

Unique Features Of The Education System In The Timurid Era

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Abstract: The Timurid era was a distinctive period in the history of Central Asia, representing a stage of political, economic, cultural, and educational civilization. This article discusses the unique features of the Timurid education system, the process of teaching religious, secular, and exact sciences, and the relevance of Amir Temur's didactics of truthfulness in today's innovative society.

Keywords: Timurid era, education system, science, personal development, state, secondary school, upbringing, madrasa, religious education, statehood, literature, art, culture.

**"The book is the foundation of all creativity,
construction, intellect, and knowledge."**

Amir Temur's advice

Introduction: In the second half of the 14th century, Amir Temur (1336–1405) established a strong centralized state in Movarounnahr. As a result, the education system developed to a high level. Education was financed through waqf property and sponsorship. Religious, secular, and exact sciences were taught equally.

Madrasas functioned as universities. They trained:

- Theologians
- Teachers (mudarris)
- Physicians
- Astronomers
- Architects

Students were admitted after completing school education and interviews. A student was not considered a graduate until they had mastered the entire madrasa curriculum. Nobles and wealthy individuals often built schools, madrasas, and observatories, which was significant for pedagogy.

In the late 14th and 15th centuries, scholarship reached its peak. Great thinkers came to the region. Among them were Mirzo Ulug'bek (1314–1447), ruler and scientist; Husayn Bayqaro (1438–1506), ruler and poet;

and Zahiriddin Muhammad Babur (1483–1530), ruler and encyclopedic scholar. Babur's Baburnama contains detailed information on sciences.

The Spanish envoy Ruy González de Clavijo wrote that "the most advanced minds of the age were in Movarounnahr." This was the result of education and upbringing.

Temur's Tuzuklar served as the constitution of the Timurid state. His didactics emphasized:

1. Equal teaching of religious and secular sciences.
2. Deep study of great thinkers' heritage and encouragement of discoveries.
3. Patronage of scholars and educators.

In his work "Tuzuklar," Amir Temur expressed his experiences. Notably, he identified the following 12 qualities as important from the perspective of governing a state. According to Amir Temur, it is necessary for the rulers' people, that is, experienced state officials, to be engaged in nurturing a person with such virtues. Implementing his recommendations regarding state governance today falls on the shoulders of educators and teachers. In this respect, this source is

of significant importance as a foundation for the new Constitution of Uzbekistan. In this regard, it would be appropriate to pay attention to the following fundamentals:

Firstly, the “Temur Regulations” established the rules regarding the state structure, its system, mechanisms, and principles of governance. In this regard, the new Constitution of Uzbekistan pays special attention to these issues. It sets out rules, rights, and requirements on matters such as freedom, social justice, unity, equality, and state independence, as outlined in the “Temur Regulations.” In this draft, the issue of social justice within the state system is specifically emphasized. It is documented that in the “Temur Regulations,” the issue of social justice is determined by the principle “Strength lies in justice.”

Secondly, in the 'Temur Code,' the structure of the Uzbek state that has existed for centuries is demonstrated, that is, the functions, rights, and duties of government administration, ministries, regional authorities, and community institutions are shown. In the new Constitution of Uzbekistan, it is significant that constitutional rights, norms, duties, and responsibilities are established based on 'the more than three-thousand-year historical experience of our statehood development.' In this regard, it should be emphasized that these issues are expressed politically and historically in the 'Temur Code.' It should also be noted that the Uzbek term 'tuzuklar' means the same as the Latin term 'constitution.'

Thirdly, in the “Temur Codes,” it is established that government officials and societal institutions must strictly observe discipline, and that every official should adhere to principles of conscience, honesty, and faith. In this regard, the new Constitution of Uzbekistan emphasizes people’s sovereignty, the compliance of government personnel with legal requirements, and the inviolability of human and civil rights. In this context, the requirements set forth in the “Codes” are reflected in the substance of the norms of the new Constitution of Uzbekistan.

Fourth, in the “Temur Regulations,” it is stipulated to educate members of society, provide every person with a trade and craft, and even allocate property to dervishes. These issues, based on traditional requirements and rules, are also established in the new

Constitution of Uzbekistan, in which the state is intended to consistently implement measures ensuring that a person’s decent standard of living is based on professions, skills, and practical activities.

Fifth, studying the “Temur Regulations” and the new Constitution of Uzbekistan from comparative-typological, socio-pedagogical, and scientific-practical perspectives is an urgent matter. It is important to involve talented students in this work.

Amir Temur’s work “Tuzuklar” is one of the important historical, political, social, and pedagogical foundations of the new Constitution of Uzbekistan. Conducting scientific, theoretical, fundamental, methodological, and practical research on this issue is one of the most important tasks of today.

We want to draw your attention to Amir Temur's policy of compromise and conciliation in society. Because what was called compromise and conciliation at that time, in today’s terminology referred to as a 'compromise-agreement,' served as oxygen for a society emerging from invasion and its essence was to turn an opponent into a friend and to deal with both friends and enemies. The question arises: being conciliatory with a friend is understandable, but what about towards an enemy? Overcoming an enemy with patience is, in fact, the form of compromise and conciliation towards them. This shows how clever Amir Temur was in state governance and education. Indeed, the politics of compromise and conciliation unites opposing forces in society on the basis of agreement; the main issue is being able to choose the right path at the right time and apply it in practice. Certainly, in this matter, the intellectuals of his time provided theoretical support; for example, he specifically highlights the services of the Sufi scholar Abu Bakr Tayabadi (14th century).

Indeed, it is remarkable that a figure like Amir Temur strictly adhered to the policy of compromise and moderation and encouraged others to do the same. Adhering to a policy of compromise and moderation requires listening to various recommendations and suggestions. In such situations, Amir Temur himself notes that he followed this approach: "I used to seek the opinions of wise people regarding the merits and drawbacks, the benefits and harms of the matters before me, and whether to take action or not. After

hearing their words, I would reflect on both aspects of the issue, paying more attention to the more risky side. If something carried two risks, I would refrain from it, and if it carried only one risk, I would not hesitate to carry it out." In this sense, the policy of compromise and moderation turned the Timurid state into the most powerful state.

Mirzo Ulugbek, with his boundless intelligence, determination, and just policies, served as the wise ruler of the Mawarannahr region for nearly forty years, demonstrating unmatched zeal and courage in establishing peace, harmony, and comprehensive progress, which were the eternal aspirations of the people.

Indeed, we know that Mirzo Ulugbek, a great statesman and patron of science, a scholar and the main reformer of the education system of his time, an enlightened person, as well as the founder and supporter of the world's first astronomical observatory, gave equal importance to the development of both secular and religious sciences in his life and activities. In particular, in Ulugbek's madrasas, along with religious sciences such as the Qur'an, Hadith, Tafsir, and Fiqh (religion and Sharia laws), secular sciences like mathematics (algebra, geometry, trigonometry), geography, the science of prosody (Ilm-i Aruz), the science of rhyme (Ilm-i Qofiya), and the Arabic language were given great attention in the curriculum.

At the end of the 16th century and the beginning of the 17th century, the rapid development of astronomy in Europe increased Europeans' interest in the Samarkand academy. As a result of his student Ali Kushchi promoting Ulugh Beg's works in Turkey, Europeans benefited from the discoveries he contributed to the advancement of science.

Ulugbek, above all, created not with theoretical assumptions but in a purely practical manner, and one of his major works is called "Ziji Jadidi Ko'ragoniy." Today, more than 150 copies of "Ziji Jadidi Ko'ragoniy" are known. According to other sources, there are about 120 Persian copies and more than 15 Arabic copies of the work. Mirzo Ulugbek was more interested in engaging in science and knowledge than in state affairs. His works, such as "Treatise on Determining the Sine of an Angle," "Risala-yi Ulugbek," "History of the Four

Nations," "Ziji Jadidi Ko'ragoniy," and "Ko'ragoni's New Tables," are still studied by scholars worldwide.

During this period, the foundations of personal development were defined as follows:

- 1) Knowledgeability;
- 2) Morality;
- 3) Activity.

During this period, educators and mentors did not want the person they taught to have any shortcomings. Parents also considered it a fault if their child had any flaws. In the "Baburnama," the virtues and flaws characteristic of the peoples of Central Asia, Afghanistan, and India are described, along with the breadth and complexity of their thinking, the life problems of that time, and a full picture of political and social life in Babur's state. In the "Baburnama," Babur expresses his highest opinions and reflections about Alisher Navoi, Abdurahman Jami, Behzad, Ulugbek Mirza, and other scholars.

"Baburnama" – although it reflects the history of the peoples of Transoxiana, Khorasan, India, and Iran from the late 15th century to the first half of the 16th century, at the same time it encompasses a great deal of pressing economic and social issues, the political-economic and trade relations between the aforementioned regions, their geographical positions, climate, flora and fauna, mountains, rivers, peoples, tribes, and ethnic groups and their living conditions, customs, important historical monuments, Hindu and Muslim places of worship, wedding and funeral ceremonies, containing extremely rare information, making it a royal work that informs the present generation about the past through real events.

Therefore, during this period, the following should be understood:

1. Amir Timur and the Timurid state (in the regions of Transoxiana and Khorasan), that is, a national statehood was established. Famous state leaders: Amir Timur, his son Shahrukh Mirza, his grandson Mirzo Ulughbek, and his descendant Sultan Husayn Bayqara. The main work of statehood is "Temur Tuzuks."
2. In the development of science, the following thinkers were active: Qazizoda Rumi (15th century), Mirzo Ulughbek (15th century), Giyosiddin Kashi (15th century), Ali Qushchi (15th century), Sharafiddin Ali

Yazdi (15th century), Mirkhond (15th century), and Khondamir (15th century).

3. In literature and art, Lutfiy (15th century), Sakkokiy (15th century), Hafiz Khwarezmi (15th century), Abdurahman Jami (15th century), Alisher Navoi (15th century), Babur Mirza (16th century), Mahmud Muzahhib (15th century), Kemaleddin Behzad (16th century) created works. Thinkers to pay attention to include: Nasiruddin Ragbuzi (4th century), Qutb Khwarezmi (4th century), Mawlono Atoi (15th century). For example, a prominent representative of classical Uzbek literature, a great poet, historian, geographer, statesman, talented commander, founder of the Babur dynasty, and Timurid prince – Zahiruddin Muhammad Babur Mirza began writing rubaiyat and ghazals at the ages of 18-19.

During this period, secular sciences such as astronomy, algebra, geometry, architecture, music, literature, and fine arts, as well as religious sciences such as theology, jurisprudence, and Sufism, developed. In studying and mastering the subjects emphasized in today's education system both scientifically and practically, the views of the aforementioned scholars are relied upon. In conclusion, it can be said that the Timurid era in terms of science, culture, and created works continues to astonish world scholars as a historical and literary heritage and serves as a foundation for taking our innovative education system to higher levels.

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