



RISE OF SCIENCE AND ENLIGHTENMENT AND CULTURE DURING THE TIME OF AMIR TIMUR

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ABSTRACT

This article talks about the rise of science, enlightenment and culture during the time of Amir Temur. Relying on cultural information, the author studied and analyzed specific aspects of the rise of science, enlightenment and culture during the period of Amir Temur based on existing scientific literature.

In the history of our country, the appearance of the Timurid period as a literal national and spiritual awakening (the second "Renaissance"), the achievement of cultural progress together with the socio-economic development of the society is closely related to the name of Amir Temur. Because this incomparable image is a powerful, integrated kingdom, along with ensuring its all-round development, the rapid development of spiritual and cultural life, the growth of the fields of science, tradition, literature and art, the talent of the owners of this front and gives excellent guidance to the perfection of his creativity. In this place, the personal examples of great rulers such as Amir Temur, Shahrukh Mirza, Ulugbek, Boysunqur Mirza, Sultan Husain, Babur Mirza are worthy of praise.

Amir Temur brought many craftsmen, architects, painters, and scientists from foreign countries to the people of science, culture and art of his country, created favorable conditions for them, and their knowledge, experience and desire using his talent, he realized amazing works of creativity and creativity.

The unique architectural monuments, antiques, works of art, examples of scientific and cultural heritage built during this period can be a clear proof of this. In "Tuzukot", which is an excellent expression of Amir Temur's potential, it was repeatedly emphasized that Sahibqiran always paid special attention to the people of science and enlightenment and strictly relied on them in the implementation of every important work. Jalaluddin Turan-shah (died 1385), Bahovuddin Naqshband (died 1389), Hoja Hafiz Sherozi (died 1389), Hoja Kamal Khojandi (died 1391), Alloma Taftazani (died 1392) and others who lived and worked during the reign of Amir Temur. it is enough to remember.

Ulugbek is a great scientist, leader of science. Muhammad Taragai Ulugbek's special important place in history was defined by his great achievements as a great scholar and patron of science and heritage, more than his many years of work as a state ruler. Because he devoted the main part of his intelligence and energetic life to the development of science, he made great discoveries in this field.



Mosques, madrassas, centers of science in Samarkand, Bukhara, Gijduvan, Shosh and other cities built during Ulugbek's time, including the unparalleled science center near Samarkand - the Observatory - these are his high-level enlightened and wise ruler. testifies that it is. Ulugbek created great works in important fields of science, such as astronomy, mathematics, and geometry, and left a priceless scientific legacy. The famous work "Zizhi Koragoniy", the product of his many years of hard work and creative research, brought the scientist worldwide fame. Ulugbek is a great scholar who has demonstrated his talent in the field of social and humanitarian sciences. His work "Tarikhi arba' ulus" ("The History of Four Nations") is undoubtedly one of the valuable sources in history.

As a leader of science and culture, Mirza Ulugbek took care of the talented people from material and spiritual aspects, and brought them up as mentors.

The main thing that raised the scientific thinking and potential of Ulugbek to a high level is the creation and effective functioning of the scientific academy, which is a bright mirror of the genius of Ulugbek. More than 100 brilliant scientists from different countries of the world worked at Ulugbek Academy.

Organized around Ulugbek, many great biblical scholars-Kazizoda Rumi, Giyosiddin Jamshid Koshiy, Muhammad Ali Kushchi, Muhammad Havafi-create a blessing in various fields of science, especially in exact sciences such as astronomy, mathematics, and left a huge scientific heritage of themselves. As muarrich Statesman Samarkandi wrote, "Ulugbek garagon, a scientist, just, victorious and honorable King... the stars went so far as to rise in science, and in the science of Mani, he covered forty. During his time, the career of the scientist finally reached its peak."

The greatest achievement of the Ulugbek Scientific School is, first of all, important discoveries made in the fields of astronomy, mathematics, geometry, and trigonometry.

At the Ulugbek observatory, 1018 star movements are studied and cataloged. His work "Zizhi Koragony" with its incomparably correct scientific solutions and conclusions has been attracting the attention of world scientists until now. Also, the research of the scientists of this scientific school on solving the algebraic equation of the third degree and determining the sine of an arc of one degree is a great achievement of mathematical thinking.

During the period of Timur and Timurids, the science of historiography developed. In the works of historians who lived and created during this period, in addition to the detailed details and comments of the historical events of that time, their deep social essence and content are expressed in all their contradictions and complexity.

Among the historians of this period are "Zafarnama" by Nizamiddin Shami, "Zubdat at-Tawarikh" by Hofizu Abro, "Zafarnama" by Sharafidan Ali Yazdi, "Mujmali Fasihiy" by Fasih Havofi, "Matla sa'dayn wa majmai bahrain" by Abdurazzaq Samarkandi ("The two blessed stars place of origin and confluence of two Azim rivers"), Ibn Arabshah's "History of Amir Temur" ("Ajaib al-maqdur fi history of Taimur"), Ghiyasuddin Ali's "Amir Temur's Gaza war against India", Mirkhand's seven-volume He cites such works as "Rawzat us-Safo" ("Garden of Purity"), "Makorimul Ahlaq" by Khondamir, "Habib al-Siyar" and "Diary of a trip to the Temurbek Palace" by Rui Gonzalez de Clavijo, the Spanish ambassador who visited Amir Temur. tooth is permissible.



The names mentioned above are the historians of the 15th century, and based on the demands and needs of the social life process of that time, they recorded the historical events and series of events related to various activities and efforts of the Timurid rulers according to their capabilities. level, who strive for impartial and truthful reflection. At the same time, there is no doubt that they tried to express their personal views, sometimes exaggerating, sometimes belittling, one-sided events. Such cases apply equally to the works of Ibn Arabshah, Ghiyaziddin Ali, Sharafiddin Ali Yazdi and other historians. However, the most important thing is that these mentioned works are important for our grateful generations with their scientific value and their unique value as important historical sources. It is worth noting that many of these works were republished and given to the people of the present generation in honor of independence.

Evenness. In the development of the culture of the Timurid era, the art of hattoliq has a special place. There is no doubt that the work of the owners of this field was highly appreciated at a time when modern book publishing did not yet exist. That is why book copyists polished their pens and raised it to the level of a work of art. For example, Mirali Tabrizi (died 1401) was one of the most mature poets of Timur's era. The owner of this talent invented nastaliq calligraphy based on the styles of nash and talik calligraphy.

Among the most famous hattots of the Timurid period, the names of Sultanali Mashhadi, Abdujamil Kotib, Darvish Muhammad Taqi, Mirali Qilkalam, Ali ibn Nur, Sultan Muhammad Khandon, Ali Hijrani, and Muhammad Ali al-Sultani, a prominent representative of the school of Bukhara hattotism, stand out.

Sultanali Mashhadi (1432-1520), who created a unique school in the art of calligraphy, was honored as one of Alisher Navoi's secretaries, an unparalleled master of calligraphy. He read the works of Nizami, Farididdin Attar, Khoja Hafiz, Saadi, Khusrav Dehlavi, Abdurrahman Jami, Husaini (Husayn Boygaro) and other authors. More than 50 copies of books copied by Sultanali have reached us.

Manuscripts of Alisher Navoi's works "Hamsa" and "Novodir un-nihoya" written by Abdujamil Kotib are considered among the beautiful examples of Hattot art of that time. Such a high evaluation can also be attributed to the works of Darvish Muhammad Taqi, Ali Hijrani, Ali ibn Nur, Sultan Muhammad Khandan and other masters of calligraphy.

Among those who developed and spread the grain of fine art during the Timurid era, include Ustaz Shamsiddin Abdulhai, Muhammad Nur, Sheikh Turani, Abdullah Hirawi, Ustaz Gung, Ustaz Jahangir, Pir Syed Ahmed Bogishamali and other painters and painters. possible Bright images, portraits, nature scenes or battle details drawn by them amaze people with their naturalness, clarity and originality. For example, 96 muraq (albums) polished with the brush of Muhammad Siyokhaham, Haja Muhammad and teacher Abdulhai are among such images.

Researchers note that there has been a neighborhood of artists in Samarkand since ancient times.

The fine art academy, which was formed during the time of Amir Temur and went through the process of growth, will develop in all ways during the time of his son Shahrukh, grandsons Ulugbek, Boysunkur Mirzos, and will develop towards its maturity stage. Especially the fame of Boysunqur Mirza Nigoristoni (elegant academy) illuminates the world of thought.



Famous and accomplished artists of their time, Said Ahmed Naqqosh, Hattot Ja'far Tabrizi, Mavlano Halil, Ghiyosiddin Naqqosh, Ma'ruf Baghdadi and others, who were attracted to it, created here with great inspiration and burning passion.

By the time of Husayn Boygaro, Herat school of fine arts reached its peak. Mature and intelligent painters such as Miraq Naqqosh, Kamoliddin Behzod, Kasim Ali, Ustad Mohammadi, Muzaffar Ali, Shah Muzaffar create here.

Miraq Naqqosh (died 1507), a master of encyclopedic knowledge and craft, is a great person who left a bright mark on the growth and development of many art representatives of the Herat school.

Kamoliddin Behzod (1455-1537), a great representative of the fine art of the Timurid period, a master of dozens of skilled painters, a master of dozens of skilled painters, and a brush magician, whose unique work still amazes the people of the world, (1455-1537) also works in the creative environment of Herat.

Musical culture. The period of the Timurids also holds a special place in the development of musical culture.

Historian Ibn Arabshah describes the creative atmosphere in Timur's palace as follows: - It was Abdul Qadir al-Maroghi, who was Khorezmi and his teacher in the science of music.

Alisher Navoi in his work "Mavzonul-avzon" notes the development of 8 types of folk singing. Tuyuk, changchi, turkish, ystovori, muhabtanama, mustahzad are among them.

Abdulkadir Goyan (1334-1435) became famous in the world of art and music during the time of Amir Temur. Most of his life was spent in Samarkand. Abdurazzaq Samarkandi and Sharafiddin Ali Yazdi write that he is the only one of his time in music and advor (music theory).

The creative environment of Herat had a great role in the musical art of the Timurid period. Musicologists of Herat widely used poems and ghazals of classic poets such as Navoi, Hilali and Jami in their works. Khwaja Abdulla Marvarid, Qul Muhammad, Sheikh Noi, Husayn Udiy and Sheikh Kumyy are the famous and well-known representatives of musical art.

Navoi's contemporaries Abu Qodir and Qutbiddin Qai, singer and music theorist Abdullah Lori, lawmaker Darvesh Ahmed Qonuni, piper Sultan Ahmed Devona, Shah Kuli Gijjaki, Hiri, as well as the creator of more than 360 songs, Hoja Yusuf Andijoni. they were outstanding representatives of the world of music of that time.

Fiction. The full meaning, landscape and scope of the culture of Amir Temur and the Timurids era was clearly manifested in the artistic literature, the fruit of artistic thinking that flourished in all directions at that time. Because in this truly Renaissance period of our country's history, many great writers, poets, and geniuses emerged who glorified high humanitarianism and universal ideas with their lively and creative works. The most important thing is that in this period, Turkish-Uzbek literature developed alongside Persian-Tajik literature, which has been a traditional standard-bearer in artistic thinking, and the number of its representatives increased. In this place, it is permissible to mention the names of artistic word wizards such as Lutfiy, Haydar Khorazmiy, Durbek, Gadoiy, Atoiy, Sakkokiy, Husayniy, who made a significant contribution to the development of Uzbek classical literature. Many of them also created works in Persian and Turkish languages. Lutfi's "Gul va Navro'z", "Zafar-nama", "Mahzunul Asror" ("Treasure of Secrets") by Haydar Khorezmi,



"Yusuf va Zulaiha" by Durbek, as well as elegant ghazals by Atoi, Gadoi and Sakkoki, poetry's heritage occupies an important place in the history of Uzbek literature.

The great work of Alisher Navoi, the great Uzbek poet, the sultan of our classical poetry, is also related to this historical period. Looking at the work of Alisher Navoi (1441-1501), the ideas of high humanitarianism, patriotism, patriotism and tyranny are manifested in all their freshness. These lofty ideas are especially powerful in the epics "Hayratul Abror", "Layli and Majnun", "Farhad and Shirin", which are part of his famous "Hamsa". His prose works, such as "Khazoinul ma'aniy", "Muhokamatul lug'atayn" ("The debate of two languages"), "Majolisun nafois" ("Elegant gatherings"), which are the peak of Navoi's poetic work, are written in Uzbek (Turkish) was an unprecedented event in spreading the artistic beauty and power of the language to the world. As the minister and closest colleague of the ruler of Khurasan, his childhood friend Husayn Boygaro, the poet's extraordinary efforts for the improvement of the country, the welfare of the people, and the development of science and culture are also praised by generations.

Bahauddin Naqshband (1318-1389), Haja Ahror Vali (1404-1490), great scholars of our culture, also created works during the Timurid period. The historical truth about these great figures of ours, whose names were unreasonably maligned for many times (especially during the Soviet rule), whose works were pushed aside, and whose scientific heritage was not studied, was realized thanks to the honor of national independence. As one of the founders of the science of Naqshband Tariqat, Bahauddin urges people to serve honestly in the path of the Almighty, to be honest, pious, and just in everything, to live with the skin of their foreheads. His saying "Dil ba yoru, dast ba kor" ("Let your heart be in God and your hand in work") expresses the essence of Naqshbandi teachings. Haja Ubaidullah Ahror Vali, a leading figure and propagator of the Naqshbandi sect, a leading scholar of his time, was a leader of religion in the Islamic world, and was concerned for the interests of the nation, and always worked for the unity and stability of the Timurid kingdom. His masterpieces such as "Risalai Validiya", "Risalai Khavraiya", "Fikrat ul-arifin" were famous among the people of knowledge.

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