The Educational Rules of Temur and Success of Temur’s Education Systems

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I. INTRODUCTION

During the reign of Temur and Temurids madrasahs served as higher educational centers. There were several madrasahs built with the investment of the state and rich people in Movarahannakhr and Khurorson. Many centuries ago in central Asia famous leader, educator lived and controlled the society with his wise ideas and team. Many centuries later he is still symbol of faith, justice, honor and good education. During his dynasty Amir Temur paid special attention for the spiritual health of his soldiers. He wanted them to be healthy and ready to grab the knowledge he transformed with success and use them during fights with enemies. The methods he used included worthy skills such as care for locals, especially for females of the society and he cared of the lives and health of women. According to his statements healthy females bring up healthy children that are spiritually and mentally strong and with good health. 1370 his empire was founded, however, he died in 1406. He was buried in Guri-Amir in Samarkan, this caused economic and political decline. He knew the names of all his soldiers. Usage of creative ideas and fighting skills lead to success of Temur and his soldiers. Temur and his dynasty play an important role in development of art, literature, science, architecture and education in Asia. Amir Temur was brave, kind, wise, powerful, religious leader. His empire covered modern day Iran, the Afghanistan, same part of Pakistan and Central Asia. 1409-1449, Ulugbek ruled Movorranahr, smaller kingdom and the capital was Samarkand. He was great astronomer. He built astronomical observatory, he calculated the length of the year. Sij-I Sultani calendar of stars, comprised from 992 fixed stars and tables of the longitudinal motion of the sun, moon, the planets. 1420, Ulugbek founded Ulugbek madrasa, which is university as means of learning and worshiping God. Beetwen1469-1506, HusaynBayqaro ruled Khurasan. Under his rule literature, poetry, science and architecture flourished once again. The capital was Herat. He was good, fair King.

II. MATERIALS AND METHODS

It is known that in Islamic world the first madrasahs, where world sciences were taught together with theology was built in Bukhara in X century. Science of law, mathematics, geometry, astronomy, medicine, history, geography, literature, poetry, Arabic, Persian and other subjects were taught there. Highly skilled specialists taught in madrasahs. They had certain payment. Mongol conquest hinder further development of science in Central Asia.AmirTemur realized that for the development and flourishing of science and culture all over again there had to be strong basis. Therefore he payed great attention to save existing higher educational institutions and build new ones. For instance, one of those madrasahs, which were built before Amir Temur’s reign and also later carried on its function was madrasah Shahobiya built by Najmiddin Qutlug’ Temur in Jurjoniya (now Urganch), where he was buried after his death in 736 (1335-1336) [1]. In 1404 Amir Temur’s wife Saroymulkhonim erected a huge madrasah (Jome’ mosque, opposite the main portal which is at present Bibikhonim mosque) in Samarkand with her husband’s permission at the expense of her father’s inheritance Qazonkhon. The madrasah was distinguished from other buildings of that time by its luxury, where prominent scientists of that time worked. When Amir Temur’s grandson MirzoUlug’bek became the governor of Movorounnahm in 1413 he brought his preceptor QozizodaRumy (born in about 1360 in Busra south to the Sea of Marmara) here, who stayed here for the rest of his life. It is known that Ulug’bek built four madrasahs: two in Samarkand, one in Bukhorone and one inGijduvon. Ulug’bek built madrasah [2] and observatory in Samarkand in 823(1420) on Qozizoda’s advice, who died in 1437. Qozizoda taught at Ulug’bek madrasah and conducted his researches there, he also took active part in construction of observatory and on completion of building works he took out observations together with Ulug’bek. He wrote several works on astronomy and mathematics and two among them became especially well-known. He also wrote comments for the works of great scientists, who lived earlier. For instance, he wrote comments for the Samarkand scholar’s work in geometry “Ashqol at-ta’siis” by Shamsiddin ibn Muhammad as-Samarqandiy (XIII) [3].

His book was named as “Sharhashqol at-ta’si fi-l-handasa” (“Propositions based on geometry”, which served as geometry textbook in Movorounnahmadrasahs. A lot of manuscripts lot of manuscripts of these comments have been preserved.

III. REFERENCES:


[2]. This datum was given in historical sources. See: Fasikh Akhmad Ibn Jalal Mukhammad al-Khavafi. Mujmalifasikhi. P. 188; AbdurazzooqSamarqandiy “Matlasa’ dayn vanaj maihabrayin” in II Volumes, 1st Volume. Translation from Persian and commentaries by A. O’r’inbooyev. – Tash kent.


[7]. (2018) The manuscript of this work is kept in the Institute for Oriental Studies at the Uzbek Academy of Sciences, inv.// 4817.


