



THE ROLE OF AMIR TEMUR IN THE DEVELOPMENT OF SCIENCE AND CULTURE IN CENTRAL ASIA

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Abstract

During the period of Timurids, resting and horse-changing places were built for ambassadors, chapars and trade caravans on the caravan routes.

At the end of the 14th and 15th centuries, caravan routes of socio-economic, sometimes political and military importance connected Movarounnahr with many countries. These roads made it possible to develop mutual communication between countries that differ from each other in terms of economy, lifestyle, religion, spiritual and material culture. Caravan routes served the practical function of trade and diplomatic relations, and at the same time, they served to strengthen the mutual economic and cultural influence of countries and peoples.

The article highlights the role of Amir Temur in the development of science and culture in Central Asia.

Keywords: Culture, art, tradition, musician, nation, national tradition, economic and cultural, folk way of life, religion, spiritual and material culture.

Introduction

Medieval music was enriched with new realities. Medieval cities have become cultural centers over the years. The first universities were opened in European countries, including the universities of Bologna and Paris. The main information about traveling traveling musicians is given in the sources of the 9th-15th centuries.

The great representatives of the culture of the renaissance period directly relied on the legacy of the ancient culture in their creativity and research. In the previous lecture, we noted that the peoples of Central Asia were closely acquainted with the culture of the ancient Greeks, Romans, Mesopotamians, Indians and Chinese, and that they knew these languages well. Despite the Arab invasion (Ibn Qutayba), which turned the country into ruins, destroyed cultural monuments, and persecuted scholars, the ancient rich culture did not disappear without a trace. Although Islam has influenced the entire culture, language, and traditions to a certain extent, its essence has not changed. These are the qualities of goodness, kindness, humanity, benevolence, kindness, tolerance, thirst for knowledge, trust and respect for other peoples. Only the scholars of



Central Asia, who knew Greek, Indian, and Chinese culture very well, could introduce other peoples closely to other people's culture. That is why the famous mathematician al-Khwarizmi raised the Indian accounting system, Al-Farabi the philosophical teachings of Aristotle from Greece, Ibn Sina raised the Hippocratic medicine to a new level in the new era, Imam al-Bukhari founded the Islamic teaching and became the second person after the Prophet Muhammad.

During the renaissance, the attention to raising the national culture rose to the level of state policy. The first rulers of the Somon family who gained independence realized that it is impossible to achieve full state independence without stabilizing national cultural values. In particular, the anthem of the motherland rose to such a level during this period that Zoroastrianism was not remembered. Without banning artistic creativity in Arabic writing, the Samanis fully supported authors who wrote in a language that the common people could understand. The Somonites patronized not only the people of literature, but also all scientists, and founded a huge library that was at the level of competition with the library of Shiraz. According to the great Allama ibn Sina, the library was multi-roomed, one of the rooms had Arabic books, and the other had books on fiqh. In this order, books on a certain field of science are collected in each room.

The increase in book writing led to the development of the art of evenness, the art of decorating and beautifying it with patterns.

In general, during this period, copying, preparing and collecting manuscripts became an important area of cultural life. It is known that the work was written by hand only in one copy. The printing press appeared only after several centuries. It was necessary to make a copy of the written work, to convey it to others, to make a copy of it. Therefore, great attention was paid to copying and reproducing the work. Gradually, the art and craft of special copying was formed, thanks to which it became possible to distribute the works written in one place in other cities and countries.

Special copyists appeared, especially letter owners, who copied works for order or sale. Large libraries were created in cities such as Bukhara, Samarkand, Marv, Nishapur, Baghdad, and Damascus due to book copying, book trade, and the tireless work of enlightened people. The number of book stalls in the markets increased, and the activities of those engaged in book sales and distribution expanded. Manuscripts were brought to Central Asia from Baghdad, Egypt, Iran and different cities of Spain, and manuscript works of our compatriots were taken to other countries.

The main part.

What were the results of the development of science and culture in the country during the time of Amir Temur? What were his reasons? The unification of Central Asia into an independent state during the time of Amir Temur has a positive effect on the economic and cultural development of the country. Science, literature and art, crafts and architecture flourished. He gathered many people of science and art, craftsman architects and painters from local and foreign countries for the improvement of the country and the capital Samarkand.

In the process of creating a centralized state, Temur paid special attention to production, especially agriculture. Temur, who well understood that agriculture in Central Asia depends on artificial irrigation, dug the Angor canal and started irrigation works in the Murgob valley. The cities of Samarkand and Shahrizabz were provided with running water. Ditches were dug in dry



lands. Cereal crops, cotton, flax are planted in agriculture. A lot of royan plant is planted for dyeing, as well as mulberry for cocooning. Grapes and lemons are cultivated.

During the reign of Ulugbek, various plants were planted on the Bogy square, and a garden named Bogcha was established. Temur built villages named Baghdad, Sultaniya and Shiraz around Samarkand. During the period of Temur and Ulugbek, special attention was paid to sheep breeding and goat breeding.

Due to the establishment of mining works and extraction of various minerals, handicrafts developed.

The development of landscaping, irrigated agriculture had a positive effect on the development of trade and commodity-money relations, an important industry in economic life. Due to the increase in handicraft industry, the number of handicraft quarters increased in the cities, and new market stalls, tim and stalls were built. Textiles, pottery, blacksmithing, blacksmithing and construction are the main industries. In the cities of Samarkand, Bukhara, Tashkent, Shahrukhiya, Termiz, Shahrisabz, Karshi, new handicraft centers were built and turned into trade centers. Gazmols are woven from thread, wool, hemp fiber. Atlas, kimkhob, banoras, duhoba, horo, and debo gazmols are woven from silk.

In the 15th century, a lot of metal products - household items, tools, and weapons were produced. Samarkand became the center of arms production, and the soutzozol neighborhood was built. Copper and brass objects and copper coins were minted in the cities. The copper cauldron and candlestick made by Master Izzuddin Isfakhani by Temur's decree have been preserved until now. Coppersmiths and blacksmiths performed complex work such as metal casting, casting, patterning, gold and silver plating.

For example, the doors of the Bibikhanim mosque are made of seven different mineral alloys. Jewelers made exquisite jewelry from gold, silver and brass alloys. Patterns and inscriptions were made on the surface of vessels with gold and silver flanges, studded with precious stones.

Pottery was the fastest growing industry. In the 14th and 15th centuries, the mysterious ceramic was used in various fields and various products were made. In stonework, patterns and calligraphy began to be widely used. In the building, bricklayers are called "Banno", plasterers who cover rivets and lamps on gables, roofs and roofs are called "Ustoz".

In Samarkand, the glass industry developed and various dishes and items were made. Colored glass was used in the construction. Ornamental buildings were built and furniture was made in wood carving. Samarkand paper is famous even in foreign countries.

During this period, the head of the enterprise producing handicraft goods was "Master" and his apprentices were "Khalfa". craftsmen belonged to the cultured class of the city.

The Timurid state had regular trade relations with China, India, Iran, Russia, along the Volga, and Siberia. Embassy relations of the Timurids became important in expanding trade relations with foreign countries. Temur built trade stalls, markets and roads, increased caravansary on caravan routes. Especially in Samarkand and Bukhara, trade and craft facilities such as bazaar, charsu, tim, toq, and cappon were built. There are shops on both sides of the wide street that runs through the city. Samarkand and Bukhara were distinguished by the width of their commercial areas and the possession of specialized markets. The bazaar was a center of commerce and a place of handicraft production. Also, manuscript books and writing paper were sold in the bazaars, and



mirzas who wrote applications or letters sat there. The sales counter is named after the product sold in it. There were conversations about literature, poetry, science in the bazaars, decrees were announced and the guilty were punished. Various performances are shown in this place, a mosque, a madrasah, and a bathhouse were built near the market.

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What kind of works were carried out in the field of literature, art and memorization during the period of Timurids? In Central Asia, the period of the Timurids reached the stage of maturity in the fields of science, literature, and art. The power of the Timurid state was especially manifested in architecture. "If you want to see our power, look at our buildings!" the inscription also meant the political mission of Timur's state. During the period of Timur, Movarounnahr cities were built with fortifications, streets, and architectural complexes on a large scale. In Samarkand and Shahrisabz, the construction of "Hisor", which differs in scope and content from "Shahristan", which is the main part of the city in the early Middle Ages. The construction of the city of Kesh was completed during the reign of Timur. In the south-west of "Hisar" the government palace Oksaroy and gardens were built around it.

Timur paid special attention to the decoration of Samarkand, the capital of the Sultanate. In the city, he built "Hisori", a castle, magnificent buildings and golden palaces. On the Kohak Hill at the entrance to Samarkand, the tomb of Shepherd Father was built during the time of Ulugbek, and this structure combines the proportions, the elegance of the general form, and the grandeur of the decorations. During the Timur era, Samarkand was built south of Afrosiyab on the site of the inner and outer city of the Mongol period, and this area was surrounded by a fortress wall and a moat and was called Hisar (1371). Hisar is divided into 500 hectares and is surrounded by a wall. The city was entered through six gates.

The city consists of mahalas and is united to guzars. The formation of architectural complexes in the city was the greatest achievement of the period of Timur and the Timurids. Architecture has reached a new stage of development, along with the scale of constructions, its shape has also become huge. This process imposed new tasks on engineers, architects and painters. During the period of Timur, the distance between the edges in the structure of the domes was widened. During the construction of two-story domes, the height of the base, which supports the outer dome, which rests on arched ribs from the inside, has increased. During Ulugbek's time, new types of dome structures were developed. Achievements in specific sciences are clearly visible in architectural monuments (Shahizinda, Ahmed Yassavi, Gori Amir mausoleums, Bibikhanim mosque, Ulugbek madrasah). There is a clear interrelationship of geometrical structures that determine the general harmony of architectural forms in the preparation of their front and interior plans. Decoration and polishing works were also carried out during the construction of the building.



Before and after the Timurid period, the decoration and patterns in the architecture of Movarunnahr and Khurasan were not so high. In the architecture of the period of Temur and Ulugbek, many colors and variety of patterns can be observed in the decoration. epigraphic inscriptions were placed in special places of the building, masters who mastered the art of calligraphy worked in six different scripts.

The image theme is rare in tile layers. On the slopes of Oksaroy, there is a double image of a Lion and the Sun, which has a symbolic meaning. During the period of Temur and Ulugbek, the decoration of the interior of the building was different. The wall and ceiling, even the dome, are decorated with patterns. In the buildings built during Timur's time, blue and gold colors predominated, luxurious patterns were made, and in the period of Ulugbek, blue patterns on a white background, similar to Chinese porcelain, are often seen.

During this period, many religious structures, palaces of rulers, residences of nobles were built. After Timur's Indian campaign (1399). He builds a mosque in Samarkand. Bibikhanim built a madrasah and a mausoleum in front of it. Ulugbek Bukhara expanded and started reconstruction of Jome Mosque, but it was completed in the 16th century.

During Timur's time, madrasas were built in the Gori Amir complex of Saray Mulk. Ulugbek built madrasas in Samarkand, Bukhara and Gijduvan. In the 15th century, the architecture of the madrasah acquired its own unique appearance. Although the construction of the madrasa was planned according to a single system, each of them had its own appearance according to the main forms, their mutual proportions and decorations. Despite the fact that the two masterpieces of art of the Timurids - the madrasas of Ulugbek in Samarkand and Gavharshodbegim in Herat - were built according to a single system plan, they differ from each other.

The mausoleum from the Timurid period, the fence-hazira containing the graves of religious figures and priests, the shrines of saints, and the dahma form a separate group. In Samarkand during the time of Timur, Sheikh Burkhaniddin Sagorji's cemetery - Ruhabad mausoleum and Timurid's cemetery - Gori Amir. A group of mausoleums with facades will also be built in the Shahizinda complex. The result of creative research during Ulugbek's period also affects the architectural appearance of dahms. An octagonal mausoleum was built in the Shahizinda complex and a mausoleum, which is still believed to be Rumi's mausoleum in Qaziza (it was built for the Sultan's mother, the origin is unknown). Ulugbek also built unique monuments in Bukhara, Gijduvan, Shahrizabz, Termiz, and Tashkent. But the monuments in Samarkand dominate in terms of construction scale and decorations. In Tashkent, there are Zangi father's mausoleum and Shaikhontohur complex, and Kaldirgochbi mausoleum belongs to the first half of the 15th century.

During the reign of Timur, a huge structure - the mausoleum of Ahmed Yassavi was built in the city of Turkestan. This mausoleum is the most unique among the architectural monuments of the Muslim East.

The architecture of steps has its own structure. Timur builds Chashmai Ayub monument (1380) in Bukhara. Similarly, Temur built the "Hazira"- "Dar us-Siyozat" (1389-1400) shrine for pilgrimages and funerals in Shahrizabz. After the death of his son Jahangir, he built a mausoleum (Hazrat Imam) in Shahrizabz. It is possible to see the traditions of Khorezm architecture.

The Ulugbek observatory in Samarkand is a unique monument of architectural art. The observatory is circular with a diameter of 48 meters and has three floors.



What palaces were built during the Timurid era? There were two types of palaces built during the Timurid period. The first one is for administrative and political purposes and is built inside a castle or a city. The second one was in the residences built in the gardens outside the city, where reception ceremonies, meetings and entertainment were held. The diameter of the Aksaroy dome in Shahrisabz is 22 meters, and its arches and arches are incomparable. The main residences of Timur and Ulugbek are called Koksaroy and Bostonsaroy in Samarkand. Timur also built twelve gardens and palaces outside the city.

Registan Square of Samarkand was formed during Ulugbek's reign, "Muqatta Mosque", 210-domed Kokaldosh mosque was built. Some mausoleums were built in Shahizinda, Kokgumbaz mosque in Shahrisabz, Chilustun and Chinnikhana palaces were built during his time.

In the second half of the 15th century, the Khoja Ahror madrasa, Ishratkhana, and Oksaroy mausoleums were built in Samarkand.

During the period of Amir Timur and Ulugbek, visual art rose in different directions. In Islam, not worshiping images of living things was the reason for the development of patterns in visual arts. Wall paintings and visual art in general, which stopped due to the Arab invasion in Central Asia, were revived in a new form and content during the period of Timur. Calligraphy is considered an integral part of manuscript literature. Miniature-visual art was considered primarily as a pattern. The mural paintings restored during the Timurid period stopped again in the 16th century. In the palaces and residences of the Timurids in Samarkand, there were murals depicting reception ceremonies, battle scenes, hunting scenes, and public holidays. The images of Timur, his sons, grandsons, wives and concubines are depicted in these wall paintings. The mural paintings are thematically diverse and stylistically close to the genre of miniatures. In this period, one of the images of Abdurrahman al-Sufi's (10th century) work on catastrophes depicts the constellation Andromeda in the form of a woman from Chochlik. At the Samarkand observatory, nine celestial views, seven constellations, seven star-illumination levels, time divisions, and seven climates of the Earth are depicted.

The monuments of Shirinbeka Opa, Bibikhanim, and Tuman Opa, built in Timur's darvri, contain paintings and calligraphy as well as pictorial panels. In the mausoleum of sister Shirinbeka, the picture is in many colors, and on the walls of the rest of the building, natural scenes are depicted in white and blue colors.

What do you think about the art of calligraphy and miniatures? In the 15th century, the development of the art of calligraphy was positively influenced by special workshops where unique handwritten works were copied along with the traditional Naskh, Kufic, and wall letters.

A school of miniature painting was established in Samarkand during the reign of Amir Timur. The miniature copies of miniature hammocks, which are now kept in the libraries of Turkey and Berlin, belong to the 14th-15th centuries, and in them there are individuals, trees, flowers, small compositions, harmony of lines in the patterns, accuracy of movements, placement of figures in their place. stands out.

Portraits of historical figures are also depicted in miniatures. Miniatures depicting the life of Amir Timur have not yet been found. Pictures close to the original condition can be found in the first copied copies of "Zafarnoma". A slightly brighter image of him is presented in "Zafarnama" copied in Herat (1467). This miniature, which was initially started by Mirak Naqqosh and completed by Behzod, is characterized by a combination of rich composition and bright colors.



The development of miniature painting was connected with the development of literature. Painters worked on the works of Firdavsi, Nizami, Dehlavi, then Jami and Navoi. In the 14th century, he worked on miniatures for historical works such as "Jome ut-Tawarikh" and "Tarihi Rashidi". This tradition was continued in the period of Timurids, and battle scenes are depicted in the works "Zafarnoma" and "Temurnoma". In some cases, images of Mecca and Medina are also depicted on religious works. In some of the works of art, there are pictures of the Prophet Muhammad (with his face covered in a mask) standing among people and going to Miraj.

Most of the miniatures of the 15th century depict the heroes of oriental poetry - Layli and Majnun, Khusrav and Shirin, Rostam, battle scenes. In general, miniature art was an artistic-aesthetic phenomenon typical of a period in Iraq, Iran, Khorasan, Movarounnahr and India. This phenomenon is related to the Timurids, and several miniature schools were established in the centers of the Timurids, such as Baghdad, Shiraz, Tabriz, Herat, Samarkand, Delhi.

The Samarkand school of miniatures was established in the first half of the 14th-15th centuries, and in these miniatures created in different series, the influence of Chinese painting is felt in the Turkish images typical of the art of Eastern Turkestan.

Palace painters in Samakand, Abul Hayya and his students Sheikh Mahmud Talili, Pir Ahmad Bogi Shamali, Muhammad bin Mahmudshah, Darvesh Mansour, worked on delicate paintings, and the paints were masterfully applied. Their miniatures were created on the subject of hunting typical of the Timurid period. After 1420, when Boysunqur Mirza established a calligraphy and painting studio in Herat, some of these artists moved to Herat. The portraits of Amir Temur and the Timurids are reflected in the miniatures used for historical works by Abul Hayya, and they are also depicted in different situations in the paintings used for artistic works. Some of the miniatures made during the reign of Khalil Sultan were made graphically, artistically in a unique "ink pen" style. During Timur's lifetime, kings and princes were depicted on the walls of his palace, and Kamoliddin Behzod created the real portrait genre. In general, many miniatures depicting the faces of Timur and the Timurids are kept in various libraries of the world. Most of them do not indicate the period of painting or artist, place, school. However, in these miniatures, the coat of arms of Temur, depicting the head of a sun-like lion radiating light, can be found on the facade of his palace, on coins minted by Khalil Sultan and Ulugbek. Also, since there is a lot of dark green and brown in the depiction of nature, and the clothes are typical of the Turkic nation, these miniatures can be said to belong to the Samarkand school of miniatures. Because the clothes of heroes of Herat and Shiraz miniatures are different.

The miniaturists of the Samarkand school are skilled in creating compositions and depicting landscapes.

The miniatures of Sultan Ali Boverdi, a famous calligrapher and painter originally from Obivard during Ulugbek's time, are unique with the sharpness of the lines and the brightness of the colors. 18 miniatures characteristic of the Samarkand school were made for Nizami's "Hamsa" work and 49 miniatures for "Shahnoma" work are now kept in the Turkish library. In Ulugbek's era, the maps of al-Sufi's "List of the Immovable Stars" show the location of large and small stars with red and black circles, and were drawn in black ink without coloring. The constellation is depicted as a representative of ordinary people. The subject of ordinary people's life in Eastern miniature painting appeared during the Timurid period. For example, the miniatures on the topic



of "Building the Samarkand Mosque", "Building the Wall of Alexander", "Life of Nomads", "Jamshid teaching trades to ordinary people" are examples of this.

What branches of craftsmanship were developed during the Timurid era? During the period of Timurids, the rise of culture was manifested in various forms of artistic crafts. Artistic crafts were not mainly related to architecture, but were also related to pottery, wood and stone carving. The tombstones are partly vegetal, mostly geometrical verses with calligraphy examples. These inscriptions are written in deep bird grooves. Tombstones are in the form of sagana or suna, ceremonial dishes are made of gray marble, and in some cases, very rare stones. Wood carvings of Gori Amirda, Shahi Zinda, Yassavi mausoleums, doors, as well as house pillars of the 15th century are decorated with patterns. During the period of Temur and Ulugbek, metal engraving developed. Items and dishes are made of golden bronze, brass, red copper. The patterns are made by engraving and embossing, precious stones are attached. Yassavi's mausoleum is the highest example of the art of placing huge candlesticks, especially the two-ton bronze pot.

It was a novelty for the pottery type of applied art to draw simple plant motifs with black paints on bright green and blue glaze, or to work with clustered flowers, and to give a pattern to the white vessels that appeared in this period with the help of cobalt on the glaze. Patterns on ceramics are drawn with a brush. In previous centuries, ceramic objects were painted with lines, and in the period of the Timurids, the potter-artist uses colors from light havarang to louvard in different styles. From the types of practical arts of the Timur and Timurid period, weaving, carpet weaving, and embroidery rose to the level of high art.

Do you know who was famous in the field of science and literature during the period of Amir Temur and Timurids? Thanks to Amir Temur's concern for the development of science, Samarkand became the educational center of the world. Famous scientists came to Samarkand. For example, more than 100 scientists from different countries performed scientific and creative activities during Qazizada Rumi, physician Khusomiddin Kermoni, meteorologist Mavlano Ahmed, Ulugbek. During the time of Timur and the Timurids, great scientists emerged in the field of natural and humanitarian sciences and made a worthy contribution to world science. Ulugbek, Qazizoda Rumi, Ghiyaziddin Jamshid and Ali Kushchilar made new discoveries in the science of catastrophism. Sharafiddin Ali Yazdi, Hafizi Abro`, Abdurazzoq Samarkandi, Mirkhand, Khondamir, Zayniddin Vasifi and others created valuable works in history. Artists such as Jami, Navoi, Davlatshah Samarkandi, Atoullo Husayni, Koshifi became famous for their works of art in artistic creation and linguistics.

During the reign of Mirzo Ulugbek, the first Academy was founded in Samarkand, work was carried out on the measurement of the Earth's sphere and the compilation of astrological tables. The construction of the Samarkand observatory was a huge cultural event, and there was no observatory comparable to it in terms of equipment and scientific achievements. At the observatory, Ulugbek had deep knowledge in mathematics, geometry, astronomy. Ali Kushchi, Mohammad Khavafi were his favorite students.

In his work "Zij", Mirzo Ulugbek continues the tradition of the science of astrology, which began in the 8th-11th centuries, and raises it to a higher level. He wrote works such as "Treatise on determining the sine of one degree", "Riselay Ulugbek" on astronomy and "Treatise on the science of music" on mathematics. Ulugbek built madrasas in Samarkand, Bukhara and Gijduvan and led the educational work.



During the period of Timur and the Timurids, examples of folk art were created. Literature improved in terms of artistic style, scientific works on literary studies and linguistics were created. Uzbek translation literature was created.

Qutb, Saifi Saraoui, Haydar Khorazmi, Durbek, Amiri, Atoi, Sakkoki, Lutfi, Babur, Muhammad Salih and others lived and worked during this period. In particular, Alisher Navoi's work raised the worldly scope of Uzbek written literature to the stage of perfection.

The status of Uzbek language, literature and culture increased in Movarounnahr and Khorasan. The Turkic-speaking peoples of Khorasan and their intellectuals began to have very close relations with scholars and artists in Samarkand, Bukhara, Turkestan and other cities. Any artist lived and created in any country or city that was convenient for him.

For example, Khorezm scholars Haydar and Hafiz Khorezmi went to Shiraz, Sheikh Atoi from Turbat (near Tashkent) to Balkh, a descendant of Ismail Ota, and Maulana Lutfii, originally from Tashkent, went to live near Herat.

Timur and his descendants were people close to literature, art, and science. There were 22 artists-poets from the Timurids, who not only wrote poems but also patronized artists. Khalil Sultan, Husayn Boygaro, etc., composed divans from their poems.

In Khorasan and Movarounnahr, there are many poets who write in both Persian and Turkish languages, and literary life flourishes. The attention to the translations of Eastern classical literature will also increase. Works related to the theory of literature such as "Chakhor Manoli" were created. The types of artistic creativity such as ghazal, rubai, tuyuq have developed. Kings, ordinary artisans and craftsmen, scientists and scholars participated in the literary process.

Boysungur Mirza (son of Shahrukh) played an incomparable role in the development of literary life in Khurasan. Under his leadership, a reliable scientific text of Ferdavsi's Shahnoma was created based on the comparison of many manuscripts. Boysungur himself wrote poems in Persian and Turkish. So, in the middle of the 15th century, a new school of Uzbek literature appeared in Khorasan.

During Ulugbek's time, many Persian and Turkish artists gathered in Movarounnahr. The literary environment was directly managed by Ulugbek himself, and the best scholars of that time gathered in Samarkand. Maulana Kamal Barakhshi was appointed as the leader of the soldiers ("Malik ul-kalam"). In one of his odes, Sakkakiy noted Ulugbek's poetry writing and his high understanding of poetry. Ulugbek also had a friendly relationship with artists in Khurasan. He considered Lutfi's poems to be equal to the poems of Salman Sovaji, a famous poet of the 15th century. It was a great honor for Lutfi to be equated with Mumtaz Sholar.

Along with the lyrical poems of the most prestigious Uzbek poet in the Ulugbek palace, Sakkoki, his odes in the Uzbek language became a significant achievement of this poetic genre.

Navoi gives more information about Khurasan poets in the Tazkir "Majolisun-nafois", while Davlotshoh Samarkandi dwells on the creators of the past in the Tazkirat ush-shuaro. The recently known work "Fukukul-baloga" (1437) by Sheikh Ahmad ibn Khudoidad Tarazi opened opportunities to study the literary life in Movarounnahr during the Timurid period.

In his work, Sheikh Akhmad Tarozi, along with elucidating scientific issues related to the theory of poetry, gives examples of the poems of unknown Uzbek and Persian poets. In his work, Sheikh Tarazi, in addition to the famous poems known to us, includes the stories of Muhammad



Temur Buza, unknown to us, samples of Shams Kisari's "al-maqlubul-ba'z" poetic art, Jalali's he brings examples of his ghazals to the poetic meaning of "comprehensive" poetic verses of Sholar.

The art of "Mutasalsal" refers to the linking of stanzas with the repetition of rhyming words or a part of them at the beginning of the next stanza. Tarozi's work "Fukukul-baloga" is valuable for a more in-depth study of the history of Uzbek literature of that time.

The second half of the 15th century was the most developed period of Uzbek literature, and this height is associated with the names of Timurid Boykara and Navoi, the shining sun of Uzbek literature. During the reign of Boykara, he gave great importance to the development of many fields of literature, art and science. He wrote poems under the pseudonym "Husayni", and during his reign, this nobleman gave Navoi the title of "Muqarrabi Hazrat Sultani" and jointly sponsored the development of culture. Navoi led the development of spirituality in cooperation with his teacher Jami. In their image, fiction achieved the greatest achievements. Navoi's "Khamsa" and "Khazayinul-Maoni" divans, Jami's "Hasht Avrang" and poetic divans were the greatest examples of the literature of this period. It is not for nothing that Husayn Boygaro in his "Risola" was immensely proud of the creation of such works during his reign.

This rich literary heritage had a profound effect on the further development of Uzbek literature. Babur's work "Boburnoma" was created based on the life-giving traditions of Uzbek literature and science of that time.

In the 15th century, Uzbek literature, especially in the example of Navoi's work, reached the highest peak in terms of the diversity of literary genres. The Uzbek literary language was formed. One of the features of the literary style in Uzbek verse and prose is that in literary and scientific works, Persian and Arabic words and phrases, terms, and the rules of sentence structure specific to the Persian language are widely used in the expression of thoughts.

The traditions of the Timurids in the field of literature and culture were later developed by the Baburis in Afghanistan and India, in the 18th-19th centuries in Khorezm and Kokhan Khanate⁷.

The literature of the Timurid period constitutes a special stage in the development of Uzbek literature. His noble ideas of humanity and nationalism, justice and enlightenment have not lost their freshness. This literary heritage will continue to be of great importance in the education of a perfect person with its rich content, ideological-ideological depth and divinity in Uzbekistan for centuries.

The literature created during the Timurid period determined the level of literature of Sufism. Literature expressed humanistic thinking by covering divine issues in the ideological content of Sufism.

In the second half of the 14th century and in the 15th century, the cultural height that occurred in Movarunnahr and Khorasan surprised not only the entire Muslim East, but also the European countries. This height not only determined the recent cultural and spiritual development of Central Asia, but also gave a great impetus to the cultural development of neighboring countries.

Determining the common factors of cultural development during the period of Timur and Timurids shows that they were able to create their cultural and spiritual growth in a short period of time only as a whole.



• First of all, the political and social factor can be pointed out. In Movarounnahr and Khurasan, the scattered people, divided into different provinces and emirates as a result of mutual conflicts and wars, and brutally oppressed by foreign rulers - Mongols, got rid of colonialism, the establishment of a unified state in the country, and the introduction of rules of governance based on a unified state. , violence, arbitrariness, and the elimination of vices, social progress was ensured.

• The second - economic factor - the introduction of a single office system in Movarounnahr and Khorasan led to the latest development of economic peace production. The state's attention to the development of agriculture, handicrafts, and trade and the implementation of a number of activities in this area have become extremely important for the spiritual and cultural development of the country.

• The third - spiritual factor - first was the wide use of cultural heritage, spiritual values, wealth, and implementation of development based on them. From the spiritual and cultural wealth created in Central Asia in the previous centuries, especially in the IX-XIII centuries, from the heritage of Khorezmi, Farabi, Ibn Sina, Beruni, Chagmini; The heritage of scholars such as Firdawsi, Nizami Ganjavi, Rumi, Tusi, Attar, written in Arabic, Persian and Turkish languages: ancient Greek scientific and spiritual wealth, which gained great importance in the spiritual heritage of the Muslim East, was widely used. During this period, cultural relations between other countries that were under the influence of Amir Timur's state and those that were not developed rapidly. The exchange of cultural resources gained importance in relations with countries such as Iran, Arab countries, India, and China.

• The fourth - ideological factor - although this factor is an integral continuation of the spiritual factor, it should be singled out because of its importance and the fact that it played a big role in the spiritual life of its time. It is appropriate to show. This is Sufism, especially Naqshbandiyya, which was widespread in Movarounnahr and Khorasan by the 15th century. The teaching of Naqshbandi, which was formed in Central Asia based on the development of the teachings of Yusuf Hamadani, Abu Khaliq Gijduvani, and its major representatives played an extremely important role in the political, social and cultural life of the 14th-15th centuries. served as an ideological basis and factor for freedom. Timur and Timurid princes, many scholars and artisans were nourished by Naqshbandi teachings and enriched it in every way with their activities and creations. Khwaja Ahror Vali, a major representative of the Naqshbandiyya doctrine, who lived and created in the 15th century, played an important positive role not only in cultural life, but also in political and economic peace and development.

Such factors led to the rapid and high rise of the culture and spirituality of the era of Timur and the Timurids, and its achievements became the food for cultural development during the last long centuries.

In the 14th and 15th centuries, the spiritual and cultural development was inextricably linked with the strengthening of Islamic religious views. were carried out. In "Tuzuklari Timur" a special place is allocated to the activities of religious leaders, sheikhs, sayds, scholars, and their participation in state affairs is specially and severally noted. But at the same time, among the people, especially intellectuals, science, art, and culture workers engaged in mental work, it was born as a result of the desire to interpret the rules of Islam on the basis of modern requirements and the needs of social progress. Sufism is widely spread.



The teaching of Sufism, which began to spread in Central Asia from the 11th century, by this time, Yassavi, Kubroviya, Qadiriya, and especially Naqshbandi sects of Sufism played a major role in the spiritual life of Movarunnahr and Khorasan.

The Naqshbandi sect was closely related to the name of Yusuf Hamadoni Gijduvani and Bahovuddin Naqshband by the 14th century. shows.

Amir Temur himself treated the Sufi scholars with great respect, and considered Sayyid Mir Kulol (Shamsuddin Fakhuri, died 1371), one of the Naqshbandi leeches of Sufism, to be his favorite. He also showed respect to great mystics of different countries. It has been shown in historical schools that he met and talked with the great mystic Syed Hamadoni, the founder of the Hamadonia order, visited the grave of the great mystic Ahmed Yassavi in Yassi, Turkestan in 1398, repaired it, and ordered a high building to be built on it.

In "Tuzuklar": "... mashoyikhs, Sufis are scholars who know God. I was in their service, had conversations and received the benefits of the hereafter. I saw blessings after hearing the words of God Almighty from them", writes Amir Temur.

Sufi, Porso, Charkhi, Makhdumi A`zam, Khoja Ahror, the great representatives of Sufism, which spread widely in Central Asia in the 14th and 15th centuries, created a number of treatises on the Naqshbandi order, and actively served the spiritual purification and development of the society. , interacted with famous figures and influenced them. In this regard, the activity of Khoja Ahror is especially important. Scholars such as Navoi, Jami, Qasimi, Lutfi, Babur promoted Sufism.

In this period, medical science also had its major manifestations. Burkhaniddin Nafis ibn Evaz hakim al-Khirmani, Sultan Ali doctor Khursani, and doctor Husayn Jarroh are among the great representatives of the science of medicine who came to Samarkand.

In the 14th and 15th centuries, great scientists appeared in Central Asia who were engaged in the sciences of logic and philosophy. The development of these sciences is mainly related to the names of two great thinkers Saadiddin bin Umar Taftazani and Mir Syed Jurjani. In addition to Jurjani and Taftazani, Maulana Abdujabbar Khorazmi, Maulana Shamsiddin Munshi, Maulana Abdulla Lison, Maulana Badriddin Ahmad, Maulana Nugmonuddin Khorazmi, Khoja Afzal, Jalal Haqi and other scholars lived and worked in Samarkand at that time. Advanced social and moral thoughts of his time began to be described in detail in fiction, Sufism poetry, poems and offerings, ghazals and rubai. The artistic works of Navoi, Jami, Lutfi, Binai, Kasimi Anvar and others have a rich philosophical and moral content.

During this period, special treatises dedicated to the problems of ethics and education appeared, among which the legacy of Husain Vaiz Kashifi and Jaloliddin Davani occupies a special place.

Timur and Timurid princes paid great attention to writing down the history of their time, studying and illuminating the history of Movarunnahr and Khorasan liberation from Mongol oppression. Historians such as Nizamiddin Shami, Ali Yazdi, Abdurazzaq Samarqandi, Hafizi Abru, Natanze, Fasih Khavafi, Mo`niddin Isfizari, Mirkhand, Khondamir wrote down the history of the Timurid era, and the works they wrote down now represent the events and cultural development of that time for us. has been serving as an important source in learning 8.

The development of science and literature had a positive effect on the development of the art of reading, copying new manuscripts, calligraphy, painting, painting, and carpentry. Elegant books



and calligraphy rose to a new stage of development in the 14th-15th centuries. even Mir Ali Tabrizi (1330-1402) discovered the nastiq letter. This method rose to its highest stage under the leadership of Sultan Ali Mashhadi in Herat, and artists such as Abdurahman Khorazmi, Sultan Ali Khandon, Mir Ali Qilqalam, Halvai, and Rafiqi emerged. Palace libraries of the Timurids were established in Samarkand and Khivot. These libraries were considered craft enterprises, they collected and preserved manuscripts.

The 14th-15th centuries were a new stage in the development of the music art of the peoples of Central Asia. New tunes and songs, musical instruments and music theory works were created. Skilled musicians, composers and hafiz arrived. Among them are Abduqadir Nayi, Qulmuhammad Shayhi, Husayn Udi, Shahquli Gijjaki, Ahmed Qonuni, Yusuf Andijani. Ulugbek, Jami, Navoi and Binai wrote works related to the science of music and created new tunes. The 12 statures formed in the 9th-12th centuries were improved during this period. Also, clowns, puppeteers, gatekeepers performed their art in theatrical shows intended for the general public.

Religious philosophy occupies an important place in the spiritual life of Timur and the Timurids. Naqshbandism developed in the Sufi order and had its influence on all social and spiritual spheres. Bahovuddin Naqshbandi enriched this sect and was the owner of the meritorious rank of balogardan. In the 15th century, the successor of the Naqshbandi sect was Khwaja Ubaidullah Ahror. Khoja Ahror Vali, who came to Samarkand, is regarded by the Timurids as their own. Khoja Ahror Naqshbandiya defined the direction of the Khojagon sect and, apart from his social activities, also engaged in the science of creativity and wrote several works.

Summary.

As a result of the changes that took place in the socio-political, economic and cultural life of Central Asia in the 9th-12th centuries, science and culture rose to a high level. During this period, as a result of the development of natural, philosophical-ethical and religious-mystical sciences, great scholars who made a great contribution to world civilization appeared, and this period was rightfully called the Renaissance period. During the period of Timur and Timurids, science and culture developed and matured. The foundation of the cultural development in Movarounnahr and Khorasan in the 14th-15th centuries was laid by the great master Amir Temur.

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