general oversight of the madrasahs and their activities was carried out by a high-ranking religious figure, Sheikh al-Islam and the Judges, while a separate inquiry, namely, the educational and economic affairs, was entrusted to the inspector. In Madrasah, the teacher was responsible for the teaching of all subjects, but was only responsible for academic work. The madrasahs teach law,

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jurisprudence, logic, mathematics, geometry, astronomy, medicine, history, geography, literature, science, Arabic and other secular subjects [5, p.104]. When the princes were educated, they learned the *Suluk-ul Muluk* (The King's Guide). In this booklet, they learn about the art of ruling over a future government: appointing people, diplomatic affairs, and finance. The school of family princes and princes of the state education system, schools and schools in the cities and villages, created during the Sahibkiran's era, all of them are known for their spiritual growth, science, cultural and economic prosperity, and the creation of great civilization. and its contribution to development [6, p.186].

In Herat, the art of books, that is, copying of manuscripts and associated calligraphy, painting, illustration and cover art, has been elevated. This period was a new stage in the development of fine books and calligraphy, with the tradition of making disciples by the skilled artists in the field. The elegant books, created by the long and hard work of several professions, were designed by the king, priest, emir, and others, and were kept as valuable property in special libraries and even treasures. From time to time they were taught at large gatherings, at feast-meetings, madrasa lessons, analyzed and enjoyed their contents, and taught young people their ideas and spiritual nourishment.

According to Alisher Navoi, Amir Temur is a ruler with a keen understanding of poetry and prose, with the ability to read poetry very expressively. He is not just a commanding king, he is the leader of the culture, who uses culture in his work.

Academician Ibrahim Muminov notes that one of the qualities of Timur was that he would consult with knowledgeable scientists and scholars before making a decision. His advice to scholars came in many different ways and in many different ways. According to Hilda Huckhem, an Englishman, "Timur is a person who combines the political, economic and cultural heritage that has accumulated in Central Asia in the past and is a successor of cultural traditions" [7, p.96].

Hilda Huckheim gives the following comment on Amir Temur's personality: "In the country where Temur was born, great works were made in philosophy, medicine, mathematics, astronomy, geography, history, and literature. These works were the impetus for the European Renaissance and laid the groundwork for centuries of progress in European science. Timur's grandson Ulughbek built an observatory in Samarkand and set up astronomical tables. In the seventeenth century, Ulughbek, the first astronomer of the United Kingdom, made good use of astronomical tables. The fifteenth century can be called the Timurid Renaissance." [8, p.38].

The commander, who understood that intelligence, science, and education should be the foremost factor in the development of human society,

gave deep insight to the human thinking abilities and creative possibilities of the whole inner world of man. One of his great achievements was the personality of Sahibkiran, who has the ability to think comprehensively in others. As we know, Ibn Arabshah wrote: "Timur was a man of extraordinary character and deep thinking, and the sea of thought was not deep". He emphasized that human reasoning and reasoning skills are primarily a way for a person to live in good qualities, and that man's ability to lead daily life and social events can help him to cope with any challenge through his memory and ability.

From his own experience, Sahibkiran wrote this as an example to the following generations: "When I think about the pros and cons of every piece of advice, I choose the right and the right". The ability of a person to be able to quickly and successfully deal with a problem that must be solved is a valuable feature, and that it is important for the person to achieve his or her objectives. explains how the best way to solve a problem is closely related to the search process [9, p.199].

The fact that knowledge is a virtue in a human being, from a large number of people with little or no intelligence, underscores the great importance of one human service that has improved understanding and understanding. It is noteworthy that his wise proverb, which has become a parable among our people, is: "The wrist is breaking down, and the knowledge is a thousand" [10, 27-29]. Here we are well aware that the Sahibkiran explained that intelligence, not knowledge, facilitates the human mind, but that it is necessary in every matter, that the mind has the power to develop in society.

Amir Temur has always paid close attention to the traits he left to future generations, such as thinking and reasoning, which are of great importance in the personal life and in the affairs of the state. It is clear that thinking is a means of knowing the existence of the universe, the social environment, and the power to lay the foundations of the individual's affairs in the right direction. These ideas and their views, in turn, indicate that Amir Temur's main task is to educate young people to be smarter and more thoughtful.

The Sahibkiran was deeply aware of the greatness of scientific services in the life of the state. His statement, "I am a lover of knowledge from the beginning", shows that he has chosen the right course for the development of society. Amir Temur greatly appreciates the contribution of science to the development of the human and society, and gives young people important tasks in learning the secrets of science. He envisioned that science should guide man, shape man as a person of mature mind and virtue, and understand that one of the factors that influences young people to be perfect people is his or her education. In the capital of Movarounnahr, scientists, craftsmen, and civil engineers from many countries have come to the city to flourish in science

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and culture. In the city, a lot has been done for the development of the state and the development of the state. The city of Kesh (Shakhrisabz) paid special attention to science and the development of ethics, making it the spiritual center of Central Asia. That is why the city of Kesh was renamed as “Qubbatul al-Wal adab”.

In order to educate the people and develop their cultural and educational level, Amir Temur paid attention to the education of young people, education of the people, development of science as a state policy, saying, “Mosques and madrasahs in every city, every village and every village. Let them build houses for the poor and needy, and build a hospital for the sick”.

Amir Temur paid great attention to the quality of education in these mosques and madrasahs, which he opened both nationally and personally. To teach students how to read the Qur'an and its wisdom, to teach students the principles of the state, to apply the Shari'ah, to study the Hadith of Imam Bukhari he considered the need to be guided by these three factors as the kinds of knowledge that enable young people to become perfect human beings. Sahibkiran continuously monitored the scientific problems of the Academy of Sciences established by him and other scientists in the country. He gave them advice on how to study the knowledge needed for the country and to disseminate it among the people. Amir Temur wrote: “I have always been open to scholars, honest men, and scholars” [11, p.89].

It is not an exaggeration to say that in his discussions and consultations with the talented scholars, educated people can be a great guide to the prosperity of society as well as the education of young people.

In this regard, young scholars and educators from across the country and abroad have been instructed to provide housing and labor appraisal salaries in order to improve their standard of living and create opportunities for independent learning. In order to do this more effectively, especially with the help of scholars from other countries, to improve the knowledge, knowledge and craftsmanship of the country, “If there are professions and professions, let them be employed by government enterprises”, with the view of keeping the job vacant and explained that it is necessary to find a job in the specialty.

Ibn Arabshah, who knew the works of the Sahibkiran in great detail, wrote: “No matter what profession or profession Temur had, if he had any virtue and virtue, he would greatly love the occupants” [12, p.192].

In fact, Amir Temur has always selected intelligent people for his civil service, and he is well-educated in the field of knowledge of the specialty “Magistrate - the wanderer”. He respected the intelligent, intelligent scientists in every aspect of life. “Sheikh Zaynuddin, a noble scholar, a well-educated scholar, an excellent scholar, a man of noble deeds and

a virtuous man who is able to prove his point with his generosity, bends his knee to Abu Bakr al-Khawafi. The fact that there is also evidence that this is present”[13, p.136].

This is because he always meant to use science in public affairs and use it in public life. He studied the customs of the people, how to draw them to the country, and how to deal with them, if necessary, to establish contacts and act on the basis of their scientific conclusions and advice.

Everything that happened in the country required the success of scientists and experts in this field. To this end, he wrote: “The famous men of science and religion have, with their own advice, assisted the kings”. Because of their influence in shaping people in society with an understanding of the politics and ideals of the ideals envisioned by the country, they knew that their service to the nation was great [14, p.32].

In particular, Amir Temur believes that one of the most important tools for the development of knowledge and skills in the state is scientific books written in this field. “The book or the writing of it lives far beyond what was done in memory of generations”, he said. He emphasized the book's role in educating, educating, and educating people, and asserted that “The book is the foundation of all creativity, creativity and wisdom, knowledge, and life coach”.

It is well known that Amir Temur created a large library in Samarkand, the capital of Movarounnahr, which attracted the attention of many scholars and heads of state. The state has created all necessary conditions for young people to get education, especially for scientists to work in various fields. The library has hundreds of thousands of books and manuscripts created in the East, from India to China, to countries in the West, including Russia, Armenia and Romania. For example, when Timur conquered Asia Minor, the ancient cultural center was in Bursa, an ancient and very rich library. He loaded these books with the animals and transported them to Samarkand.

The library, created by Amir Temur, includes rare natural, mathematical and religious books written not only in Oriental languages, but also in Greek, Latin, Armenian, Georgian and other languages. These have played an important role in the widespread dissemination of science and culture [15, p.94].

Therefore, firstly, the establishment of the National Amir Temur National Library in the Republic and in the regional centers. It is aimed at creating a set of visual aids for the formation of youth spirituality based on Amir Temur's educational and upbringing ideas, etc.

Secondly, it should be noted that in extracurricular activities in the education system of our Republic, the education of Amir Temur should be used by the moral, intellectual, patriotic, friendship, national pride.

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Thirdly, it is advisable to develop scientific work to determine the level and condition of the study of Amir Temur's educational and educational ideas.

In conclusion, Amir Temur's ideas and views on the development of science encompassed a wide range of issues, and the prosperity of the Timurid period was the basis for the popularization of the Temur

civilization. In his country, Amir Temur considered the development of knowledge, enlightenment and science as one of the most important factors in the peace, prosperity and justice of the people. He was well aware that intellectual education, religious and secular sciences play an important role in the comprehensive development of human beings.

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