

SOCIAL AND EDUCATIONAL-CULTURAL ENVIRONMENT IN MOVAROUNNAHR IN XIV-XV CENTURIES

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ABSTRACT

In this article, the military policy carried out by the mongol khans in the movarunnahr region in the first and second quarter of the 14th century, the great services of amir temur in teaching peace in the country and its unification, as well as the fundamental reforms he carried out in the development of public administration, social and cultural-educational environment, councils, the facts about amir temur's diplomatic relations with other countries and the effective work of subsequent timurid princes for the destiny and development of the country are highlighted.

KEYWORDS: *Movarounnahr, Shamsiddinkulol, Sayyid Baraka, Zainiddintayabadi, Alauddin Bukhari, Amir Temur, Chigatoy, Tughluqtemur, Mongolia, Bayazidjaloyir, Bayonsulduz, Khojibarlos, Amir Husayn, "Tuzuklar".*

INTRODUCTION

In the 14th and 15th centuries, Movarounnahr¹ became politically stable, and important works were carried out in the social, cultural and educational spheres. At the same time, it was observed that there was an escalation of ideological conflicts in the country, a wide spread of various factions among the masses, and even state borders could not stop them. Therefore, in this period, deep study of doctrinal issues, preserving the pure faith of the people of Sunnah, and deep understanding of Imam Moturidi's school and its scientific heritage have become one of the serious tasks before the scholars of the country. Therefore, in this period, deep study of doctrinal issues, preserving the pure faith understanding of Imam Moturidi's school and its scientific heritage have become one of the serious tasks before the scholars of the country.

One of the scholars who undertook such a responsible task was Muhammad ibn Muhammad Alauddin Bukhari, who made a great contribution to the development of the Ahl al-Sunnah, in particular, the Maturidi School of belief through his scientific work.

Alauddin Bukhari belongs to the last quarter of the 14th century and the second half of the 15th century. If we pay attention to the scientific environment of the period when Alloma lived and worked, it can be observed that the reforms in the social, cultural and educational spheres directly carried out by Amir Temur and the Timurid rulers were of great importance in these centuries.

It is known that Amir Temur expanded the country by subjugating many countries and was able to implement a large territorial strategy. His son Shahrukhmirza and his grandson Ulughbekmirza continued the good work started by Amir Temur, their work not only in construction, but also in the field of education served as a cultural bridge between different peoples.

Amir Temur was born on April 9, 1336 (Shaban 25, 736 Hijri) in the village of Khoja Ilgor near Kesh (now Shahrisabz). His full name is TemurKoragon ibn Amir TaragaiNoyan ibn Amir Burkul ibn Ilaniz-Bahodir ibn IjlNoyan ibn KaracharNoyan ibn Sugu-chechan ibn Erdamchibarlos ibn KachuliBahadir ibn Tumanakhon ibn Baisungurkhan ibn Kaidukhan ibn Dutumaninkhan ibn Buqakhan ibn Bozunjarkhan ibn Alonquva. [1]

Temur's father, Muhammad Taragai, was one of the prominent begs from the Barlos tribe, who had great influence in the social and political life of Central Asia, and served in the army of Kazan Khan from the Chigatai Khans. His mother, Takina Begum, was a descendant of Ubaydullah ibn Mas'ud, a famous Bukhara jurist known as Taju-sh-shari'a. His father first heard from Sheikh ShamsuddinKulol that Timur would be the ruler of the world, and paid great attention to his son's education.[2] Amir Temur was interested in learning from a young age, first in primary and then in higher madrasas, he mastered the sciences of his time. "During his studies, he thoroughly studied the history of world countries, Islamic teachings and jurisprudence, geometry, mathematics, geography and astronomy and enriched his spiritual world. Everything that was read was firmly fixed in the memory of young Temur. He memorized not only the Holy Qur'an, but also the great thoughts of Arab and Turkish masters.[3]

Amir Temur has been interested in martial arts since he was young and mastered it thoroughly. Timur was very interested in military work from his youth. He quickly became known as a skilled horseman and fearless warrior. Young warriors from the Barlos tribe begin to gather around him. Timur served some amirs with his subordinates and trained in battles.[4] As a result of his efforts to unify the country and establish justice, he will learn the secrets of the military field and gain great experience.

In 1360 and 1361, the Mongolian Khan TughluqTemur from the Chigatoi khanate took advantage of the difficult political situation in Movarounnahr and tried to subdue it. He invades the oasis of Kashkadarya without any resistance. Haji Barlos, who was the governor of Kashkadarya oasis at that time, instead of fighting the enemy, fled to Khurasan and was killed there.[5]

In this regard, Amir Temur says in his "TuzuklariTemur": "ToggluqTemurkhan, after taking an army and crossing the Khojand River with the intention of conquering the property of Movarunnahr, sent a label to me, Amir KhojiBarlos and Amir BayazidJaloyir, and demanded that we go to him. They discussed with me: "Should we go to Khurasan with our people or go to TogluqTemur Khan?" I showed them this way: "If you go to TogluqTemurkhan, there will be two benefits and one loss. Crossing over to Khorasan has two disadvantages and one benefit." They did not enter my council (moved with their people) and went to Khurasan.[6]

In order not to be mistaken, Amir Temur writes a letter to his piri Abu Bakr Tayobadi. A letter came from his teacher with the following content: "From the fourth caliph (Hazrat Ali ibn Abu Talib), may God bless him, a person asked that if the sky-bow, the earth-bowstring, events are

arrows-bows, people are the targets of those arrows, and the shooter is If God is great, may his power be even greater, where will people flee? The Caliph replied: "Let the people flee to God." Similarly, run to TogluqTemurkhan and take his bow and arrow." [7]

Based on the advice of Piri, Amir Temur went to TughluqTemur Khan, entered his service and was appointed the governor of Kesh (Shahrisabz) province. Amir Temur takes an important place in the social and political life of Movarounnahr from this moment. After TughluqTemur returned to his country, he sent his son Ilyashhoja to Movaroonnahr as governor. Of course, Amir Temur was not aware of this. A year later, in January 1361, TughluqTemurkhan again appeared in Movaroonnahr with a large army. First, BayazidJaloyir, then BayonSulduz and KhojiBarloslar bow before TughluqTemur.[8] A little later, after BayazidJaloyir was killed, the remaining Movarounnahr emirs fled in the direction they encountered. Amir Husayn fled to Hisarregion.[9] Despite the bitter cold of Qahroton winter, TughluqTimur sent an army against Amir Husain on Hisar. In the battle on the banks of the Vakhsh River, when the victory was going to Amir Husain, the governor of Khuttalan, Amir Kaykhusrav, who joined him, crossed over to the Mongols with his soldiers, and Husain was weakened and forced to flee to Balkh. Then Amir Husayn joins forces with Amir Timur to form a common ally against the Mongols. Amir Temur married Amir Husayn's sister OljoyTurkonOgho and established a relationship with her.

Despite their continuous oppressive actions in Movarounnahr, the Mongols were unable to gain complete control over the country. Temurbek and Amir Husayn, allies against the Mongols, strengthened the victory with blows from different sides.[10] The rest of the Mongols fled to Khojand. So, in the same year, the Mongols were expelled from Tashkent. The rest of the Mongols fled to Khojand. So, in the same year, the Mongols were expelled from Tashkent. [11]

With that, Ilyashoja's day ended. He wanted to go back to Mongolia and form a new cavalry army, but he was killed by the head of the Dughlats, Amir Qamariddin, and took over the throne.[12] The population was also tired of the oppression by the Mongols for many years, and eventually the protests against the Mongol invasion grew and spread throughout the country.

In the meantime, Amir Husain wanted to take advantage of the situation and subjugate Movarounnahr to seize power. With the help of his friends, Amir Temur realizes his ulterior motive. "I have been tested by Husainbek's work and actions, he broke the covenant and oath and intended to destroy the master. I am obliged to you, do his daf." [13]

Having noticed the situation in advance, Amir Temur quickly gathered a large army and went to a decisive battle. On March 13, 1370, he summoned his senior emirs: JokuBarlos, SayfiddinBarlos and Abbas Bahadir, and held a closed council; it was decided to start marching on Balkh, against Amir Husain, and press the enemy around Balkh.[14]

After becoming the sole ruler of Movarounnahr, Temur began to strengthen his state politically and economically. First of all, during this period, Timur needed a strong capital - a residence that could withstand the attacks of independent local rulers. For this purpose, he came to Samarkand in 1370. Here he starts building city walls, castles and palaces.[15] Amir Temur chose the city of Samarkand as the capital of the country because of the height and lowness of the city of Kesh, where he was born and grew up.

When Amir Temur began his career as the ruler of Movarounnahr, he first of all focused on the need to establish order in the country and achieve its territorial unity. Amir Temur soon defeated his ally, the grandson of the Turkish emir of Kazakhstan, Husayn, in 1370.[16]

Amir Temur, while sitting on the throne of the country, realized that it was necessary to stabilize the internal political situation in a short time, and to prevent the Mongols from making destructive attacks again. Before carrying out military campaigns, his first step was to make a peace, to try to establish good neighborly relations. Because he participated in many battles against the Mongols before coming to the throne of Movarounnahr, and he knew very well that the disagreements between the emirs would lead to the decline of the country.

First of all, Amir Temur developed a program for himself to rule the country. He called this program of laws "Tuzuklar". "Tuzuklar is a complex of (departmental) administrative and military laws and regulations used in the administration of the state during the time of Amir Temur", Arab researcher MazharShihabassesses.[17]

Anyone familiar with "Tuzuklar" will see that Amir Temur was also well aware of the works devoted to state administration. It can also be said that the chief's pirs (ShamsiddinKulol, Sayyid Baraka and ZayniddinTayabadi) also contributed greatly to the creation of these "Tuzuklar". "My elders wrote to me: "AbulmansurTimur, follow four things in the affairs of the kingdom, namely: 1) council (with yourself); 2) consult (with others); 3) make a firm decision with vigilance and deliberation; 4) be careful.

Because a kingdom without council and advice can be compared to an ignorant person whose actions and words are all wrong; May his words and deeds bring regret to his head. Therefore, in managing the kingdom, work with advice and counsel, so that in the end you will not repent and regret. [18]Therefore, the advice given by his elders to Amir Temur not only helped him in managing the kingdom, but also became important in all areas of his life.

In another part of this work, about the letter he received from his peers, Sahibqiron says: "This letter guided me like a pioneer." [19]

At the same time as the fight against the Mongols, Amir Temur stabilized the internal situation in the country and united the territories up to Khorezm in a short period of time. "He marched a total of 4 times in order to annex Khorezm to his state, and in 1388 he conquered it." [20] Amir Temur managed to subjugate many countries as a result of his three-year, five-year and seven-year military campaigns, which began in 1386. [21] He quickly conquered Khorasan and Iran, India, Iraq, Syria and Egypt, Romania and the Caucasus and expanded the territories of his country. [22]

The battle between Temur and Bayezid's troops took place on July 28, 1402 near Ankara. [23] that is why this battle is known in history as the "Battle of Ankara". Amir Temur wins over Bayazid in this battle. [24] In May 1404, Timur returned to Samarkand from Asia Minor and hesitated about his military campaign to China. Sohqbqiran fell seriously ill during his march to China and died on February 18, 1405. [25]

During his 35-year rule, Amir Temur conquered 27 countries and managed to create a strong centralized empire. It should be emphasized that Sahibqiran was greatly encouraged by his

family members, relatives and elders during his troubled days. Amir Timur's spirit not only gave advice on state affairs and social and political life, but also influenced his spiritual world.

"In the year of Dongquz, seven hundred and eighty-five (1383, summer), Dilshad Ago, the venerable of Hazrat Sahibqiran's harem, died. And after a few days, the owner of ulhazrat, QutlughTurkon, was born, his name was good and he built madrasas and houses, the poor and the poor used to benefit day and night from his kindness, he went to heaven and his grave was buried in the shrine of prince Qusam ibn al-Abbas. They dug close and put... Hazrat's blessed heart became cold from the world, and I did not care about the importance of the world, whether it is in the world of kingdoms and kingdoms or not. Ulama and mashayikh and sadot and sulaha, such as SayyidBarakadek and KhwajaAbdulmalik and ShaykhzadaSagarji, joined forces to kill him, and opened their tongues with sermons and exhortations in the face of patriotism, consoled his memory with verses and ahadith, and said, "The grief of the poor and needy It is better for you to be busy with all things and justice and good, sorrow and labor will not yield anything." I told many words and stories, and the blessed heart of ulHazrat was again inclined to the poor, the poor, and the opinion and the party, and was engaged in the conquest of the country. [26]

Amir Timur's support from his mentor Sayyid Baraka led to his victorious campaigns and the country's economic, social, cultural and educational growth.

After his victorious campaigns, Amir Timur brought many scholars, poets, craftsmen and artisans to Movarounnahr. Under the influence of these reasons, good works were carried out in many cities and regions such as Samarkand, Bukhara, Kashkadarya, Tashkent.

Temur called a gathering of scientists and scholars, gave a speech as usual, and asked scientists and scholars to help him with their advice in managing the country and citizens, building various structures and public buildings. [27]

At that time, many scholars gave their valuable advice on the development of the country in the Sahibqiran Palace. Among the scholars who served in Timur's palace were MaulanaAbdujabbarKhorazimi, MaulanaShamsiddinMunshi, Maulana Abdullah Lison, MaulanaBadriddin Ahmad, MaulanaNughmonuddinKhorazimi, Khoja Afzal, MaulanaAlauddinKoshi, Jalal Hakim and others. [28]

Relying on the support of scientists, Amir Timur was able to fundamentally change the social, cultural and educational life of the country and achieve comprehensive progress. Amir Timur's attention to the development of science also stimulated the emergence of new sciences in various directions.

The centralized Amir Timur empire is an important period in the history of Uzbek statehood. According to the builder of the Sultanate, the state should first of all protect the interests of all social classes in the country and should be strictly governed by advice, council, entrepreneurship, laws and justice. [29]

In conclusion, it can be said that Amir Timur was able to unite all the peoples living in Movarounnahr and establish peace and justice in the whole country. As a result, many problems among the population were solved positively. His slogan "Strength is in justice" gained importance in social life. The entrepreneur's interest in science and the introduction of the

council of scientists as a program in the state administration served to increase the reputation of scholars in the people and to expand their scientific activities.

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