

Pedagogical Ideas of the Work “Timur’s Rules”

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ABSTRACT

This article provides information about pedagogical ideas in Amir Temur’s work “Timur’s Rules”. In particular, the study of the cultural heritage left by thinkers is both the responsibility and duty of each family member, the creation by Amir Temur of a centralized state in Movaraunnahr, his contribution to the development of science, culture and education, Amir Temur always expressed “Humanity” and “Courage is glorified by God, and the people.

KEYWORDS: Child, family, family members, education, parents, family upbringing, parental love, “Timur’s Rules,” state power, humanity, courage, raising a healthy generation, an enlightened person, advice in politics, reasoning, act thoughtfully.

It is known that high human values, such as mutual respect, kindness, honesty, purity, hard work, patriotism, and humanism, are formed and passed on from generation to generation in the family. These qualities are absorbed into the content of the child's behavior, behavior and behavior with mother's milk and the love of family members for each other.

The Law of the Republic of Uzbekistan “On Education”¹ (23.09.2020) (September 23, 2020) cannot be implemented without the participation of the family. Every parent, teacher, and public sets before the educational system of life itself the task of forming and educating the young generation into a comprehensive personality based on national and universal values. Therefore, the task before the citizens of our republic is to diligently study the history of education in the family circle, to enjoy, together with family members, the advanced ideas put forward in it.

Compared to other social institutions, the family takes first place in raising children. Because it is in the family that the child’s individual abilities, his personal and professional interests, and moral standards are formed. The family factor influences the child throughout his life. From a social point of view, the family is considered as a community in which the child occupies different social positions. The family helps the child to realize himself and increase his social and creative activity.²

Article 1 of the Family Code of the Republic of Uzbekistan “Legislative documents on the family and their responsibilities” states: “Legislative documents on the family consist of this Code and other legal documents adopted in accordance with it.

The objectives of family law include strengthening the family, building family relationships on the basis of mutual love, trust and respect, solidarity, helping each other and a sense of responsibility of all its members

¹ Law of the Republic of Uzbekistan “On Education”. - T.: LRU-637, 09/23/2020.

² R. M. Sarsenbaeva. Social and pedagogical activities of the teacher with the family. // Scientific online journal “Rules of Management and Ethics” (a journal with a mandatory impact factor, included in the international prestigious indices at the disposal of the Higher Attestation Commission). December 2023

to the family, preventing arbitrary interference by any person. in their affairs to ensure the unhindered exercise by family members of their rights and the protection of these rights.”³

A child is the fruit of a voluntary union built on the basis of parental love. As Abdurauf Fitrat said: “...the first goal of marriage is a child. Raising a generation is service to humanity. Only when we raise children with good moral principles will this duty of service be fulfilled. He who raises disobedient children serves not humanity, but enmity. Society is tired of its children. A child with good and good morals is born from parents who have good morals, and if the parents are immoral, then the child growing up under their upbringing will also be immoral. Therefore, the best virtue for the bride and groom is to be friendly.”⁴

True decency and decency can only be achieved when parents are armed with the principles, methods and means of education in compliance with certain pedagogical and psychological laws. This requires deep research on the part of parents. If a number of educational methods, such as request, advice, persuasion, demand, command and reproach, punishment, encouragement, are not used properly and in moderation, the intended goal will not be achieved.⁵

Scholars such as Al-Khorezmi, al-Beruni, Ahmad Farghani, al-Farabi, ibn Sina, az-Zamakhshari, Amir Temur, Mirza Ulugbek, Zahiriddin Muhammad Babur, Imam al-Bukhari, al-Tirmizi, Bahauddin Naqshband, Khoja Ahmed The Yassawis lived and worked for centuries.

Studying the cultural heritage left by thinkers is both a duty and responsibility of every family member. At the same time, education during adolescence, which is the main period in a child’s development, is crucial. At this stage, his inner world and unique characteristics are formed. During this period, parents and teachers should be involved in their upbringing. It is important to pay special attention to your health. We should also not forget that the path to perfection lies only through enlightenment, and therefore enthusiasm is necessary. The level of excellence of each generation of each nation ultimately determines the prospects, development and destiny of that nation.

Raising a mentally and physically mature generation is not only a national need, but also a matter of national importance. This issue is the noble goal of all fraternal peoples born and raised in our multinational Motherland. At this stage, national and universal values, the best traditions of our rich spiritual heritage and emerging new traditions unite and become a powerful factor in education.

By education we mean the formation of personal and moral qualities in the person being formed. Being closely related to education, upbringing also has its own laws. Education is a single process. But they are not exactly alike. The unity of education and training lies primarily in the commonality of their goals.⁶

Amir Temur Koragon ibn Amir Taragay was born on April 9, 1336 in the village of Khojailgor (now Yakkabog district) of the city of Kesh (now Shakhrisabz) in the family of Amir Taragay. Temur’s mother, Tegina Begim, was the daughter of the famous scientist Ubaydullokh from the Bukhara family “Sadrash-shari-sharmas”.

Such titles as Koragon, Sahibkiran, Qutbiddin, Abdulmansur were added to Amir Temur. In many ways, the word Koragon means son-in-law of the khan. From this it is clear that at that time proximity to the Genghis khans was the shortest route for the emirs in power. Therefore, they say that Amir Temur received the nickname “Koragon” because he defeated Amir Hussein in Balkh in 1370 and married Saraimulkhonim, the daughter of Kazan. The prominent (Hungarian) scientist Hermann Vambery in his book “The History of Movarounnahr” says that “Temur’s family was noble,” but the family branch is called Koragon, that is, a

³ Family Code of the Republic of Uzbekistan. – T.: “Adolat”, 1998. – 304 p.

⁴ Abdurauf Fitrat. Family and family management procedures. - Tashkent. “Manaviyat”, 1998. – 112 p.

⁵ Khasanboeva O. Textbook of family pedagogy. - T.: “Alokachi, 2007.

⁶ Sarsenbaeva R.M. Methods of educational work. Toolkit. – T.: “Finance-Economics”, 2019. – 388 p.

beautiful, pure family. This idea is correct. The title Sahibkiran was given to Amir Temur in a prophecy even before his birth. The term Sahibkiran means "a child born as a result of the fortunate arrival of the constellations." The author of "Temurnom" says that the interpretation of the constellations to make happy occurs once every 800 years. In the history of mankind, such a happy incident happened to Muhammad (peace and blessings of Allah be upon him), Alexander the Great and Amir Temur. This corresponds to the same day, hour and second.

The title "Qutbiddin" means respect, leader of the time, guiding saint, and the title "Abdulmansur" means victorious, winner.

We know that Amir Temur's creation of a centralized state in Movaraunnahr and his contribution to the development of science, culture and education are incomparable.

During Amir Temur's lifetime, a special work was created dedicated to his military art and style of government, which became known as "Temur's Rules". It is believed that this work was recorded by Timur himself. In "Temur's Rules", who should be relied upon in governing the state, the direction and responsibilities of the owners of the crown and throne, the election of ministers and army chiefs, the salary of soldiers, the procedure for governing the country, the duties and tasks of army chiefs, emirs, the procedure for rewarding ministers and other officials will be described persons for special services to the crown, etc.

Amir Temur followed the following twelve principles throughout his life:⁷

- ✓ supported the religion of Islam everywhere and at all times;
- ✓ managed state affairs on the basis of advice;
- ✓ conducted the affairs of the state through compromise;
- ✓ managed government affairs on the basis of laws and regulations;
- ✓ showed respect for the emir and soldiers;
- ✓ relied on justice and honesty;
- ✓ showed respect for citizens;
- ✓ worked hard;
- ✓ constantly aware of the state of the people;
- ✓ showed respect for various categories of Turkish, Tajik and Arab students;
- ✓ did not forget friends and helped them;
- ✓ Sipohi was respected everywhere and so on.

Below are some examples of wisdom from "Temur's Rules":⁸

1. Justice will win, not hostility.
2. Let the speaker live as a fool and the listener die as a wise man.
3. He who does not have a father does not know the value of a father.
4. Don't fear the enemy, fear the hypocrite.
5. Faith. But doubt it.

⁷ **Amir Temur.** Timur's Rules. / A. Temur. – Tashkent: Youth Publishing House, 2018. – 184 p.

⁸ **Amir Temur.** Timur's Rules. / A. Temur. – Tashkent: Youth Publishing House, 2018. – 184 p.

6. Strength is in justice.
7. Friendships are tested.
8. Be the head of the ant before the tail of the elephant.
9. A horse rides a horse.
10. A brave man is known in battle, a wise man in counsel.
11. There is no strength without unity.

Below are the thoughts of Amir Temur about his life principles: “All my life I firmly believed in five things and always followed them, these are the following:⁹

1. “Allah” is an almighty force, if you worship him sincerely, he will bring you your desired goal;
2. “Thinking” – the ability to think and observe;
3. The “sword” is the youth’s companion, the keeper of peace in the country, a weapon for destroying any enemy, it can be used to convert non-believers to the religion;
4. “Faith” is a characteristic that distinguishes a person from all living things. A believer does not betray, defends the honor of his relatives and people, considers honesty and purity to be virtues;
5. “The book” (scripture) is the basis of all creativity, creativity and reason, understanding, knowledge, a teacher who teaches life¹⁰.

If we pay attention to the content of “Temur’s Rules”, which are a product of Amir Temur’s creativity, then the ideas expressed in them remind us of a set of rules and norms for achieving the stability of the state, taking into account the social environment of his time. That is why “Temur’s Rules” have long been of interest to rulers of different countries. If we pay attention, we can witness that Temur used all means and opportunities aimed at strengthening the foundations of the state, unlike the rulers of his time.

Amir Temur always loved to repeat many times the idea that “Humanity and “Courage” are glorified by both God and the people,”¹¹ and always followed it.

In the process of enriching the heredity of our people, raising a mentally and physically healthy generation, a perfect human personality is formed, a full member of the family, state and society, that is, a person of the XXI century.. Historians write that even in childhood and youth, Temurbek was seriously involved in military sports games and exercises, training his body and soul. If he received physical training from special servant-trainers who served his father, then he received spiritual training at the school of Sheikh Shamsiddin Kulol, his father’s elder.

Amir Temur, who was preparing himself for great achievements as a child, did not lose sight of the education of his children and grandchildren for a minute. The great ruler required that his sons and grandsons first of all have the strength and courage to endure the hardships of war, as well as the knowledge necessary to rule the kingdom.

Amir Temur, an enlightened man of his time, well aware of the spiritual lessons of the past, understood well that health is not only physical strength, but also the achievement of harmony of noble human qualities.

⁹ **Amir Temur.** Timur's Rules. / A. Temur. – Tashkent: Youth Publishing House, 2018. – 184 p.

¹⁰ **Amir Temur.** Timur's Rules. / A. Temur. – Tashkent: Youth Publishing House, 2018. – 184 p.

¹¹ **Amir Temur.** Timur's Rules. / A. Temur. – Tashkent: Youth Publishing House, 2018. – 184 p.

According to historian Sharafuddin Yazdi, who was one of the great emirs of Barlos, "he never forgot the lessons he learned from Muhammad Taragai, who was kind and compassionate to scholars and thinkers"¹².

Muhammad Taragay raised his child in the spirit of courage and wisdom, severity and kindness. If Amir Temur founded a great empire, then he achieved this honor thanks to his high education. Sahibkiran wanted his children to have three qualities. First humanism, then observationalism and finally consequentialism. Only a philanthropic person can be generous. Only an observant, careful person is able to avoid mistakes in battle and manage a huge kingdom. A person is brave and not humane, physically strong, not observant, wise and not stubborn, such a person cannot be a perfect person, such a person will not be a perfect person and destroys himself. He who does not forget humanity, even when fighting his opponent, will definitely win. At the same time, Amir Temur admits that a humane person must show humanity to his opponent. That is, when fighting an enemy, he should not kill him, but slightly wound him so that the enemy could not grab the weapon. This shows that he is a real person. "In politics, advice, reasoning and reflection are ten times more useful than the power to act," says the great Sahibkiran.

To find out the wishes of our grandfather regarding the qualities of his children and descendants, first consider the "Timur's Rules". On its first pages you can read the following opinion: "In my experience, a businessman, a man of courage and enthusiasm, strong determination, an entrepreneur and a vigilant person is better than thousands of idle and indifferent people"¹³. We understand that this wisdom embodies our grandfather's idea of a healthy and perfect person, that is, his observation that only a person with mature human qualities and characteristics can be the pillar of the country. Elsewhere, Sahibkiran states that a person who has determination, patience, endurance, health and vigilance, caution and enthusiasm is capable of doing any hard work.

Our great-grandfather Sahibkiran took his children and grandchildren on military campaigns. The first purpose of this was to strengthen the bones of their descendants in battles, fast, long and arduous journeys, and the second purpose was to protect children and grandchildren from the excessive affection of their mothers, based on the idea that if they were raised by their own descendants, they would grow up to be men and wise. After all, the sages of the past told many stories about how too much honey is harmful, but healthy in moderation.

"My children should not be spoiled! - says Amir Temur. - Pampering breeds powerlessness. Let the land that caresses my children be a battlefield. Let the shield and sword be their best friend, and let courage be their teacher!"¹⁴

With this intention, he trusted in obedience to the physical education of his children the most experienced and famous wrestlers, then he trusted Bibikhanum, the wise queen, whose real name was Saraimulkhonim, to polish the spiritual world of his children, who was a descendant of the khan and who from her youth learned the lessons of leadership and courage.

In addition, the princess always accompanied the ruler on trips, in battle and at court. Thanks to people of art and literature, gathered from seven climates, the breath of poetry and music reigned in the air of the Darul Sultanate of Samarkand. In this environment, the princes, who received lessons from teachers under the guidance of the queen, grew up as people close to poetry and art. In his works, Hazrat Navoi mentions that he is familiar with the poetry and music of twenty-two Timurid princes (Khalil Sultan, Mirza Ulugbek, Boysunkormirza, Abulkasim Babur, Sultan Masud Shah Barib Mirza, Abdullatif Mirza, Hussein Boykar, etc.).

¹² **Amir Temur.** Timur's Rules. / A. Temur. – Tashkent: Youth Publishing House, 2018. – 184 p.

¹³ **Amir Temur.** Timur's Rules. / A. Temur. – Tashkent: Youth Publishing House, 2018. – 184 p.

¹⁴ **Amir Temur.** Timur's Rules. / A. Temur. – Tashkent: Youth Publishing House, 2018. – 184 p.

In conclusion, it should be noted that every citizen who has studied the history of views on education in Central Asia will not only increase his level of knowledge and worldview, but also become aware of his personality and become a true patriot and humanist. it can be formed.

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