

SOCIO-ECONOMIC AND CULTURAL LIFE DURING THE PERIOD OF TIMUR AND TIMURIDS

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ABSTRACT

This article provides information about the role of Sahibqiron Amir Temur, a skillful general and statesman who left an indelible mark in world history, in the history of our statehood. In addition to the above, this article also contains some information about the personality of Amir Temur and the state reforms he implemented during his lifetime.

Keywords. Sahibqiran, Movorounnahr, warlord, emir, palace, divan, Khurasan, dargah, Darugachi, uprising, march.

INTRODUCTION

Unification of Central Asia into an independent state during the Sakhbqiran period had a positive effect on the socio-economic and cultural development of the country. Crafts and architecture, science, literature and art flourished. In the process of creating a centralized state, the industrialist Amir Temur paid special attention to production, especially agriculture. Knowing well that agriculture in Central Asia depends on artificial irrigation, Temur dug the Angor canal and started irrigation works in the Murgab valley.

LITERATURE ANALYSIS AND METHODOLOGY

During the reign of Amir Temur, the cities of Samarkand and Shahrisabz were provided with running water. Lalmikor dug ditches in the lands. Cereal crops, mulberry for dyeing, and mulberry for cocooning are planted a lot. Grapes and lemons are grown. Mining operations were established and crafts were developed due to the extraction of various minerals. The development of landscaping and irrigated agriculture had a positive effect on the development of crafts and trade. Due to the increase in handicraft industries, the number of handicraft neighborhoods increased in the cities, and new market stalls, tim and toqs were built. Textiles, pottery, blacksmithing, blacksmithing and construction were the main industries. In the cities of Samarkand, Bukhara, Tashkent, Shahrukhiya, Termiz, Shahrisabz, new handicraft centers were built and became trade centers. Gazmols such as silk, satin, kimkhob, banoras, duhoba, horo, debo are woven from silk.

RESULTS

During the Sahibqiran era, pottery was the most popular industry. 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, rafters 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. Buildings decorated with woodcarving were built and furniture was made. Samarkand paper was even popular in foreign countries. During the era of the masters, there

were enterprises that produced handicraft goods, the head of which was "Master" and the apprentices were called "Khalifa". 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. The entrepreneur builds trade stalls, markets and roads, and multiplies caravansary on the caravan routes. Especially in Samarkand and Bukhara, trade and craft facilities such as bazaar, charsu, tim, toq, and cappon were built. Shops are located on both sides of the wide street that runs through the city. 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. In the bazaars there were discussions about literature, poetry, science, edicts were announced and the guilty were punished. Various shows are shown in this place, mosque, madrasa, bathhouse are built near the market. During the Timurid era, places of rest and exchange of horses were built for ambassadors, traders and trade caravans on the caravan routes.

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. In the era of Sahibqiran, Movarounnahr cities were built with fortifications, boulevards, and architectural complexes on a large scale. It is possible to observe the construction of "Hisar" in Samarkand and Shahrisabz, which is different 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 kingdom. In the city, he built a castle, magnificent buildings and palaces. On the Kohak hill at the entrance to Samarkand, the Shepherd's father's mausoleum was built during Ulugbek's time. During Timur's reign, 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. Hisar is surrounded by a wall of 500 hectares. The city was entered through six gates. The formation of architectural complexes in the city was the greatest achievement of the era of Timur and the Timurids. Many religious structures, palaces of rulers, residences of nobles were built during the Sahibqiran period. After the Indian campaign, Timur built a mosque in Samarkand. Bibikhanim's madrasah and mausoleum were built in front of it. Ulugbek Bukhara expanded and started reconstruction of Jome Mosque, but it was completed in the 16th century.

During Timur's reign, madrasas were built in the Gori Amir complex of Saray Mulk. Ulugbek built madrasas in Samarkand, Bukhara and Gijduvan. The two masterpieces of art of the Timurids, Ulughbek in Samarkand and Gavharshodbegim in Herat, differ from each other despite the fact that they were built according to the same system. In Samarkand, during the Timur era, the mausoleum of Sheikh Burkhaniddin Sagorji, the Ruhabad mausoleum and the Timurid mausoleum Gori Amir, as well as mausoleums with pediments were built in the Shahizinda complex. The result of creative research during Ulugbek's period also affects the architectural appearance of the dahms. Ulugbek also built unique monuments in Bukhara, Gijduvan, Shahrisabz, Termiz, and Tashkent. But the monuments in Samarkand dominate in terms of construction scale and decorations.[1:15,20]

During the reign of Timur, a huge building, 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. There were two types of palaces built during the Timurid period. The first is for administrative and political purposes and is built inside a castle or a city. The second was in residences built in gardens outside the city, where receptions, meetings and entertainment were held. Registan Square of Samarkand was formed during Ulugbek's reign, the Muqatta Mosque and the 210-domed Kokaldosh Mosque were built. Kokgumbaz mosque, Chilustun and Chinnikhana palaces were also built in Shahrisabz. 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 Temur and Ulug'bek, visual arts rose in different directions. In Central Asia, mural paintings and visual art in general, which had stopped due to the Arab invasion, were revived in a new form and content during the period of Timur. Calligraphy was considered an integral part of manuscript literature. Miniature fine art was also considered primarily as a pattern. In the palace residences of the Timurids in Samarkand, there were murals depicting reception ceremonies, battle scenes, hunting scenes, and public holidays. The images of Timur's sons, grandsons, wives and concubines are depicted in these murals. On the wall of Ulugbek, the murals were thematically diverse and stylistically close to the miniature genre. A miniature and painting school was established in Samarkand during the Sahibqiran period. The miniatures created in the Samarkand school of miniatures in various categories are typical of the art of Eastern Turkestan. The influence of Chinese painting is felt in the Turkish images.

Thanks to Amir Temur's contribution to the development of science, Samarkand became the educational center of the world. Famous scientists came to Samarkand. More than 100 scientists from different countries performed scientific and creative activities during the period of Qaziza Rumi, doctor Khusomiddin Kermoni, meteorologist Mavlano Ahmed, and Ulug'bek. In the science of history, Sharafiddin Ali Yazdi, Hafizi Abro', Abdurazzaq Samarkandi, Mirkhand, Khondamir, Zayniddin Vasifi and others created valuable works. During the reign of Mirzo Ulugbek, the first Academy was founded in Samarkand. Measurements of the globe and compilation of astrological tables were carried out. 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.

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

Qutb, Saifi Saraoi, Heydar 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 maturity. The status of Uzbek language, literature and culture increased in Movarounnahr and Khorasan. Timur and his descendants were people close to literature, art, and science. There were 22 creative poets from the Timurids, who not only wrote poetry but also patronized artists. Khalil Sultan, Husayn Boygaro, etc., created divans from their poems.

In the development of literary life in Khurasan, Boysungur Mirza (son of Shahrukh) played an incomparable role, and with his initiative, he made a great contribution to all fields of science

and the development of art. Under his guidance, a reliable scientific text of Firdausi was created based on the comparison of many manuscripts. Boysungur himself wrote poems in Persian and Turkish.

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. Navoi led spiritual development 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 became the greatest examples of the literature of this period.

The cultural height that occurred in the second half of the 14th century and the 15th century in Movarounnahr and Khorasan surprised not only the entire Muslim East, but also European countries. This elevation not only determined the recent cultural and spiritual development of Central Asia, but also gave a great impetus to the cultural development in the neighboring countries.[2:8,10]

DISCUSSION

Determining the common factors of cultural growth in the period of Timur and Timurids shows that they were able to create 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 Khorasan, as a result of scattered conflicts and wars, the provinces were divided into emirates and brutally oppressed by foreign Mongols. elimination of vices such as abuses and arbitrariness ensured social progress.

The second economic factor - the introduction of a single office system in Movarounnahr and Khorasan - brought economic peace to the last development of 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 was the extensive use of cultural heritage, spiritual values, wealth, and development based on them. Cultural relations developed rapidly between other countries under the influence of the host country and those without, and such relations opened a wide way for the mutual exchange of spiritual wealth. Relations with countries such as Iran, Arab countries, India, and China led to the exchange of cultural wealth.

The fourth ideological factor - although this factor is a continuation of the spiritual factor, it is appropriate to single it out because of its importance and the fact that it played a major role in the spiritual life of its time. This is the doctrine of Naqshbandi Sufism, which was widespread in Movarounnahr and Khorasan by the 15th century. The doctrine of Naqshbandi and its major representatives played an extremely important role in the political, social and cultural life of the XIV-XV centuries . they enriched it in every way with their creations. Such factors led to a rapid and high level of culture and spirituality of the Timur and Timurid period, whose achievements were the fodder for cultural development during the last long centuries.

Sahibqiran writes in "Tuzuklar" that "Mashoyikhs and 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," he writes.

Timur and Timurid princes paid great attention to writing down the history of their time, studying and illuminating the history of Movarunnahr and Khurasan's liberation from Mongol oppression. Historians such as Nizamiddin Shami, Ali Yazdi, Abdurazzaq Samarqandi, Hafizi Abru, Natanze, Fasih Khavafi, Mo'iniddin Isfizori, Mirkhand, Khondamir wrote down the history of the Timurid era. has been serving as an important resource in learning.

SUMMARY

Religious philosophy occupies a great place in the spiritual life of Timur and the Timurids. Naqshbandism developed in the Sufi order and exerted its influence on all social and spiritual spheres. Bahavuddin Naqshbandi enriched this sect. 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 Khojagan sect and, in addition to his social activities, also engaged in the science of creativity and wrote several works.

In Central Asia, culture developed and matured during the period of Timur and the Timurids. The foundation crown of the cultural development in Movarounnahr and Khorasan in the XIV-XV centuries was laid by the great master Amir Temur.

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