



MODERN VIEWS ON THE TIMURID EDUCATION SYSTEM: BASED ON NATIONAL RESEARCH IN UZBEKISTAN

Islam, A, Hamdamov

associate professor

“Department of Humanities and Information
Technologies”

Samarkand State University of Foreign Languages

Abstract. This article examines the extent to which modern views on the Timurid education system were reflected in national studies during the period of independence, the justification and application of modern scientific approaches in analysis, and the inextricable connection between Timurid educational traditions and modern educational reforms. Thus, this study is of scientific and practical importance not only from the point of view of the history of education, but also in the context of national development and spiritual revival.

Keywords: Bibikhanim, Samarkand, Bukhara, Gijduvan madrasas, scholars, teachers, science, politics, spirituality, Qazizoda Rumi, Muhammad Khawafi, Sa'diddin at-Taftazani, Alisher Navoi, Ali Qushchi, Jamshid Koshi, philosophy, astronomy, mathematics, spiritual heritage, philosophy, logic, Ikhlasiya.

1. INTRODUCTION

Today, in the context of New Uzbekistan, understanding national identity, approaching historical heritage with a scientific and impartial mindset, preserving spiritual values, and effectively instilling them into the thinking of future generations have become among the most important tasks. In this process, studying the historical roots of the education system-particularly the educational developments that took shape during the Timurid era-is of particular importance. Indeed, the Timurid dynasty period represented a peak of progressive educational traditions, scientific advancement, and spiritual development of its time. Since independence, the scientific attitude toward this cultural and educational heritage has undergone a significant transformation. The personality of Amir Temur and the Timurids, as well as their reforms in state governance, science, and education, have begun to be re-evaluated through the lens of newly emerging historical and national values. In particular, the number of national studies exploring the philosophical, historical, and



pedagogical aspects of the educational system is growing. The activities of madrasahs during the Timurid era, the conditions created for scholars, the scientific traditions, and the methods of knowledge dissemination serve as a rich methodological foundation for today's educational reforms. Therefore, addressing this topic based on contemporary scholarly approaches-through the analysis of modern national research-emerges as an urgent academic task in the field of historical science.

2. METHODS

The aim of this research is to analyze the structural components of the educational system during the Timurid era based on scientific sources and studies conducted during the independence period, to substantiate modern methodological approaches to this historical heritage, and to reveal its significance in harmony with the spiritual and educational reforms of New Uzbekistan. Today, in laying the foundations for the Third Renaissance in Uzbekistan, it is of great scientific importance to thoroughly study the historical foundations of the educational system, the state policy pursued by Amir Temur and the Timurids in the field of education, and to consistently present their essence based on sources. As a result of the fundamental research conducted during the years of independence, numerous works rich in content and of significant scholarly value have been created on the history of the Timurid period. For example, the scientific studies of scholars such as B. Ahmedov, A. Ahmedov, B. Valihojaev, D. Yusupova, O. Buriyev, A. Urolov, M. Khojikhonov, K. Kattoev, A. Jumanazar, and M. Tursunova can be cited in this regard.

3. RESULTS

In his book "Lessons from History," B. Ahmedov briefly discusses certain aspects of the educational system in Transoxiana and Khorasan during the 14th–15th centuries, as well as related sources [6, p. 318]. Ahmedov's work serves as an important source for understanding the significance of education as a factor influencing political and spiritual stability. In A. Ahmedov's monograph "Ulughbek Muhammad Taraghay," historical events related to Mirzo Ulughbek's socio-political activity, his contributions to science and culture, and his establishment of madrasahs are documented [5, p. 40]. In this work, Mirzo Ulughbek is portrayed not only as a statesman but also as an enlightened ruler devoted to education. Evaluating Mirzo Ulughbek's socio-political activity in close connection with science and spirituality enables the exploration of the philosophical ideas embedded in his worldview-namely, the primacy of reason and enlightenment. The madrasahs established by



Ulughbek were not merely educational institutions, but centers for intellectual growth, academic freedom, and spiritual development. From a philosophical perspective, this reflects the harmony between enlightenment and political authority. In this sense, Mirzo Ulughbek should be seen not only as a ruler but as a scholar and patron who asserted the moral guidance of reason. This corresponds to the notion of a "philosophical politics"—where power relies on intellect, and science drives progress. In the personality of Mirzo Ulughbek, science, politics, and spirituality are harmoniously integrated, which allows his legacy to be linked with the modern concept of an enlightened state. In his article "Science in the Life of Ulughbek" ("Nauka v jizni Ulugbeka"), Ashraf Ahmedov discusses three scholars and teachers—Qazizoda Rumi, Ghiyās al-Dīn al-Kāshi, and Ali Qushchi—who worked alongside Ulughbek and helped lay the foundations of the Ulughbek Astronomical School in Samarkand [4]. Ahmedov highlights the role of these eminent scholars who were active in Ulughbek's academic institution, focusing on their individual contributions to science, their close scientific collaboration with Ulughbek, and their involvement in the research conducted at the Samarkand observatory.

One of the central ideas of the article is the favorable conditions created by Ulughbek for the development of science and the impact of the scientific school formed under his patronage on global astronomy. Among the most substantial recent scholarly works on the Timurid period is the collective monograph titled "The History of the Era of Temur and Ulughbek," which, however, limits itself to recording the construction processes of madrasahs, mosques, khanaqahs, and mausoleums [13, p. 264]. Similarly, the book "Amir Temur in World History" does not offer an in-depth analysis of this subject. Although the book provides information on the social and cultural life of the Timurid period, issues related to the education system and the learning process remain largely unaddressed [3, p. 301]. In studying the history of madrasahs during the Timurid era, the contributions of academician Boturkhon Valikhojaev are invaluable. He is the author of numerous scholarly and popular works dedicated to the educational system of the Timurids, particularly the activities of madrasahs in Samarkand. Notably, in his 1994 publication "The History of Khoja Ahror," the author devotes special attention to the Bibikhanim Madrasah. He points out that while some sources on Timurid history do not mention this madrasah at all, others only briefly refer to it. Moreover, B. Valikhojaev disagrees with the opinion that the madrasah was entirely demolished by order of Abdullah Khan II at the end of the 16th century. He argues instead that it was destroyed in the early 17th century due to natural or other causes. In his treatise "Madrasahs of the Ulughbek Period," B. Valikhojaev provides detailed information on the foundation of these institutions, the madrasahs built by Ulughbek in



Samarkand, Bukhara, and Gijduvan, the renowned scholars who taught there, and the activities of the Samarkand madrasah during the second half of the 15th century and later periods [9, p. 48]. In another work titled "Higher Education in Samarkand: Pages from the History of the 'Madrasayi Oliya' University," he presents concrete facts about the madrasahs that played a key role in the development of Eastern science and the educational process within them [8, p. 184]. The author emphasizes in this study that the Ulughbek Madrasah functioned as the higher educational institution-or university-of its time. In this treatise, B. Valikhojaev elaborates on the roots of Eastern educational traditions, the role of madrasahs in the progress of science, and details of the educational process that took place within them. Bo'riev's works, "Central Asia in the Written Sources of the Timurid Period" and "The Historical Geography of Central Asia in the Written Sources of the Timurid Period," are significant for the valuable information they provide on the socio-economic and cultural life of the Timurid era [7, p. 186]. Through these sources, the author presents rich historical data on the structure of society, economic relations, and changes in the fields of education and culture during the Timurid period. Although certain issues related to the topic are only briefly discussed, these works stand out for their analytical use of primary sources and are considered valuable materials for scholarly analysis and source studies. In her published articles "Ghiyās al-Dīn al-Kāshī," "Fasih Khwafi," and "Khwandamir," D. Yusupova provides information concerning the educational system of the Timurid era [19, pp. 190, 268]. In another article titled "On the Creative Activity of the Encyclopedic Scholar Sa'd al-Dīn al-Taftāzānī," she notes that the scholar lived in Samarkand and taught at a madrasa there [20, pp. 69, 76]. Furthermore, in her 2014 article "The Flourishing of Science during the Era of Amir Temur and the Timurids" ("Rassvet nauki v epokhu Amira Temura i temuridov"), she presents evidence regarding several madrasahs and libraries in Transoxiana and Khorasan [21, pp. 32, 38]. Through the above-mentioned studies, Yusupova aims to uncover the socio-spiritual foundations of the educational system during the Timurid period and to assess the role of educational institutions. The researcher K. Kattoev, in his work "Samarkand Madrasahs and the Development of Science" [10, p. 114], provides brief information about the educational system, core subjects, and renowned scholars of the Samarkand madrasahs. In his research titled "Samarkandnoma" [11, p. 307], Kattoev discusses the activities of Samarkand madrasahs during the time of Amir Temur and the Timurids, the city's famous historical sites, monuments, and great thinkers and scholars who left a deep mark on world civilization. Thus, in the scholarly works of researcher K. Kattoev, considerable effort is made to extensively illuminate the educational system of the Timurid era, the madrasahs, and the activities of scholars of that time. In the study of the educational system and the history of medical science during the Timurid



period, the work “Medicine in the Time of Navoi” by Mahmud Hasaniy and Surayyo Karimova is recognized as one of the important sources. The authors emphasize that madrasahs of the period did not only teach religious and secular sciences but also included the study of medicine, particularly highlighting that Abu Ali Ibn Sina’s “Canon of Medicine” was used as a primary textbook. The book provides information on practical training sessions where students would go out into the fields, study medicinal plants, and learn about their healing properties. In particular, it is noted that the “Darush-shifo” institution established in Herat on the initiative of Alisher Navoi functioned not only as a hospital but also as a higher educational institution for training physicians. The work highlights the role of such hospitals not just as medical centers but also as socio-educational institutions within the broader educational system. It offers a scholarly analysis of the development of medical education during the Timurid period and its source-based foundations. One of the researchers who plays an important role in this academic field is F. Shomukarramova, who has made a substantial contribution to the study of Mirzo Ulughbek’s personality and his scientific-intellectual legacy. In her monograph titled “The Life and Work of Mirzo Ulughbek in 20th-Century Historiography,” she presents a source-based analysis of issues related to science and education during Ulughbek’s reign. The study places special emphasis on the astronomy school, the observational work conducted at the observatory, and the formation of scientific schools. The author draws on the historical research of Russian scholars such as V.L. Vyatkin, N.I. Veselovsky, and A.L. Kun. Notably, she devotes special attention to the rediscovery of the lost observatory by Vyatkin, with the assistance of Abu Said Makhsum. In her research, F. Shomukarramova aims to restore the image of Mirzo Ulughbek not only as a historical figure but also as a profound intellectual thinker with a comprehensive scientific worldview. In addition, the authors provide a scholarly analysis of the socio-philosophical views of thinkers who were active in Turkestan, thereby revealing the broader scope of Ulughbek’s work [18, p. 190]. In the booklet “The Spirituality Created by Ulughbek” by A. Urolov and M. Khojikhonov, the authors briefly discuss the formation of Ulughbek’s scientific school, its composition, scientific-practical orientations, the activities of Samarkand scholars following Ulughbek’s tragic demise, and the architectural style of Ulughbek’s madrasa and khanaqah [16, pp. 22, 50]. In his book “Healing and Therapeutic Institutions of the Past,” A. Urolov discusses how experienced scholars in medical institutions provided treatment while simultaneously delivering lectures [15, p. 22]. In the jointly authored book “The Spirituality and Culture of the Timurids” by A. Urolov and M. Khojikhonova, the spiritual values and scientific-cultural development of the Amir Temur era are analyzed in a broad context. The authors not only assess Amir Temur’s eternal legacy and spiritual worldview, but



also highlight the significance of the Bibikhanim Madrasah and the level of science and culture of that period. The book emphasizes the contributions of the Timurid dynasty's enlightened figures-such as Shahrukh, Ulughbek, and Baysunghur Mirzo-in the promotion of knowledge and enlightenment. This high regard for science and culture illustrates that spirituality and intellectual development had been elevated to the level of state policy. The historical and scientific analyses presented in the book reflect the Timurid era's deep respect for knowledge and its aspiration toward spiritual excellence [16, p. 233]. In the educational manual "Centers of Education and Science in Medieval Central Asia" authored by A. Urolov and R. Yusupov, a separate section is devoted to the educational system of the medieval period. The manual provides concise but meaningful information on madrasahs, higher madrasahs (madrasai oliya), Sufi institutions such as khanaqahs, and libraries that operated during the reigns of Temur and the Timurids. The authors note that these educational centers provided instruction not only in religious subjects but also in secular sciences, contributing to the development of an intellectual and educational environment. The manual highlights the role of cultural heritage in the history of education, presenting source-based insights and emphasizing the contribution of knowledge centers from the Timurid era to the broader development of human civilization [17, p. 81].

In the methodological guide "Architectural Monuments of Central Asia: Material Sources for Studying the History of Our Homeland" by A.S. Urolov and I.M. Saidov, the historical architectural monuments of Central Asia are analyzed in detail. In the work, particular attention is given to khanaqahs, elaborating on their historical development, stages of evolution, architectural typology, spatial location within the urban planning system, and construction features. The authors consider khanaqahs not only as religious and educational institutions but also as important elements of the socio-cultural environment, and they strive to scientifically assess their historical significance and role in cultural development. In studying the educational system of Transoxiana in the 14th–15th centuries and its challenges, M. Tursunova's monograph "Madrasahs of Samarkand" [14, p. 155] holds special importance. This study provides a scholarly analysis of madrasah curricula, emphasizing that their foundations trace back to the 10th–12th centuries, and that these programs were further refined during the Timurid period. The author notes that the study of Arabic grammar served as the scientific basis of the educational process in madrasahs. In particular, Arabic morphology (ṣarf) and syntax (naḥw) were taught using classical textbooks such as "Bidon" and "Qafiyah," with these claims substantiated through scholarly sources. The monograph also covers the development of Samarkand madrasahs during the 11th–12th centuries, the evolution of their academic programs,



and the practical application of those curricula. Additionally, it addresses architectural aspects of the madrasahs, analyzing the construction of grand madrasah buildings during the 14th–15th centuries and their architectural solutions. These studies serve as a crucial scholarly foundation for gaining a deeper understanding of the history of education and cultural heritage. In the book "Madrasahs of Samarkand," the above-mentioned topics are examined in greater depth, particularly through the inclusion of Saraymulk Khonim and Mirzo Ulughbek madrasahs. The monograph analyzes Mirzo Ulughbek's globally significant role in cultural and educational life, as well as his efforts in creating a scientific and intellectual environment that advanced scholarly inquiry.

3. DISCUSSION

Analyzing the Timurid era education system from a modern perspective is important not only for studying historical heritage but also for providing a scientific and ideological foundation for today's educational reforms. This article successfully fulfills that objective. Based on the analysis of national research, the author convincingly reveals the historical and social foundations of education, its contribution to civilization, and its intrinsic connection with contemporary realities. The core issue that deserves special attention in the discussion is identifying the philosophical and spiritual essence of education and aligning it with modern social needs. The Timurid educational tradition emphasized profound respect for knowledge, the elevation of educated individuals to leadership positions in society, and the integration of science into state policy. If the current educational reforms being implemented in Uzbekistan—such as updating curriculum content, enhancing teacher qualifications, and expanding opportunities for scientific research—are interpreted in connection with Timurid educational traditions, a harmony between national values and innovative approaches in education can be achieved. Moreover, the discussions in the article contribute to a deeper philosophical and scientific understanding of the country's contemporary education policy. In particular, the analysis of the role of education in the development of human capital, its significance in spiritual elevation, and in fostering national identity—through the example of the Timurid era—further enhances the scholarly value of the article.

4. CONCLUSION

The education system of the Timurid era holds historical significance as a period marked by exceptional progress in national spirituality, science, and moral education. This system was characterized by reverence for scholarly heritage, deep respect for intellectuals, strong educational traditions, and substantial state support. Today, the reforms being implemented in Uzbekistan's education sector—particularly



within the framework of the New Uzbekistan development strategy-are increasingly viewed in harmony with the intellectual traditions and educational principles established during the Timurid period. National research demonstrates that the Timurids' views on education, their approach to making knowledge the foundation of life, support for gifted youth, and prioritization of science as a central component of state policy remain highly relevant today. In particular, the activities of Mirzo Ulughbek's madrasa, the scientific centers he founded, and his emphasis on training highly qualified scholars continue to serve as exemplary models for the current educational system. Furthermore, the article reevaluates such issues as the continuity of education, the primacy of moral and ethical upbringing, and the integration of theory with practice, all through the lens of modern educational concepts. In the present era, the application of national traditions and scholarly heritage alongside innovative approaches represents the continuation of the Timurid educational legacy. Additionally, the conclusions drawn in the article contribute to the development of educational strategies, the enrichment of educational content, and the strengthening of its philosophical foundations.

5. REFERENCES

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