

ART AND CULTURE OF THE TIMURID PERIOD

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Abstract: This article gives the information about the art and culture of the Timurids, which left an indelible mark in world history and is considered the golden age. It is stated that the rise of Movorounnahr and Khorasan from the second half of the 13th century to the end of the 18th century determined not only the cultural and spiritual development of Central Asia, but also influenced the cultural life of India, Afghanistan, Iran and European countries.

Keywords: Amir Temur, Timurid era, carvings, miniature art, Ulugbek observatory, renaissance period, oriental poetry, Baghdad, Shiraz, Tabriz Herat, Khorasan, Samarkand, Delhi miniature schools, palace painters, composition, landscape, list of fixed stars, craft, educational center.

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Introduction. The period 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, serves as a basis for the current legal position of Uzbek culture. First of all, the culture of this period is related to socio-economic development formed on the basis of strong state principles 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, craft architects and painters from local and foreign countries for the improvement of the country and the capital Samarkand.

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, boulevards, and architectural complexes on a large scale. It is possible to observe the construction of "Hisor" in Samarkand and Shahrissabz, which is different in scope and content from "Shahristan", which is the main part of the city in the early Middle Ages.

Literature review

During the period of Timur and Timurids, all types of art, including decorative patterns, miniature art, and many types of applied art, which reflected

the human image, were highly developed. On the walls of the palaces restored by the order of Amir Temur, weddings, musicians, portraits of the emir, princesses and their relatives, war and city battles, reception ceremonies of rulers, scholars and ambassadors were depicted. The Ulugbek observatory is also a testimony of the authors of the Middle Ages, and there are pictorial scenes in which nine layers of sky and seven layers of earth, fixed planets, fixed stars, deserts, etc. are depicted.¹⁷⁰

It is inappropriate to narrowly study the magnificent buildings, literature and art built during the Timurid period. Because this period had a great positive impact on the development of art and culture not only in Uzbekistan, Central Asia, but also in the world.

At this point, the research conducted by art historian P. Rempel is also worthy of attention. The scientist studies the period of the Timurids in three major periods, among which he analyzes the cultural life of Movaraunahr by dividing it into three different periods.

The first period starts from the middle of the 13th century and includes the 70s of the 14th century. During this period, there was a period of restoration of the cities destroyed by the Mongol invasion and restoration of local architecture schools.¹⁷¹

The second period starting from the 70s of the 14th century includes the 15th century. In Shahrisabz and many other cities, unique architectural buildings of world importance have risen. Large city and boulevard complexes were created. During this period, great attention and privileges were given not only to Shahrisabz, but also to Samarkand and Khirot, masters, scholars, art and cultural representatives brought from the Near East. Mowarounahr experienced a second renaissance.

The third period includes the XVI-XVII centuries. This period is particularly distinguished by the period when the Uzbek khanate flourished with the reconstruction of cities and economic and political reforms. There are a lot of architectural monuments built in these three great historical periods, literature, art, and culture that have not yet been discovered.

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 evident in architecture.

During the period of Amir Temur, fortifications, main streets, and architectural complexes gained a large scale in the construction of Movaunnahr cities. It is possible to observe the construction of "Hisor" in Samarkand and Shahrisabz, which is different in scope and content from "Shakhriston", which is the

¹⁷⁰ I. Azimov Uzbek nashku inshootlari Tashkent. 7-p. of 1987

¹⁷¹ P. Rempelniy Architectural Ornament of Uzbekistan. T 1961 256-b

main part of the city in the early middle ages. The construction of the city of Kesh was completed during the reign of Amir Temur. In the southwest of "Hisar" the government palace Oksaroy and gardens and gardens were built around it.

During Ulugbek's time, not only architecture, but also fine art rose. The development of miniature painting was directly related to the development of fiction. The painters worked on the works of Firdavsi, Nizami, Dehlavi, Jami and Navoi. In the 16th century, miniatures were also made for historical works such as "Jome' ut-Tavorikh", "Tarihi Rashidi". This tradition was continued during the Timurid era, and battle scenes were depicted in the works "Zafarnoma" and "Temurnoma". In some cases, images of the cities of Mecca and Medina were painted on his religious works. In some of the works of art, there are pictures of the prophet Muhammad (s.a.v) 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 formed as an artistic-aesthetic phenomenon typical of a period in Iraq, Iran, Khorasan, Movarounnahr and India. This phenomenon is related to the Timurids, and the Timurid princes created several miniature schools in the centers of 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 can be felt in the Turkish images typical of the art of Eastern Turkestan.

The paintings made by the palace painters in Samarkand, Abul Khayya and his students Sheikh Mahmud Talili, Pir Ahmad Boghi Shamali, Muhammad bin Mahmudshah, Darvesh Mansur, are distinguished by their delicacy and skillful use of paints. Their miniatures were created on the theme of "hunting" typical of the Timurid era. After 1420, some of these artists, who Baysunqur Mirza established in Herat in the workshop of calligraphy and painting, moved to Herat. Abul Hayya's miniatures for his 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 Khalil Sultan era 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 a real portrait genre.

In general, many miniature works depicting the images of Timur and Timurid princes 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 shining sun-like lion can be found on the coat of arms of Tug-Temur, 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 characteristic 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 have a different appearance.

Representatives of the Samarkand school of miniatures are considered skilled in composition and landscape painting. The miniatures of Sultan Ali Boverdi, a calligrapher and painter originally from Ashvard, who was famous during Ulugbek's time, are unique in their sharpness of lines and brightness of colors. 18 miniatures typical of the Samarkand school were made for Nizami's "Hamsa" and 49 miniatures for "Shahnoma" and are now stored in the Turkish State Library. In Ulugbek's era, in the miniatures of As Sufi's "List of Moving Stars", the maps show the locations of large and small stars with red and black circles, and are drawn in black ink without coloring. The constellation is depicted as a representative of ordinary people. The theme of ordinary people's life in Eastern miniature painting appeared during the Timurid period. For example, the miniatures on the theme "Building the Samarkand Mosque", "Building the Wall of Alexander", "Life of Nomads", "Jamshid teaching trades to the common people" are vivid examples of this.

During the Timurid period, the rise of culture was also manifested in various forms of artistic crafts. Artistic crafts were formed mainly in connection with architecture. Words are inscribed on the tombstones, partly in plant-like, mostly geometric verses with examples of calligraphy. These inscriptions were written in deep, bird's nests. Tombstones are in the form of saghana or suna, ceremonial vessels are also made of gray marble, and in some cases, of rare stones. In wood carving, the mausoleums and doors of Gori Amirda, Shahi Zinda, Ahmed Yassavi, as well as house pillars of the 15th century are decorated with patterns. During the period of Temur and Ulugbek, metal engraving and coppersmithing also developed. Items and dishes are made of golden bronze, brass, red copper. Patterns are carved and embossed, precious stones are attached. The huge candlesticks in Ahmed Yassavi's mausoleum, especially the two-ton, forty-eared cauldron, are the highest examples of the art of bronze casting.

For practical art ceramics, simple plant motifs are painted on green and bluish bright glaze with black paints, or clustered flowers are worked on, and images drawn on white vessels using cobalt on glaze also appeared in this period. In previous centuries, red patterns were drawn on the pottery, but in the porcelain pottery belonging to the Timurid era, we see that the potters used colors in different styles, from pale havarong to louvre. During the period of Timur and Timurids, such types of applied art as weaving, carpet weaving, and embroidery rose to the level of high art.

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, Qazizada Rumi, physician Khusomiddin Kermoni, meteorologist

Mavlano Ahmad, more than 100 scientists from different countries performed scientific and creative activities during Ulugbek's time. 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. Ulug'bek, Qazizada Rumi, Ghiyaziddin Jamshid and Ali Kushchilar made new discoveries in astronomy. In the science of history, Sharofiddin, Zayniddin Vasifi and others created valuable works. Artists such as Jami, Navoi, Davlatshah Samarkandi, Atoullo Hosseini, Koshifi became famous for their high works of art in artistic creation and linguistics.

During the reign of Mirzo Ulugbek, the first Academy was founded in Samarkand, the work of measuring the globe and compiling astronomical tables was 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. At the observatory, Ulug'bek had deep knowledge in mathematics, geometry, astronomy. Ali Kushchi, Mohammad Khavafi were his favorite students.

Mirzo Ulug'bek in his work "Zij" continues the tradition of the science of astrology, which began in the 14th-15th centuries, and raises it to a higher level. He wrote works such as "Treatise on determining the sine of one degree", "Riselai Ulug'bek" on philology, and "Treatise on the science of music" on mathematics. Ulugbek built madrasas in Samarkand, Bukhara and Gijduvan and directed educational work.

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 translation literature was created.

Qutb, Saifi Saraoi, 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 maturity.

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

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

Conclusion.

World spirituality due to independence and has its place in the stage of enlightenment our perfect ancestors and they left a rich spiritual and educational

deep understanding of heritage, learning and an opportunity to glorify has arisen. Our ancestors, especially the great state figure, patron of enlightenment, high spiritual owner Amir Temur and his legacy left by the generations is today spiritual for our people purification and national identity is an inexhaustible source. Our president is rich in spirituality our heritage, our religion, our values, including great our grandfather is the owner Amir Temur name, historical truth about him personally supervised the restoration the independence of Uzbekistan is approaching give us back the great master it has special value because of what it gives.

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