

## THE SIGNIFICANCE OF THE EDUCATION SYSTEM DURING THE ORIENTAL RENAISSANCE AND TEMURIAN RENAISSANCE.

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### **Abstract**

*This article provides information about the importance of the education system during the Eastern Renaissance and the Timurid Renaissance, the great positive role of the Timurid Renaissance in the cultural and ideological life of European countries during the Renaissance.*

### **Key words**

*Eastern renaissance period, Timurid Renaissance period, Syeds, ulama, mashoyikh, fuzalo.*

### INTRODUCTION.

The representatives of the Eastern Renaissance used the heritage of the Greek and Indian peoples along with the wide culture of their people. The works of Greek scientists were translated and commented on in Arabic in the 8th-9th centuries. Eastern philosophers also considered Plato and Aristotle as their teachers, and Plato's views influenced Ibn al-Arabi and gave impetus to the philosophy of "unity of existence". However, the Greeks borrowed many ideas from the ancient Asians. This is the law of history; Manuscript of Abu Rayhan Beruni's work "Kitab attafhim li avail sinaat attanjim" (13th century). People who are ready to rise, master their culture and human achievements created before them, and rise again to the heights [1-3].

The Eastern Renaissance period was extensive: education and analysis, madrasa education developed, hundreds of thousands of volumes of books were collected in huge libraries, "treasure ulhikma" and "dar ululum" were used to exchange knowledge between students and teachers, and the reputation of the scientist was highly valued. The achievements of the Eastern Renaissance directly influenced the Renaissance in Western Europe. Because in the 12th and 14th centuries, the relationship between the Muslim world and the European countries increased. This process was particularly strong in neighboring border countries: Cordoba (Spain), the Caucasus, and the Balkan Peninsula. Europeans studied the

works of Eastern scientists through translations into Latin, Spanish, Jewish languages or directly in Arabic. Ibn Sina's "Laws of Medicine", "Ash-Shifa", Farabi's "Classification of Sciences", Ahmad Farghani's "Comprehensive Book of Celestial Movements and the Science of the Stars", Muhammad Musa Khorezmi's "Al-jabr wal al-altarba", Ibn Rushd, Abu Bakr Razi's works are translated was made and later published. Algebra and algorithm sciences were formed thanks to Khorezmi's works. "Medical Laws" served as a medical textbook in European countries during the 7th century. The ideas of Ibn Sina's disciple Ibn Rushd started the religious thinking of Italy and France. Ibn Sina - Avicenna, Ibn Rushd - Averroes, Ahmed Farghani - Al Fragheni, Abu Bakr Razi - Al Ramzats, Abu Ma'shar Balkhi - Albumazar were famous under the Latin names. "At that time (XII-XVI centuries), in most parts of Europe in the grip of ignorance, Muslims lit the lamp of knowledge; both the Spanish script and the Northern Aramaic script were derived from Asia; culture of northern, western and eastern Europe grew out of the Greek-Roma-Arab seed" (G. Herder). The works of Plato and Aristotle first entered Europe through Arabic translations and interpretations. "Orientals enlightened the West with Aristotelian philosophy" (Hegel).

Exact sciences and methods of their study, farming and animal husbandry, sailing, and military equipment were developed from the east of Europe. "The service of Muslims in the field of mathematics, chemistry, medicine is great... Muslims became the teachers of Europe in these sciences" (G. Herder). Writers of the European Renaissance, Dante, Petrarch, Boccaccio, were inspired by Eastern science and literary works. Dante respectfully mentions Ibn Sina and Ibn Rushd among his teachers in the works "Bazm" and "Divine Comedy". He notes that he used the works of Ahmad Farghani. In K. Marlo's drama "The Great Temur", Amir Temur is depicted as a brave, liberating person.

#### MAIN PART.

The Timurid Renaissance was a historical period in the history of Asia and Islam that spanned the period from the end of the 14th century to the beginning of the 16th century. After the gradual decline of the Islamic Golden Age, the Timurid Empire in Central Asia, ruled by the Timurid dynasty, spurred a revival of the arts and sciences. This movement spread widely throughout the Muslim world and had a great impact on Asia in the late Middle Ages. The word Renaissance means "rebirth" in French and defines the period as a period of cultural revival. The use of this term in reference to the Timurid era has caused controversy among scholars, some of whom consider it to be the swan song of Timurid culture.

The Timurid Renaissance coincided with the European Renaissance. He is described as equal in glory to the Quattrocento of Italia. The Timurid Renaissance reaches its peak in the 15th century, after the end of the Mongol invasions and conquests [4-7].

The Timurid renaissance based on Persian-Islamic ideas includes: the reconstruction of Samarkand, the discovery of Timur chess by Amir Temur, the reign of Shahrukh Mirza and his wife Gavhar Shodbeg in Herat (known as a rival to Florence, the center of the Italian cultural renaissance), the era of the astronomer and mathematician Mirzo Ulugbek, as well as the construction of a number of educational centers by the patron of art Husayn Boykara. During the reign of Amir Temur, interest in classical Persian art was revived. Major construction projects such as mausoleums, madrasas and libraries were built. Mathematical and astronomical research was revived, and by the beginning of the 16th century, firearms had also been mastered.

The main construction works during Timur's lifetime can be mentioned as the Summer Palace, Bibi Khanim Mosque and Ahmed Yassavi Mausoleum in Shahrissabz. During this period, the city of Herat became an important center of scientific and artistic life in the Muslim world. Samarkand became a center of Renaissance and culture as a result of the reconstruction and high attention carried out in the city.

The Timurid Renaissance differed from the cultural and artistic development of the previous Buyid dynasty, as it was not a direct revival of classical culture, but rather the addition of new colloquialisms to the more common Turkish and official language Persian. The Timurids inherited from the Mongol Empire of the Renaissance and had a significant influence on other states during the period of Islamic gunpowder empires (Ottoman Turkey and Safavid Iran).

The Renaissance played a great positive role in the cultural and ideological life of European countries, during which the most rare and priceless works of world culture were created. Both in the East and in the West, the Renaissance is a unique period of human development. Many of the ideas of the Renaissance were inherited by the Enlightenment representatives of the 18th century. The scientific and literary works of the creators of the renaissance period continue to serve to improve our spirituality.

Central Asia is one of the ancient centers of world civilization, and it is known that primary schools and educational centers for adult education have been formed in the Turan region since ancient times. Movarounnahr became one of the cultural centers of the Islamic world in the 9th-12th centuries, which is recognized as the

first Islamic renaissance period. The scientific heritage left by our great ancestors who lived in this period set the standards of the culture of the Islamic era and had a great impact on the development of the civilization of all mankind. The fact that our great ancestors received their initial education in the large cities of Movarounnahr and Khorezm, which are known as the cultural and scientific centers of the Islamic world, is a clear evidence of the achievements of the educational system during this period. Primary schools and madrasahs began to be established in Movarounnahr in the early Islamic period [8-11].

During the reign of Amir Temur and the Timurids, attention to education and patronage of science became a state policy in Movarounnahr and Khorasan. Madrasahs were established in all the cities, and advanced scientists and scholars of their time were attracted to teach the sciences. The era of Amir Temur and the Timurids is significant as a period of highly developed education and science in the ancient Turan region. The development of the renaissance of the Timurid period was marked by the establishment of a fair administration system in the vast kingdom founded by Amir Temur. Amir Temur relied on ancient Turkish traditions of statehood and Islamic sharia to build a powerful kingdom and an enlightened society. He deeply understood that a quality education system is the basis of any progress. For this reason, Sahibgiron, first of all, followed the path of establishing the right education and training, raising the position of knowledgeable and enlightened persons in society. Many primary schools were established in all cities and large villages of the huge kingdom. According to historical sources, during this period, the tradition of sending a boy to school when he was 4 years, 4 months and 4 days old was practiced, and primary education covered all the cultural lands of the huge kingdom [12-16].

As was the case throughout the Islamic era, in this period as well, madrasah education played a key role in the development of science in the country, and many madrasahs with centers of higher education were built in large cities, which were the cultural centers of the Sultanate. Attention to education and patronage of science rose to the level of state policy during the period of Amir Temur and the Timurids. "Let mosques, madrasahs and houses be built in every city, big and small" "Let teachers and sheikhs determine their daily salaries"; "Let the sayyids, ulama, mashoyikh, fuzalo, and great ones be respected" was also reflected in "Timur's Laws". This task of the owner was naturally carried out within the whole kingdom. "I appointed scholars and mudarris in every city to teach Muslims about religious matters and to teach them tafsir, hadith, and fiqh from the tenets of Sharia and Islamic religious sciences"; "I considered the Sayyids, Ulama, Mashaikh, wise

men, muhaddiths, and historians to be good and considerate people, and replaced them with honor and respect," Sahibqiron says in his tuzuk.

By the order of Amir Temur, religious sciences (exegesis, hadith studies, jurisprudence, etc.) as well as secular sciences (geometry, algebra, mathematics, logic, astronomy, literature, history, calligraphy, etc.) were widely taught in madrasahs. The large-scale creative work carried out in the country has created a great need for high-level specialists in specific sciences, in particular, mathematics, geometry, architecture, and engineering. Madrasahs, which are higher educational institutions in the Turanian country, performed the role of large scientific centers and centers of enlightenment during the period of Amir Temur and the Timurids. Every madrasa in the cities was allocated endowment lands, and the income from them was sufficient for the salaries of madrasahs and employees, library maintenance, repairs and other works [17-19].

Amir Temur was invited to teach in the madrasahs of the Turan country by famous scientists and scholars of the Islamic world. By order of Amir Temur, a unique library of its time was established in Samarkand, during the reign of Mirzo Ulugbek (1409-1449), the fund of this library was further enriched and became a real center of knowledge and enlightenment of the country.

It is recorded in historical sources that Sahibqiron, who highly valued people of knowledge, consulted with scholars. In particular, Sharofiddin Ali Yazdi notes in his work "Zafarnoma " that when Amir Temur wanted to solve a problem, he first consulted with knowledgeable specialists and scientists in this field. Amir Temur respected historians and scientists very much, and by order of Sahibqiron, the work of engravers and historians was started in the palace. This led to the high development of historiography during the period of Amir Temur and the Timurids.

In this way, scholars and scholars became a social stratum with great respect and status in Amir Timur and the Timurid kingdom, which gave birth to the Second Islamic Renaissance in Movarounnahr and Khorasan. It led to the transformation of Samarkand, Kesh, Bukhara, Herat and other cities into centers of enlightenment and science. International trade and cultural relations were restored along the Great Silk Road, cooperation in various fields of science was established, and diplomatic relations were established with neighboring and distant countries. At the heart of these changes, the state policy focused on science, culture and art, and education, which was founded by Amir Temur and continued by many Timurid rulers, was of great importance.

## CONCLUSION

In short, in the strategy for the development of New Uzbekistan in 2022-2026, the issue of developing the education system at a high level and raising a competent generation that will create the third renaissance period in Uzbekistan was defined as an urgent task. These issues President Sh.M. It was clearly stated in Mirziyoyev's tasks for the fundamental reform of the field of public education. In the implementation of these tasks, the in-depth study of the educational system of Amir Temur and the Timurid period and the use of historical experiences on a modern basis are of practical importance.

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