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THE DEVELOPMENT OF QIRAAT SCIENCE UNDER THE TIMURIDS EMPIRE

Abstract: This article provides information about the development of Qur'anic sciences during the Timurid period and scientists of the field who worked in Samarkand and Kesh (Shahrisabz) the capital cities of the country. During this period, it can be observed that many fields of science were revived and advanced to the stage of development in the cities of Central Asia. For example, as many fields as the exact sciences and architecture have developed, so have the Islamic sciences. Wherever Amir Temur went, he brought famous scientists and artisans to Samarkand. As a result, the capital Samarkand became a center of science and cultura.

Key words: Timurid state, Qur'anic sciences, qiraat, tajweed, Jazariy, hadis, faqih.

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Introduction

The emergence of centralized states in Central Asia, the development of the economy, the emergence of new routes for commercial caravans, the development of crafts and agriculture, in turn, led to the growth of cultural and spiritual life. In addition, the gathering of scientists from different countries in the central cities of Movarounnahr and Khorasan also had a positive effect on this. Especially in the period of Timurids, this situation can be clearly seen. During these periods, hundreds of works related to Qur'anic science and recitation were written by Central Asian scholars.

During the reign of Amir Temur, the science of Quqiraat developed in Movarounnahr. When he defeated Sultan Bayazid in the battle of Ankara in 805/1402 and brought the people of knowledge and virtue of the country to Movrounnahr, he also brought the famous recitation scholar Imam Jazari with him. Muhammad ibn Jazari wrote his treatise on Tajweed "Muqaddimat al-Jazariyya" here. Most of the residents of Kesh and Samarkand learnt from him.

In Kesh, Abdul Qadir ibn Tilla Rumi, Hafiz Bayazid Keshi and Hafiz Mahmud ibn Muqri learned

ten kinds of recitation from him and received the title of sheikh of recitations [3, p. 13]. Also, the scholar's world-famous work "Taqribun-nashr fil-qiraatil-ashr"[4, p. 6] contains the summary of his knowledge gained over the years, walking from city to city, the sanads of the reciters, the narrators of ten recitations and their brief biographies has been studied as a primary source for all Qur'an up to the present day.

In the period of Timurids, Mawlana Mu'iniddin Farohi (d. 907/1501-1502), Amir Ikhtiyoriddin Hasan Turbati, Mawlana Mu'iniddin Vaiz, Jamaliddin Atullah (d. 905/1499-1500), Amir Syed Asliddin Abdullah Husayni (d. 883/1478), Hafiz Ghiyas (d. 872/1468), Shamsuddin Muhammad ibn Sharafuddin Usman (d. 901/1495), Nizamuddin Abdullah, Khwaja Imoduddin Abdulaziz Abhari, Sheikhul Islam Saifuddin Ahmad Taftazani (d. 916/1511), Kamaluddin Husain Vaiz Koshifi, Shamsuddin Muhammad Tabadghani (d. 891/1486) were active scholars of other sciences such as recitation, tafsir, hadith, fiqh, and mysticism. It should be noted that these mentioned scientists have greatly contributed to the development of Quranic and recitation sciences in our country

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Sayyid Sharif Jurjani is one of the scholars who lived in Samarkand during the time of Amir Temur, participated in the scientific movement and became famous all over the world. Sayyid Sharif Jurjani was born on March 2, 140 Hijri, on the 24th day of the month of Sha'ban / 1340 AD, in the city of Toku, which belongs to the Astrobad region of Jurjan. After reaching adulthood, he studied for a long time in Egypt and Onadoli, which were scientific centers of that time, and went to Shiraz in 779 A.H., 1368 AD. When Alloma Taftazani introduced him to King Shah Shuja, Sultan Sayyid Sharif appointed Jurjani as the headmaster of the "Dorush Shifa" madrasa

He taught at this dargah for ten years, engaged in fatwa and wrote books. Gradually, Sayyid Sharif Jurjani's fame spread around. He became famous in a wide circle, especially as a scholar of intellectual sciences.

Amir Temur Koragoni took Sayyid Sharif Jurjani with him to Samarkand when he conquered Shiraz in 789 Hijri, 1378 AD. It is no exaggeration to say that the eighteen years spent in Samarkand were the most productive years of his great life. He wrote many of his works in Samarkand. He gave many lessons in various sciences and educated his famous students. He held various scientific debates, debates and discussions with famous scholars of that time, such as Allama Taftazani, may God bless him and grant him peace.

Amir Temur Koragoni highly respected Sayyid Sharif Jurjani for his knowledge. Among the scholars, he was a special member because he was from the lineage of the Prophet, peace and blessings of God be upon him. Sayyid Sharif Jurjani was also highly regarded among scholars.

Sayyid Sharif Abulhasan Ali ibn Muhammad ibn Ali Jurjani Husayni, may God bless him and grant him peace, met and stayed with Khoja Alauddin Attar Bukhari, may God bless him and grant him peace. He was one of the caliphs of Khwaja Bahaiddin Naqshband, may God bless him and grant him peace. Acquaintance with that person made Sayyid Sharif Jurjani feel the special importance of Sufism, and he became a member of the Naqshbandi order.

In Samarkand, Sayyid Sharif Jurjani became friends with Maulana Nizamiddin Khomush, another great leader of the Naqshbandi order, and actively participated in his Sufism meetings.

Amir Temur died in 807 AH, 1405 AD. Then Sayyid Sharif Jurjani returned to his native Shiraz and continued his scientific activities until the end of his life. Sayyid Sharif Jurjani died in Shiraz on Wednesday, 816 Hijri, the sixth of the month of Rabi'us Sani (July 14, 1413 AD) [5, p. 547, 135].

Yormuhammad Samarkandi, a scholar who lived in Samarkand in the 16th century, wrote a work called "Qavaid al-Qur'an" about recitation and tajwid. In the book, Osim describes the style of Qiraati, its narrators and rules in detail. Manuscript copies of the work are

also kept at the Institute of Oriental Studies of the Russian Federation FA. Even Maulana Ali al-Qari used this work in his commentary on Muqaddimat al-Jazariyya.

Alisher Navoi, the great poet of the Uzbek people, also had knowledge of the Holy Qur'an, its recitation and tajwid, and loved these subjects. In his article dedicated to the historian Sharafuddin Ali Yazdi (d. 1454) in the magazine Majolis un-nafais, he recalls an event from his six-year-old age: "Ittifaqa manzil happened at the door of Ali Yazdi's (Ali Yazdi's) room... when I was about six years old, I became my husband... Faqir alar (Ali Yazdi) I was able to go there. Whatever they asked, I answered. They smiled and complimented me and asked:

Do you go to school?

I said: - I went.

I said: - How far did you study?

I said: — until the prayer of "Tabarak surah" [6, p. 524].

They said: When we begged you to be part of this congregation, you came and became acquainted with us, and they bestowed their blessings on you, saying that you are the son of blessing" [2, p. 14].

It is clear from this story that Sharafuddin Ali Yazdi asked Alisherbek which chapter of the Qur'an he was reading. From the interview, it is known that the first Alisher Nawai came when Sharafuddin called a group of children to test their knowledge, and at that time the initial education for children began with learning to read the Qur'an. Also, we can know that Navoi had a certain level of knowledge of the Qur'an at the age of six.

The fact that Alisher Navoi created wide opportunities for the development of Qur'anic sciences can also be seen in his care for the sciences. Alisher Nawai's contribution to Quranic sciences can be seen when he wrote several commentaries on the Quran during his time. In particular, two of these commentaries - "Jawahir at-tafsir li tuhfat al-Amir" (Jewel of Tafsirs attributed to Amir) and "Mawahibi Aliyya" (High Gifts) were written at the direct suggestion and patronage of the poet.

Hafiz Badriddin Bukhari, who is known by the nickname "Hafizi kalon" (the great hafiz), also wrote a work on the science of recitation called "Durrat al-farid" (The Picked Gem). In the 17th century, Hafiz Dost Muhammad ibn Yodgor al-Waziri finished a work entitled "Majma' al-Ajaib" (Collection of Wonders), in which he described seven, ten, and ten recitations one by one [1, p. 214]. Muhammad Baqi ibn Tursun Muhammad ibn Babajan ibn Mawlana Miron al-Bukhari as-Soktari dedicated to Subhanqulikhan and commented on Imam Shatibi's qasida in full in Persian. This work was published in Tashkent in 1914 with comments by Maulana Ali Qori and Muhammad Sho'la.

The development of cultural life is visible first of all in various spheres of creativity. For example, it can

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be seen that architecture in Central Asia developed in several stages. For example, the existing buildings were renovated, and in turn, important structures serving the field of science and education were erected. In particular, the architectural structure called "Darulhuffoz" (House of Memorizers of the Holy Qur'an) was built in almost all major cities of Central Asia, where scholars of the Holy Qur'an and scientists who studied all recitations were trained. One of these structures is the "Chor Bakr" memorial complex in Bukhara.

CONCLUSION

Dozens of works related to recitation and tajvid were created in the cities of Samarkand, Bukhara,

Tashkent, Kokand in the 18th and 19th centuries and are still waiting for their researchers. In general, the contributions of the scientists of our country to the sciences of recitation and Tajweed are incomparable, as they are in other Islamic sciences, but they have not been studied enough.

It is clear from this information that the period of Timurids was a particularly important period in the history of Qur'anic sciences. As a result of the wide opportunities created for scientists, hundreds of scientists who were pioneers in this field were able to come out and write rare works. Undoubtedly, the research and study of these rare sources is one of the urgent tasks facing scientists at the same time

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