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## THE IMPORTANCE OF SOCIAL ENVIRONMENT OF TEMUR AND THE TEMURIANS PERIOD AND THE PERIOD HE LIVED IN THE SCIENTIFIC WORK OF SA'DUDDIN TAFTAZANI

**Abstract:** The article provides information about the scientific and educational environment in which Saududdin Taftazani lived, his life and activities, scientific research, the general characteristics of his works.

**Key words:** kalam, islamic science, usul al-fiqh, theology, logic, mutakallim.

**Language:** English

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### Introduction

The independence of the Republic of Uzbekistan has led to the study of scientific knowledge, in particular, the restoration of history, philosophy, culture, religion, national traditions and values, the formation of a correct and objective attitude to a particular period, their assessment and conclusions from a modern point of view gave an opportunity to understand the social reality in the development of science.

“Independence,” said the First President of Uzbekistan, Islam Karimov, “has expanded the level of education of the population of our country. Our social thinking on history and modern realities require the ability to overcome the abstract stereotypes of perception of life, to think independently and to be able to evaluate what is happening around.” [1, p.150].

Central Asian scholars and thinkers have made invaluable contributions to the development of Islamic science in the Middle Ages. It should be noted that many scientists and thinkers, who were born and raised in other regions, moved to the famous cities of Central Asia, in particular, to Samarkand, where they worked effectively in the field of science.

### Materials and Methods

The first reason for the emergence of such a process, that's to say, leaving their homeland and coming to Central Asian cities, in particular, the ancient city of Samarkand played a essential role in various fields of science, is the unique opportunity for the development of science in this region or contribution can be cited as another reason (or second reason). This tendency is especially evident in the administration of Amir Temur and the subsequent rulers of the great state he founded. Timur began to gather famous scientists, “fuzalo”s (intellectual people), craftsmen and representatives of spirituality from the regions under his control. Its main and sole purpose was to restore in Samarkand the traditions of the Baitul Hikma scientific schools in Khorezm, Bukhara and Baghdad, which are known as the scientific centers of the Islamic world, as in the works IX-X. Scientists visiting Samarkand have all the facilities to engage in science. The scientists and other creative people who took part in the scientific discussions and debates organized at the initiative of Amir Temur were encouraged in the palace. In addition, the great scholars who passed the test were sent to teach (mudarris) in the newly opened educational institutions (madrasahs). Due to the high

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attention to science and enlightenment, many scholars at that time considered it an honor to visit Samarkand. All of these factors (aspects) have led to the emergence of motivation for science in any person.

“Amir Temur, who deeply understood such a vital need and highly valued science, attracted to the capital of his country mature scientists and scholars, architects and engineers from different regions of the world. This is proved by the names of hundreds of scholars who worked in Samarkand, such as Balkhi and Damascus, Baghdadi and Marvazi, Taftazani and Jurjani, Jazari and Shami. [2]

Sharofiddin Raqimi, who also provided information and valuable facts about the scientific and creative environment of that period, says: “Sahibkiran Amir Temur was in the position of expression during the reign of the Koragon Empire and the state. Many talented masters of the word, the classical fozi, lit the lamp of wisdom from the candlelight of his perception. Many divers have collected meanings and idioms from his imaginary treasure.” [3, p.21].

One of the "divers" described by Sharofiddin Raqimi was Sa'duddin Taftazani. Taftazani is one of the thinkers who left an indelible mark on the development of Central Asian philosophical thought.

One of the important aspects in studying the life and activity of a scientist, his scientific research, is to pay attention to the political, social and scientific attention in the society in which he lived. Because the environment of the period in which a person lived is of special importance in the formation of a person as a genius or uncle.

In particular, an in-depth study of Taftazani's life and scientific activity requires attention to the period in which he lived. It is also the basis for a complete picture of the role and status of scholars in Islam and society, the relationship between state and religion in the social environment of the period in which the thinker lived.

The scholar's full name is Mas'ud ibn Umar ibn' Abdullah Sa'd al-Din Taftazani, who was born in 1322 in the village of Taftazan in Nasa, Khorasan (now Turkmenistan). From an early age, the scientist was interested in education, studied with well-known scientists in the cities of Samarkand, Bukhara, Khorezm and Sarakhs, which were the centers of science of his time, and participated in various scientific discussions [4, p.209]. It is said that he was the leader of his time in many fields of science.

The famous Arab scholar, the founder of the science of sociology, the historian Ibn Khaldun, in his work "Muqaddima" entitled "Mental Knowledge and Their Classification" gives information about the sciences and says the following. “I came across a number of books on intellectual knowledge in Egypt. Their owner was Sa'duddin Taftazani, one of the nobles of Khurasan in Herat. His works on “kalam”, “usul al-fiqh” and narration show that he is highly qualified in these fields. [5, p.39 5, p.179-19]

In the first half of the 16<sup>th</sup> century, after the end of the Mongol rule in Movarounnahr (1221-1370), Timur and the Timurids rule were strengthening their influence in the political, social and other spheres of the state. Naturally, such political and social changes also affected the activities of scientists who lived and worked in that time and space.

It should be noted that scientific research is the most complex type of creativity. It is not in vain that "doing science is equated with digging a well with a needle." In the hadiths of Imam al-Bukhari, it is stated, "If you want to live well in this world, do business, if you want to live well in that world, do prayer, and if you want to live well in both worlds, do science."

In particular, we consider it appropriate to note the following about the remarkable aspects of the life and scientific activity of Sa'duddin Taftazani, who admitted that he was one of the “mutakallim”s. In all works of the scientist on religious-philosophical and logical themes:

- events that occur in nature or in existence, their interrelationships and causal relationships;
- human's free will, behavior and all moral aspects;
- the levels of creation, that is, the concepts of God and man's destiny, fate and destiny;
- the doctrine of the theory of knowledge;
- ontological understanding of the world;
- Theole and social significance of logical thinking in cognition and other observational scientific and philosophical views are studied as an urgent task.

In addition, Taftazani developed theology, philosophy and logic in all its aspects. In particular, during this period he made a significant contribution to the formation and development of the new doctrine in the Central Asian region. He explained the doctrine of the Word in essence and logic. He created famous works in the Islamic world on the topics listed above. The presence in the list of Taftazani's works of secular knowledge, not only Islamic knowledge, but also logic, grammar, morphology, arithmetic, geometry, testifies to the fact that the scholar was a great person who achieved harmony in science and religion.

The scholar's works promote such altruistic ideas as the pursuit of science, the glorification of the mind, spiritual purification, moral maturity, social justice, sharing goodness for all, friendship and brotherhood, which are universal values. These ideas are the main theme of Taftazani's works.

Therefore, the study and analysis of the works of the great thinker remains a topical issue facing researchers today.

As mentioned above, the scholar Taftazani mastered such sciences as tafsir (interpretation of the Qur'an), fiqh (issues of Islamic law), kalam (Islamic creed), navh (Arabic grammar), puberty and logic, and created invaluable works on the subject.

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Taftazani is one of the youngest scholars in the Islamic world. In 1338 (737 AH), when he was still a teenager, at the age of 16, he finished writing *Sharh at-Tasrif al-Izzi*. According to the data, the number of his works on scientific and spiritual heritage is 30 [6, p.223]. His works have not yet been fully translated into Uzbek, in-depth research has not been conducted, but we think that in the recent years this work will also be carried out and presented to our people and put into scientific retirement.

It should be noted that Taftazani's scientific activity, along with the creation of works, is also dominated by the practice of commenting on the works of great scientists who grew up in our country. He wrote detailed commentaries and margins on Abu Hafs al-Nasafi's "Aqeed al-Nasafi", Mahmud Zamakhshari's "Tafsir al-Kashshof" and Nawabig al-Kalam, and similar works.

When it comes to the scholar's hard work, such as commentary, it should be noted that *Sharh al-Aqeed al-Nasafi*, which is recognized as one of his most famous commentaries, has not yet been fully researched. It does not analyze the integral connection of the ideological issues raised with the historical context. Copies of this work in the manuscripts of Uzbekistan are not in a complex analogy with the copies in foreign state funds. Although this work has been taught as a textbook in religious educational institutions in Mavorounnahr and neighboring areas for almost 5 centuries, its methodological significance and place in the curriculum has not been studied and has not been referred to a wide readership.

However, "Sharh al-Aqeed an-Nasafi" answers the problematic issues that have arisen in the field of Islamic doctrine. This work is especially important in conveying to our people the true essence of Islam, which is the basis of our spirituality. At the same time, this work serves as an ideological weapon in the fight against various forms of religious and political currents and ideologies, views, doctrines in a destructive spirit that exist today. The struggle against destructive ideas and views, currents and sects disguised as Islam is not only a social problem of today, but such negative situations have occurred many times in history. From this point of view, "Sharh al-Aqeed an-Nasafi" has served as a spiritual source (torch) in the struggle against various religious fanatics.

For information, various copies of Taftazani's *Sharh al-Aqeed al-Nasafi* are kept in the Treasury of

Sources at the Tashkent Islamic University under the numbers 14, 98, 116, 158, 172 [7, p.212].

In another valuable work, *Tahzib al-mantiq va al-Kalam*, the scholar made an in-depth analysis of the issues of free morality, behavior and free will of the people living in the society. It was on these issues that there were different views and opinions in medieval social strata. Some philosophers debated the existence of fate and destiny, as well as the freedom of human behavior, that is, whether the will was given to each person or determined by the Creator.

We have noted above that the works created by Taftazani cover the branches of science in all religious educational institutions that exist in the secondary works. His works, except for the interpretation of the Qur'an, are written in Arabic. The interpretation of the Qur'an is written in Persian. Speaking of the greats who benefited from his works, the historian E.E. Bertels in his research states that the great classical poet of Persian-Tajik literature Abdurahman Jami learned poetry and the art of speech from the works of Saduddin Taftazani [8, p.132]. There are many scholars who have created their own creative path on the basis of Taftazani's works. In another source, Abdurahman Jami reads with great enthusiasm the books "Mukhtasar al-manani" and "Mutawwal" by the famous Central Asian philologist Sa'duddin Mas'ud Taftazani. There is information that Jojarmi, a student of Jami Taftazani, and Alouddin Ali, a famous teacher, were educated in Samarkand [9, p.47]. We plan to dwell on this topic in more detail in our future research. Because there are many world-renowned scholars and their works who have benefited from Taftazani's work.

### Conclusion

In conclusion, the philosophical views of Sa'uddin Taftazani are in harmony with the views of the ancient Greek philosophers, who played an important role in the socio-philosophical thinking of the peoples of the Near and Middle East. However, Sa'duddin Taftazani did not limit himself to the philosophy of antiquity, but developed his views from the rise of the Eastern Renaissance, enriching them with new ideas. This is the remarkable aspect of his views. It can be concluded that Taftazani is a scholar of Islamic philosophy who has made a significant contribution to the development of theology as a science by applying logical conclusions to the word.

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