

Socio-Economic, Political and Cultural Life in the Period of Amir Temur and Temuries

Yuldashev Safokhan Alokhan ugli
Student of Namangan State University

Abstract: The main purpose of this article is to represent a special period in the culture of Central Asia, the era of Timur and the Timurids, to provide information about the socio-economic development of the culture of this period formed on the basis of the principles of strong statehood founded by Timur.

Key words: Timur, Timurid state, social-economic, cultural-household development, architecture, fine art, applied art, science, literature, philosophy, religion.

The era of Timur and the Timurids constitutes a special period in the culture of Central Asia. This period, which is considered a classic period in the history of culture, served as the basis for the entire legal structure of Uzbek culture. First of all, the culture of this period is related to the socio-economic development formed on the basis of the principles of strong statehood founded by Timur.

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 the dependence of agriculture on artificial irrigation in Central Asia, dug the Angor Canal and started irrigation works in the Murgob Valley. Ditches were dug in Lalmikor lands, which supply the cities of Samarkand and Shahrisabz with running water. Cereal crops, flax and flax are planted in agriculture. A lot of royan plant is planted for dyeing, as well as mulberry for cocooning. Grapes and lemons are grown.

During Ulugbek's time, various plants were planted in Bogi square and a garden called Bogcha was established. Temur built villages named Baghdad, Sultania and Shiraz around Samarkand. During the period of Temur and Ulugbek, special attention was paid to sheep breeding and goat breeding.

Due to the development of mining operations 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 sector in economic life. 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, Karshi, new handicraft centers were built and turned into trade centers. Gazmols are woven from thread, wool, hemp fiber. Silk gauze, satin, kimkhob. gazmols such as banoras, duhoba, horo, and debo are woven.

In the 15th century, a lot of metal products, household items, tools and weapons were produced. Samarkand turned into a center of armaments, and the district of sovitozozs dried up. 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 metal 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.

In the land of 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. The construction of "Hisor", which differs in scope and content from "Shahristan", which was the main part of the city in the early Middle Ages, can be observed in Samarkand and Shakhristabz.

Stepped architecture also has a unique structure. Timur builds Chashmai Ayub monument (1380) in Bukhara. Also, Temur built "Hazira" - "Dor us-Siyozat" (1389-1400) shrine for pilgrimage and funeral ceremonies in Shahristabz. After the death of his son Jahangir, he built a mausoleum (Hazrat Imam) in Shahristabz. 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.

There were two types of palaces built during the Timurid era. The first is for administrative and political purposes and is built inside a fortress or a city. The second is in the residences built in the gardens outside the city, where reception ceremonies, meetings and entertainment were held. The diameter of the Aksaray dome in Shahristabz

It was 22 meters long, and its arches and arches were incomparable. The main residences of Temur and Ulugbek are called Koksaray and Bostonsaray in Samarkand. Temur also built twelve gardens and palaces outside the city.

The monuments of Shirinbeka Opa, Bibikhanim, and Tuman Opa, built in Temur'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 interior, natural scenes are depicted in white and blue colors.

The development of the art of calligraphy in the 15th century was positively influenced by the development of book-making by the special workshops where, along with the traditional Naskh, Kufic, and wall letters, the suls decorating the facades and the unique handwritten works were quickly copied.

Images of historical figures are also shown in miniatures. Miniatures depicting the life of Amir Temur have not yet been found.

Most of the miniatures of the 15th century depict the heroes of oriental poetry - Layli and Majnun, Khusrav and Shirin, Rustam, 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 paintings worked by the palace painters of Samaqand, Abul Khayya and his students Sheikh Mahmud Talili, Pir Ahmed Bogi Shamali, Muhammad bin Mahmudshah Darvesh Mansur, are delicate and the paints are masterfully applied. Their miniatures were created on the theme 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. Abul Hayya's miniatures for historical works depict Amir Temur and the Timurids, and in his paintings for artistic works, they are depicted in various situations. 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, horns and princes were depicted on the walls of his palace, and Kamoliddin Behzod created a real portrait genre. In general, many miniatures depicting the faces of Timur and the Timurids are kept in various libraries around the world. Most of them do not indicate the period of painting or the artist, place, school. However, in these miniatures, the head of a sun-like lion radiating light can be found on Temur's coat of arms, on the crest of his palace, and on coins minted by Khalil Sultan and Ulugbek.

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

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

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

The second - economic factor - the introduction of a unified administrative system in Movarounnahr and Khorasan led to economic peace and rapid 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 field have become extremely important for the spiritual and cultural development of the country.

The third - spiritual factor - was the wide use of previous cultural heritage, spiritual values, wealth, and development based on them. From the cultural and spiritual wealth created in Markati Asia in the previous centuries, especially in the 9th-13th centuries, from the legacy of Khorezm, 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.

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 large role in the spiritual life of its time. is appropriate. This is Sufism, particularly Naqshbandiyya, which was widespread in Movarounnahr and Khorasan by the 15th century. Naqshbandi doctrine, which was formed based on the development of the teachings of Yusuf Hamadoni, Abdu Khaliq Gijduvani in Central Asia, and its major representatives played an extremely important role in the political, social and cultural life of the XIV-XV centuries, spiritual changes are known served as an ideological basis, a factor for freedom. Timur and Timurid princes, many scholars and artisans benefited from the Naqshbandi teachings and enriched it in every way with their activities and creations.

References:

1. Temur va Ulug'bek davri tarixi. T. 1996 y.
2. Amir Temur va temuriylar davrida madaniyat va san'at T. 1996 y.
3. Abdurahmonov A. Ulug'bek va uning rasadxonasi. T 1996 y.
4. Ahmedov B. Temur. T 1995 y.
5. Ahmedov B. Ulug'bek. T. 1994 y.
6. Ibn Arabshoh. Amir Temur tarixi. T. 1992 y.