

THE PLACE AND ROLE OF SCIENTISTS IN THE STATE OF AMIR
TEMUR

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Abstract

The article analyzes the place and role of representatives of science in the empire of Amir Timur, in the creation of a centralized state, in the restoration of the Uzbek national statehood, in the development of the economy, culture, various branches of science, in the construction of large irrigation facilities and complexes of cultural buildings, in the implementation of domestic and foreign policy state, in ensuring peace, tranquility, stability, the rule of law and in strengthening the rule of law in the country, as well as in the consideration of civil and criminal cases.

Keywords: council, assembly, sayyids, qadi, doctor, engineer, state, sharia, religious scholars, centralized state, defense, battle, country subordinate countries.

In all times and places, knowledge has played a unique role in finding solutions to social, economic, political, cultural, educational, and ideological issues facing the state. Even today, knowledge continues to play a crucial role in resolving these problems, as the value of knowledge has not diminished, and it is expected to increase in the future.

The role and importance of knowledge in accomplishing the tasks facing the state have been recognized in various regions and countries around the world, and this process has become increasingly active in modern times, including in Central Asia and specifically in Uzbekistan. Learning from this experience, drawing firm conclusions based on systematic, logical reasoning and historical analysis, and enhancing the social, political, and cultural position of knowledge, as well as strengthening its material and spiritual support, are all imperative requirements of the current era.

In light of these circumstances, it is beneficial to refer to the experiences of our great ancestor, the ruler of the Moguls for half a century, in establishing a strong centralized state by uniting small administrative and territorial units (provinces), strengthening Uzbek national identity, ensuring peace, stability, sustainability, justice and the rule of law, and promoting social, economic and cultural development in the region through consultations, discussions and advice from knowledgeable people.

Amir Temur (1336-1405) is a statesman who left an indelible mark in the history of mankind as the founder, ruler, jurist, military commander, and patron of the development of science of the powerful centralized state of the Middle Ages. In 1370, Amir Temur was elected the emir of Movarounnahr at the congress of representatives of nomadic and settled peoples and Muslim scholars held in the city of Balkh. As a result of his thirty-five years of political activity, he organized a huge empire that united 27 countries, which were divided into small emirates, and freed the Mawarannahr peoples who were suffering from the oppression of the Mongols; established peace and tranquility in the territory of the huge kingdom; created materialistic and financial conditions for the development of production, trade and science; sponsored the development of various fields of literature and art; He brought scholars, theologians, historians, Islamic jurists, artists to Samarkand, the capital of the Sultanate, from the countries conquered as a result of many years of military campaigns, and supported their scientific

activities in every way. As a result, architecture, painting, drawing, secular and religious sciences rose to great heights. Samarkand became one of the most beautiful cities on earth. Victory over Tokhtamish Khan of the Golden Horde laid the groundwork for the liberation of Russia from the Mongol occupation. By defeating Turkish Sultan Bayazid Yildirim in battle, he caused the peoples of the Balkan Peninsula to be saved from autocracy for a certain period of time; He established diplomatic and trade relations with England, France and Spain. [See more about the life, political and military activities of Amir Timur: 1.1. 199 p, 2. 560 p, 3. P.365-416, 4. 224 p, 5. 320 p.]

According to the testimony of Ali Yazdi, the author of the famous "Zafarnama" and a companion of Amir Timur in his military campaigns, they held discussions, debates, conversations and personal discussions with representatives of medicine, mathematics, astronomy, history, literature, linguistics, religion and famous religious leaders. They discussed political issues related to the policies of all Maghreb states, including Mawarannahr, Khwarezm, the Golden and White Hordes, Khorasan, India, Iran, Iraq, Turkey, and beyond. [6. P. -22]

According to the historian G. Weber, Sohirqiron was always surrounded by poets, scholars, artists, and mystics.[7. P. 3-10] Among them were the famous scholars of his time, such as Mavlon Abduljabbor Khorezmiy, Mavlon Shamsuddin Munshi, Mavlon Nug'moniddin Khorezmiy, Khoja Afzal, and Mavlon Alouddin Koshiy Jalolkhoni. With the initiative of Amir Timur, scientific discussions and debates were held.

Amir Timur did not hold any significant council or gathering of worldly and religious scholars without the participation of the scientific community. Their views expressed during the discussions on religious and legal issues were of great importance. According to Nizomiddin Shomi, in the council held in Qorabog, where the distinguished personalities of the Turkic, Tajik, Arab and Persian-speaking communities of both the Turan and Iran countries, including sayyids, scholars, dignitaries, nobles, imams, muftis, mystics, nobles and leaders, were present, after Sohirqiron was freed from the affairs of the royal court and the important affairs of the state were organized, the nobles and dignitaries of the land gathered at the end of the day, and discussed the religious issues, explaining the miracles of science, and providing the participants of the spiritual gatherings with the gifts of knowledge. [8. P. -375]

Amir Timur established strict rules and regulations for the organization and implementation of important state affairs. He demanded that officials, including himself, adhere to these rules and follow the same path. One of these rules was that the court of the ruler and other nobles should be open to soft-hearted individuals, scholars, sayyids, and virtuous people, while at the same time prohibiting evil and cowardly people with corrupt hearts from attending state meetings. [9. P. -81]

In addition, Amir Timur showed great respect to scholars and respected them. He always invited them to his court and listened carefully to their opinions on religious matters. As a result, the people held him in high regard, and everyone was grateful to him. [10. P. -33]

The Sultan's "Tuzuklar" established guidelines for the use of his subjects' skills, abilities, and qualifications in 12 categories, each with a clear legal status and rank. He established rules for the use of their skills in performing state duties and supervised their implementation.

In his "Tuzuklar" Amir Timur emphasized the use of religious scholars in the implementation of state affairs, explaining how and for what purposes he utilized representatives of the religious class: "I selected out, and treated with esteem and veneration, the posterity of the Prophet, and the Theologians, and the Teachers of the true Faith, and the Philosophers, and the Historians. And I loved men of courage and valour; for God Almighty loveth the brave. And I associated with good and learned men; and I gained their affections, and I entreated their support, and I sought success from their holy prayers." [10. P. -82] Furthermore, in "Tuzuklar," Amir Timur described his interactions with Mashayikh (spiritual leaders), Sufis, and those who knew Allah, and he talked about the benefits he gained from his conversations with them. He stated, "Historians, and such as were possessed of information and intelligence, I admitted to my presense. And from these men I heard the lives of the prophets and the

patriarchs; and the histories of ancient princes, and the events by which they arrived at the dignity of empire, and the causes of the declension of their fortunes.

And from the narratives and the histories of those princes, and from the manners and the conduct of each of them, I acquired experience and knowledge. And from those men I heard the descriptions and the traditions of the various regions of the globe, and acquired knowledge of the situations of the kingdoms of the earth". [10. P. -84]

Similarly, during the time of Amir Timur, following the example of Muiniddin Natanz's guidance, Sahibqiran made it his duty to treat the people of his palace with love and respect for the Prophet Muhammad (peace be upon him), showing them more honor and respect than even the nobles. He gave such importance and respect to the scholars, Islamic scholars, qazis, and great spiritual leaders that the science flourished greatly, and the students were given much more financial support than before. As a result, several thousand of Sahibqiran's companions acquired various sciences, and many became renowned in the world. "Each scholar who wore the robe of honor and each virtuous person who had earned the title of excellence, respect, rank, and fame was honored with it." [11. P. -111]

As a ruler and devout Muslim, Amir Timur emphasized the importance of spreading the religion of Islam, upholding the Shariah, ruling his kingdom in accordance with the Shariah, and demonstrating to the people of various nations the correct ways of developing Islam. In order to accomplish these tasks, Amir Timur outlines in his " Tuzuklar " the structural and practical measures to be taken, stating, " I appointed a man of holiness, and of illustrious dignity, to watch over the conduct of the faithful, that he might regulate the manners of the times, and appoint superiors in holy offices; and establish, in every city and in every town a judge of penetration, and a doctor learned in the sacred law, and supervisor of the markets, of the weights and of the measures: and that he might ordain pensions and salaries for the descendants of the prophet, and for superior ecclesiastics, and for holy men, and for men of knowledge," I said." [10. P. -73]

Sahibqiran paid special attention to citizen rights and criminal matters according to Islamic legal norms, issuing fair judgments and decisions. He emphasized spreading the religion of Islam among the people, preparing religious and legal personnel to deal with religious and jurisprudential issues, and increasing the religious literacy of the people. He also paid special attention to monitoring the performance of the ulama appointed to this or that position. The following is stated in the " Tuzuklar " on this matter: " And I established a judge for the army and a judge for the subjects: and I sent into every province and kingdom an instructor in the law, to deter the faithful from those things which are forbidden, and to lead them in the truth.

And I commanded that they should build places of worship and monasteries in every city; and that they should erect structures for the reception of travelers on the high roads, and that they should make bridges across the rivers.

And I appointed ecclesiastics and religious teachers in every city, to instruct the followers of Islam in the abstruse and fundamental principles of our holy law; and to preach to them the doctrines of religion, with the holy traditions, and the sacred commentaries upon them.." [10. P. -73]

During the reign of Amir Temur, he utilized the scientific achievements of his era in strengthening the economic foundations and defense capabilities, constructing cities, large buildings, and irrigation structures. He engaged with scholars, intellectuals, craftsmen, and artists, held scientific discussions and made decisions based on the advice of knowledgeable people. In a speech given at the assembly of scholars and intellectuals convened in the city of Baylqan in the year 806 AH, as reported by Sharafuddin Ali Yazdi, Sultan Husayn's minister, Sahibqiron said, "Famous men of knowledge and religion have helped rulers with their advice. But you do not do so. My goal is to establish justice, order and peace in the country, improve the welfare of citizens, strengthen the country's construction, and develop the state. You must assist me with your advice in implementing these tasks. Compared to what I have learned, you are better informed about the state of affairs, the misuse of public funds and the

oppression of ordinary people by local officials. Provide me with information and suggest measures to eliminate such injustices in accordance with sharia law." [12. P. 39-40]

Wherever Amir Timur went, he gathered the learned scholars and organized scientific assemblies, where he posed various questions to identify their scientific knowledge, listened to their views on local issues and how to resolve them, and then made decisions accordingly. For example, when Amir Timur arrived in Damascus, he convened a great assembly of famous scholars and intellectuals of the time, such as Imaduddin Al-Maghribi, Sirajuddin Al-Iskandari, Bahauddin Al-Halabi, Ibn Khaldun, Nizamuddin Al-Shami, and Arabshah, and posed questions on religious and legal matters to test their knowledge. He then proposed that they should reorganize the order of the verses in the Quranic text. After a long discussion and debate, the assembly agreed that they could not alter the current order. Sohibqiron added his conclusion to this statement based on his own opinion.

Amir Timur was a devout and powerful Muslim leader who held firm beliefs. However, this did not interfere with his political and military activities. When it came to discussing political and military matters and finding solutions, he consulted with the learned scholars and intellectuals of his time, listened to their views on the issues at hand, and then reached his own conclusions. Sohibqiron valued knowledgeable, spiritual, and material support and considered the learned scholars and intellectuals to be an important part of his advisors. According to Ibn Arabshah, Amir Timur was kind to scholars and showed respect for the Sayyids.

"Nizomiddin Shomiy" describes the true state of the countries under the reign of Amir Timur, the way local officials relate to ordinary people, measures taken by scholars and government representatives to protect the oppressed from oppressors, and commissions sent for such purposes. In a council held with the participation of scholars and government officials, Amir Timur selected a group of recognized and honest scholars, appointed each of them as an agent to one of the borderlands of the country, and directed them to take charge of the affairs of the country. If any person had been subjected to oppression or any injustice had been inflicted upon them, they were to take out the compensation from the oppressor's wealth and return it to the victim. They were to record the situation and report it to the court of honor. Afterward, they were to educate the oppressors about their wrongdoing. [8. P. - 370]

Amir Timur utilized skilled artisans in different fields with vast experience and knowledge in constructing bridges, large public buildings such as mosques, madrasas, caravansaries, and respected community buildings, as well as in the establishment of canals and large irrigation structures to safeguard the defense capability of his kingdom, to carry out public welfare, to maintain the health of the people, and to maintain the welfare of the people. He supported them in all ways and relied on them heavily. In the "Tuzuk-i Timuri," he mentioned the following about this: "Persons of wisdom, and deliberation, and vigilance, and circumspection, and aged men endowed with knowledge and foresight, I admitted to my private councils: and I associated with them, and I reaped benefit, and acquired experience from their conversation. And I loved those intrepid warriors who had given repeated proofs of their courage and abilities. And I proposed questions to them concerning the art of war, and the various modes of advancing in the field of battle, and of retreat in situations of peril, and the methods of charging and breaking the lines of the enemy, and of skirmishing, and all the other operations of war: and I placed confidence in them; and I consulted their opinions in proportion to their skill and experience. Men learned in medicine, and those skilled in the art of healing, and astrologers, and geometers, who are essential to the dignity of empire, I drew around me.

And by the aid of physicians and surgeons, I gave health to the sick. And, with the assistance of astrologers, I ascertained the benign or malignant aspect of the stars; their motions, and the revolutions of the heavens. And, with the aid of geometers and architects, I laid out gardens, and planned and constructed magnificent buildings.." [8. P. 82-84]

Amir Timur also added to his ranks famous Islamic scholars to prepare his army before going to war, to strengthen the soldier's martial spirit during the war, to encourage them to achieve victory, and to give hope for achieving the desired goal before the battle. In the areas where work was carried out, he would ask the local population for their opinions.

Amir Timur showed great respect to the scholars and intellectuals of the countries he conquered, and strictly prohibited harming them physically. On the contrary, he emphasized the importance of honoring and supporting these scholars both materially and spiritually. The "Tuzuklar" states: "And that the posterity of the prophet, and the theologians, and the holy and the learned men, and the nobles and the grandees should be treated with honour and respect; and that the chiefs, and the leading men, and the principal men of the towns and the villages, and those who followed agriculture, should be protected and encouraged;

And that the subjects in general should be kept suspended between hope and fear; and that when guilty of a crime, they should be fined in proportion to the offence, and to their ability." [9. P. - 121] Similarly, the "Tuzuklar" also provided instructions for allocating funds from waqf properties to preserve and repair the tombs and mausoleums of the religious leaders who have passed away, as well as for their upkeep and lighting: " And that the prosperity of the prophet, and the theologians, and the holy and the learned men, and the nobles and the grandees should be treated with honor and respect; and that the chiefs, and the leading men, and the principal men of the towns and the villages, and those who followed agriculture, should be protected and encouraged;" [9. P. - 121]

The "Tuzuklar" also issued orders for the allocation of waqf properties to provide for the burial sites of Ali ibn Abu Talib, Imam Husayin, Shaykh Abdulqadir Jilani, Imam Abu Hanifa, and other religious leaders and scholars in Baghdad, as well as for their upkeep, and for the luminous tombs of Imam Musa Kazim (the eighth imam of the Shiites), Imam Muhammad Naqi, and Salman Farsi in the fields of al-Jazirah, and for the income from Madain (the ancient city located 65 kilometers southeast of Baghdad), for the tabarruk shrines of Imam Ali ibn Musa in Kufa and Tus, and for the tombs and graves of the sheikhs in Turan and Eron. The "Tuzuklar" also reveals how Amir Timur treated the people and religious leaders of the countries he conquered with respect and reverence. He says, " In every kingdom which I conquered, I respected those who were worthy of respect, and I venerated and honoured the posterity of the prophet, and the theologians, and the learned, and the holy men; and I conferred upon them estates, and pensions, and appointments. And I considered the powerful and the opulent of that country as my brethren; and as my children, the poor and the helpless infants thereof." [9. P.118-119]

Amir Timur was one of the wise rulers who valued knowledge and education. One of his remarkable qualities was his collection of religious and secular works and bringing them to his capital city, Samarkand, where he organized and implemented measures to preserve them. He respected and honored scholars, supported them financially and morally, provided legal protection for them, and even issued strict orders to prevent harm to them during enemy attacks on cities and villages. Amir Timur repeatedly emphasized the importance of intellectual and artistic achievements, particularly in the aftermath of war. "Sohibqiron did not conquer other countries but engaged in conversation with the intellectuals of those lands and collected books. He visited the tomb of Ibn Sina in Hamadan and brought back his great works to Samarkand." [7. P. - 10]

"Amir Timur considered the most valuable and respected captives after the war to be artists and scholars." [10. P. - 69] As a result of his efforts, Samarkand became a center for renowned intellectuals and artists, and outstanding experts in various fields gathered there. Among them were the famous physician Husamiddin Ibrahimshoh Kermani, the astrologer Mavlono Badriddin Ahmad, Mavlono Shamsiddin Munshi, Mavlono Abdullo Inson, Mavlono Nughmoniddin Khorezmi, Khoja Aziz and others. Thus, the scholars of Samarkand became known worldwide under such names as "Arus al-Abbosim," meaning "The Bride of World Capitals," or "Al-Madiynat az-zarka" (the Blue City). [7. P. 12-13]

In conclusion, in the social, political, cultural, ideological, and legal life of Amir Timur's state, scholars played a significant role in solving existing problems. It is worth noting that one of the unexplored topics in our national history is the place and role of scholars in finding solutions to social, economic, political, cultural, ideological, and legal issues, their relationships with various rulers of different periods, their legal status, and social and legal protection. The foundations of the achievements and

shortcomings in this area that we have reached in the past are the basis for extensive scientific research in this direction, which we hope will be realized by students who have been presented with this article.

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