

Historiography of the Development of Science and Culture in the Reign of Amir Temur

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ABSTRACT: During the period of Amir Temur and the Timurids, the main factor of cultural and spiritual development was the economic and political changes in the kingdom, the restoration of cultural relations in cooperation with other countries, the reason for the development of science during the period of Amir Temur, and this cultural uplift is a legitimate continuation of the Central Asian Renaissance in the 9th - 12th centuries.

This article discusses the development of science and culture during the reign of Amir Temur, a new development in the Muslim world, the history of revival, which is inextricably linked with the name and work of Amir Temur. The activities of scientists who worked in the palace of Amir Temur and became famous for their scientific discoveries are briefly presented.

KEYWORD: science, culture, renaissance, architecture, craftsmen, national tradition, Timurids, art, Science, culture, renaissance, architecture, masters, national tradition, thermologist, patron, art, progress of science.

The new development of science and culture in the Muslim world is inextricably linked with the name and activity of Amir Temur.

In world history, the history of Central Asia of the 14th and 15th centuries is recognized as the Renaissance of the Timurids and Amir Temur as its creator, but in Soviet historiography there was a tendency not to include the facts related to the historical services of Amir Temur. In the researches of Uzbek Temurologists G.A.Pugachenkova, R.G.Mukminova, P.Zohidov, L.I.Rempel, N.Norkulov, O'.Alimov, who worked in a difficult ideological environment, all aspects of culture during the time of Amir Temur, especially science, architecture, it is recognized that the craftsmanship is highly developed [1], and because of the prevailing negative view of Amir Temur, it is shown to be the achievement of the people in the main place. In the publications published during the years of independence [2], these scientists gave full and impartial coverage of the topic and brought Amir Temur's patronage to science and culture to the fore.

Amir Temur appreciated science, unique talents and abilities, and as a result of his patronage, he contributed to the development of science and culture in the world as the "Renaissance of Timurids".

In "Tuzuklar" wise people and councilors were included in the second of the 12 categories and classes, and they were considered important persons [3]. According to Academician B. Ahmedov, "he did this with the

idea that the more science and culture figures, craftsmen, the faster craft, culture, and science will develop" [4].

Ibn Khaldun was a scholar who had a scientific conversation with Amir Temur, and he was impressed by Amir Temur's wisdom and knowledge. He wrote about this conversation in his diary. In Uzbekistan, M. Qayumov first introduced Uzbek readers to Ibn Khaldun's work "Biography", which is included in the seventh volume of "Kitab al-ibar" [5].

A. Habibullaev (who translated the part of Ibn Khaldun's "Biographical History" about our history [6]) also cites the opinions of major scientists of that time about Sahibqiran. G'.Karim also created a work of art dedicated to this meeting [7].

A. Khasanov, from the conversation between the master and the thinker, called these people extremely enlightened people, two famous figures of their time [8].

The renaissance of the Timurids was reflected not only in the development of science, culture and art, but also in the applied art of the countries of Central Asia and the Middle East, a style called "the style of the Timurids" was created.

Dudu Den Amir, director of the intercultural program "Association of French-Uzbek cultural relations for the study of the history and art of the Timurid period" established in France, says that Temur was a creative ruler and that he built buildings and dug canals in the conquered lands [9].

The scientists who directly connected the rise of culture and science of the Timurid era with the name of Amir Temur are M. Khairullaev, D. Yusupova, A. Khasanov, N. Norkulov.

Academician M. Khairullaev In the period of Amir Temur and the Timurids, the main factor of cultural and spiritual development was the economic and political changes in the kingdom, the restoration of cultural relations in cooperation with other countries, the reason for the development of science during the period of Amir Temur, and this cultural rise was the Central Asian Renaissance in the 9th - 12th centuries. is a legitimate continuation of the period [10].

N. Norkulov gave examples of how Amir Temur organizes discussions and debates with scientists and supports them. During the lifetime of the master, scientists in his palace gained fame with scientific discoveries. Among them, Mirali Khattot, the inventor of the nastaq letter, Abdulkadir Maroghi, the creator of the twelve statues, music theorist Abdulkadir Maroghi, the great mathematician Ghiyasiddin Jamshid, the astrologer Sayyid Sharif Jurjani, the philosopher, encyclopedist Sa'diddin Taftazani, Khoja Muhammad Porsoni, who illuminated the life and work of such scholars [11] and Sa'iddin Taftazani focusing on his work, he cites his works on jurisprudence [12].

B. Ahmedov noted that Sa'diddin Taftazani had works not only on jurisprudence, but also on linguistics, logic, geometry, and arithmetic [13].

U. Uvatov writes that Amir Temur was kind to the scholars, won their love, kept the Sayyids and Sharifs close to him, showed full respect to the ulama and fuzalo, considered them superior to everyone else, and placed each of them in their own ranks. For example, the following information is given about the palace munshi and calligrapher Maulana Shamsiddin: "The munshi of Amir Temur's divan was "Katib us-sirr" Maulana Shamsiddin, he was the judge of his time and the virtue of his time, he used Persian and Arabic as much as he wanted when composing essays. The edge of his pen was sharper than the spear of Makhdumi (Temur) in the conquest of his climates. After Timur's death, he withdrew (from this work) and collected his literary work. Then he said to him: "The faces rejoiced, won't you rejoice too?" They said: "Ishrat mayi has become pure (you too) do not indulge in luxury?" He answers: "The person who knows my worth has passed away, and now I will not lose my dignity in the service of others" [14].

D. Yusupova writes that Amir Temur and the palace of the Timurids in Samarkand collected ancient rare works and Amir Temur had a rich library. Also, in "Tuzuklari Timur", "... I ordered that the Sayyids, healers, moisafids, scholars, dervishes and all monks who choose to live in my property should receive a salary and allowance... and finally, the madrasa mudarris should receive a special fee" [15].

G.A. Pugachenkova theologian Jamaluddin Khorazmi (d. 1427 - 1428), jurist Abdumalik, Isomiddin Jazairi (d. 1389), astrologer Mavlano Ahmed, musicologist Abdulkadir Maroghi, Safiaddin and Ardasher Changi, philosophers Sa'diddin Taftazani (d. 1389), Mir Said Sharif Jurjani quoted famous historians Nizamiddin Shami, Hafizi Abru, Ibn Arabshah, Sharafuddin Ali Yazdi [16].

Amir Temur brought with him from Sham (Syria) to Samarkand the chief of doctors, Mawlana Jalaluddin, Mawlana Suleiman. Maulana Fazlullah Tabrizi was Amir Temur's personal physician. In addition to these, famous doctors such as Maulana Izzadin Mas'ud Sherozi and Maulana Farrukh worked in the palace of Amir Temur [17].

G.A. Pugachenkova justifies that this land had its own architectural school and masters of decoration until Amir Temur's march to the west, and independent national traditions continued in the art of architecture [18]. Agreeing to the emergence of a new art style in the architecture of Movarounnahr in the end of the 14th - beginning of the 15th century, he praised the grandeur and decorations of the buildings and wrote that such a high artistic level had never been achieved in the art of architecture [19].

The development of science was also reflected in the development of architecture and art. According to P.Zohidov, highlighting the creation of new stylistic trends in the architecture of Central Asia during the period of Amir Temur, the integration of communication in architectural monuments is the result of the highly creative activity of local architects who worked together with experts brought from Iran, Iraq, Azerbaijan and India [20].

According to R. G. Mukminova, the creative achievements of craftsmen in cooperation were shown in the magnificent architectural monuments, which could compete with the most beautiful buildings of that time [21].

U.Uvatov, A.Muhammadjonov, A.Orolov, M.Hajikhanov researches about the fact that the cooperation of local and foreign craftsmen had a positive effect on the construction of large-scale structures in the development of the art of architecture. For example, A.Muhammadjanov acknowledges that along with hundreds of skilled bricklayers imported from India, famous master craftsmen from Khorezm, Isfahan, Shiraz, Aleppo and many other cities of the East built beautiful buildings and structures in the country [22].

According to A. Orolov, M. Hajikhanov, "Amir Temur inherited a country whose wealth, art, and culture were destroyed and plundered. In such conditions, Amir Temur understood well that he could not implement the scale of his constructions only with local builders, architects and engineers. On top of that, Temur wanted them to finish their constructions in order and quickly," they wrote. Similarly, local masters and architects took the leading place in the constructions of Amir Temur based on the traditions of their ancestors in Turan, but they also needed the support of architects and engineers, builders brought from other countries [23].

G. Ostonova stresses that the Ahmed Yassavi mausoleum monument is the crowning work of the architecture of the Amir Temur era, and once received the status of "Second Mecca" [24].

Researcher N. Rajabova refers to the history of the study of archaeological monuments from the period of Amir Temur and notes that the monuments of this period are now being studied [25].

In this, the collaborative participation of various applied arts in the creation of works of art was ensured. Architectural ceramics, rivets, relief (relief) mysterious terracotta, mosaic, brick mosaic, monumental (majestic) painting, stone carving and wood carving, and artistic crafts became a wonderful page in the

history of culture and world civilization of that time [26]. The high talent of the artisans was shown in the examples of handicrafts that have reached us in the field of applied art [27]. Cities such as Samarkand, Bukhara, Shahrisabz, Marv, Herat, Mashhad, Shiraz, Kermon, and Tabriz developed centers of art and artistic crafts and a unique school.

The technological foundations of new traditions in the decoration of ceramics in the countries of Central Asia and the Middle East are generally called the "Timurian style", and this style differs fundamentally in its beauty and perfection from the glazed items of the XIII-XIV centuries [28].

P.Zohidov wrote that stone pillars, signs, stone-covered belts, glazed small glazed bricks, glazed ceramics, flower-decorated plasters, ganch and kundal carvings, glued rock paper were widely used in the decorations used in the buildings [29].

According to G.A. Pugachenkova, the cultural development of Amir Temur's era was manifested not only in majestic monuments, but also in artistic crafts, and the art of wood carving, carving, pottery, textiles, and carpet weaving was also highly developed [30].

G.A. Pugachenkova praised the art of calligraphy and noted that in the libraries of the palaces and madrasas valuable manuscripts of the Holy Qur'an, hadiths, examples of Eastern classical poetry and historical works were created, and during this period, among the Kufic, Naskh and Devani script types, suls and the newly invented Nastiq writing types were developed. He explained that foreign calligraphers, muzahibs and painters created together with representatives of local libraries in the palace library [31].

Scientist, calligrapher Salimjon Badalboev notes that dozens of calligraphy schools were created during the time of Amir Temur. "Different groups of calligraphers performed their tasks in a specific field," he said. For example, historical notes are written in Nash and Nastaliq letters. Another group of calligraphers copied works of art. His Highness Amir Temur wrote his decrees in Divani and Rayhani letter" [32] is interesting.

In conclusion, it is worth noting that in the reign of Amir Temur, the development of science and culture rose to a high level and became the basis for its further development, in the process of combining the cultural traditions of Iran, China, India, Arab countries with the local, that is, various aspects of Central Asian culture, a new style was created. can be shown to be recognized as having been formed.

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