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**ON THE ROLE OF BUKHARA IN THE DEVELOPMENT OF SCIENCE
 AND CULTURE DURING THE REIGN OF AMIR TEMUR AND THE
 TEMURIDS**

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ABSTRACT

This article examines the development of various branches of science in Bukhara during the reign of Amir Temur and the Temurids, the contribution of MirzoUlugbek to the development of science in Bukhara, as well as the development of the history of culture and art in the Timurid period. During the reign of Amir Temur and the Temurids, Bukhara became one of the cultural and scientific centers of Movarounnahr. Scholars, poets, and artists who grew up in Bukhara contributed to the second renaissance in Central Asia during the Timurid period.

KEYWORDS: *Science, Metalworking, Glazed pottery, Darwishism, Madrasa, infrastructure, library, foundation, Poet, Devon, Creation, Even a traveling troupe.*

INTRODUCTION

As a result of the transformation of Movarounnahr into a centralized kingdom by Amir Temur, special attention was paid to the development of the central cities of the region. Samarkand, Bukhara, Shakhrisabz and others, which were the central cities of Transoxiana, were to be the centers of economic, political, cultural and scientific development of the kingdom and to be the mainstay of the kingdom. First of all, it was necessary to pay attention to the development of secular knowledge. Amir Temur as an educated man, valued scientific scholars and those who possessed them, and invited educated people from all over the world to his country. Bukhara was the second largest city of Transoxiana during the reign of Amir Temur and the Timurids. In the

historical literature, during the reign of Amir Temur, Muhammad ibn Ali ibn Mubarakshah Bukhari (1340) and Ibrahim ibn al-Mahbubi al-Bukhari on the role of Bukhara in the development of science and culture during the reign of Amir Temur and the Timurids.

MATERIALS AND METHODS

During the reign of Amir Temur and the Timurids, innovations were invented in a number of fields of science. This is especially true of paints and their use. Archaeological excavations in Bukhara have uncovered many types of pottery typical of the Timurid period. When painting the surface of the vessels of the Timurid period, the color of the earlier periods was abandoned, and in a new direction, that is, painting on a bright background of the vessel in blue (cobalt), or painting on a vessel painted in black, began to paint [2, 167]. Due to this color of the vessels of Amir Temur and the Timurids can be easily distinguished from other vessels of the period. This was a sign of the development of chemistry in the period we are witnessing. During the reign of Amir Temur, Bukhara became one of the centers of metal processing. The development of bronze vessels and various metal products is often noted in the historical literature. We can also see that historical sources state that Bukhara was the most advanced in the Movarounnahr in terms of gold extraction and quality [3, 177].

His grandson MirzoUlugbek, who imitated Amir Temur in the field of state and public administration, is distinguished by his significant contribution to the development of science in Movarounnahr. During the Timurid period, Naqshbandiyya (Darwishism) gained political power and took root among the broad strata of society. Under such circumstances, it was natural for religious fanatics to oppose the rule of MirzoUlugbek. Dervishism spread widely in Bukhara. MirzoUlugbek even built a madrasah in Bukhara before the capital, Samarkand, and paid great attention to the promotion of secular knowledge in Bukhara. Because in the time of Ulugbek, madrassas mainly promoted literary subjects. Darwishism, on the other hand, did not recognize anything other than religious books. In particular, he did not recognize the biblical sciences [5, 100]. MirzoUlugbek is well aware that this will lead to a one-sided development in the society and eventually to the collapse. Therefore, it can be concluded that the purpose of building a madrasah in Bukhara was to promote and develop secular sciences.

With the above considerations, we are far from calling MirzoUlugbek against religious knowledge. There are many historical facts and evidences that he mastered religious sciences, including jurisprudence. This made Ulugbek famous among the general public for his education and justice. His knowledge of jurisprudence amazed the scholars of his time in this field. For example, Alouddin al-Bukhari (850/1447) narrated that Abu Hanifa an-Nu'man b. Sabit b. We consider it sufficient to cite the opinion of Zuga (150/767) that Sharhala al-fiqh, al-Akbar is a commentary on the great jurisprudence dedicated to Ulugbek [14, 44].

Ulugbek tried to turn the cities of Movarounnahr, such as Samarkand and Bukhara, into centers of knowledge and enlightenment. By his order he built madrassas in Bukhara in 1417, in Samarkand in 1420, and in Gijduvan in 1433. In madrassas, along with religious sciences, great attention was paid to the teaching of secular (biblical) subjects. We can see that the main subjects taught in madrassas during the Ulugbek period were mathematics (mathematics), geometry (geometry), astronomy (scientific board), medicine (medicine), history, geography, science, Arabic language [2, 83]. MirzoUlugbek paid special attention to the construction of madrassas, where he tried not only to develop science, but also to form a number of infrastructures and solve

some problems of the population. For example, the construction of Bukhara madrassahs in Bukhara in 1417 and Gijduvan madrassas in 1432-33 was one of the measures to form the infrastructure organized by the state and was to serve the beautification of towns and villages [1, 6]. There is some information in the historical literature about the library of Khoja Muhammad Porso, which existed in Bukhara during the Timurid period. The library of Hodja Muhammad Porso was a library built during the Timurid period, which included the Harun, Dunkak, Lake Jafar sites in the Mirabad district; Lands in Kharkash village of Shafirkan district and Uris village in Khutfar have been waqfed. The fact that the foundation document was approved by the Bukhara judge in 810 / 1407-1408 has been preserved in the historical literature [8, 119].

The fact that a number of poets emerged from Bukhara in the field of literature during the reign of Amir Timur and the Temurids can be seen in historical sources and literature. A. Vamberi also provided information about the poetic activity of Hodja Ismat Bukhari and mainly in the palace of Khalil Sultan [7, 268]. Sh.D. According to Mahkamov, Khuja Ismat Bukhari lived in the palace of Khalil Mirzo Temuridzoda and taught him literature. Commenting on his death, he noted that the sources indicate that he was born in 1425 and 1436 [9, 91]. The poems of Hodja Ismat Bukhari (1365-1426) were popularly read even during the reign of the Timurid ruler Shahrukh Mirzo, but when Mirzo Ulugbek came to power, Hodja Ismat did not write a poem, even calling himself a lion by the name of Mirzo Ulugbek. It can be seen that he did not write a poem and later even gave information that he did not write a poem [14, 46]. However, the information in the historical literature is not always consistent. There is every reason to say that ordinary people are satisfied with the state and administration of Ulugbek Mirzo, as well as the beautification activities carried out in the country. The fact that there was no armed uprising against the central government during the reign of Mirzo Ulugbek is the basis for such a conclusion. For this reason, taking into account the fact that the mature poets of his time, the people lived with pain, we can say that Hodja Ismat Bukhari also wrote Mirzo Ulugbek in an honorable poem. He was the scholar who studied Uzbek poetry in the first half of the 15th century. The fact that Rustamov quoted the statement that Ulugbek was also praised by Ismatullo Bukhari, citing the information of Davlatshah Samarkand, serves as a basis for our conclusion [12, 66].

Undoubtedly, Hodja Ismat Bukhari was one of the most mature poets of his time. And for mature people, there are always a lot of people who want to become students. In the historical literature, it is mentioned in the historical literature that the disciples of Hodja Ismat Bukhari, Mavlono Khayoli and Mavlono Kavsari, worked in Bukhara. Babur and Hondamir also report on Saifi Bukhari. He composed a divan of ghazals dedicated to various fields of handicrafts. It is also known that the problem is popular in the genre [12, 19]. The poet Saifi Bukhari, who was a student of Khoja Ismat, is also mentioned by Zahiriddin Muhammad Babur in "Boburnoma" [16, 69]. Babur Saifi gives information about Bukhari and states that he had two divans consisting of ghazals, but he was not engaged in Masnavi writing [12, 48]. Another student of Hodja Ismat Bukhari mentions Qori-Niazi Khayoli Bukhari (d. 1449) as one of the poets who lived and worked during the reign of Ulugbek Mirzo [14, 25]. However, so far we have not found any information about the direction in which he created, the Devon or any of his works. Information about the imaginary Bukhari was provided by B.J. Eshov and A.A. We can see that the Adilovs also mentioned it in general [13, 465]. Mavlono Tohir Bukhari is one of the poets who lived in the 15th century and was born in Bukhara. His real name was Sheikhzoda Tohir and he lived in Herat, the capital of Khorasan, during the reign of Abulqasim Babur, a Timurid. Mavlono Tahir

Bukhari became one of the most famous poets of his time as a result of his poems being read by the people [4, 77].

During the reign of Amir Temur and the Timurids, Bukhara rightly became one of the centers of science in Movarounnahr. In Bukhara, many scientific works were written, copied and donated to libraries. The services of calligraphers in Bukhara are invaluable in carrying out this work. We can see in historical sources and literature that the activities of the calligraphers who grew up in Bukhara are discussed. One of them is the Bukhara calligrapher (even the Nizam). According to his contemporaries, Nizam was unique in seven ways of writing, and his contemporaries even wrote that he could write with his finger more beautifully than a pen (11, 15]. Mir Ali Hirawi is also considered to be one of the most unique contemporaries of his time. In the historical literature about Mir Ali Hirawi, he first served at the court of HusaynMirza in Herat, and later, when Herat became a battleground between the Safavids and the Shaybanis of Iran, he served ShaibaniAbdulaziz Khan in Bukhara and it can be seen that related data have been preserved [16, 44].

The last calligrapher we meet in the historical literature of the time of Amir Temur and the Timurids was Mawlana Mir Ali Kotib, who was born in Bukhara in 1476 and was an incomparable man of his time, as is the case with Nazm. In addition, the death of Mawlana Mir Ali Kotib dates back to 1546 [8, 123].The art of music reached its stage of development in Bukhara, as it was in all corners of the kingdom during the reign of both Amir Temur and the Timurids. Speaking about the development of music in Bukhara, it can be concluded that during the reign of Amir Temur and the Timurids in all corners of the kingdom, music developed in a unique general direction. The development of music can be considered as a stage of development since the 70s of the XIV century [10, 7]. There was no doubt that the art of music flourished in Bukhara, one of the largest cities in the centralized country. In addition, we believe that there is no doubt that military music, ceremonies, feasts and receptions are different. There is no doubt that one of the tasks of the state is to educate such musicians and their performers. In the historical literature, Bukhara is mentioned as one of the centers of music development during the reign of Amir Temur and the Timurids [2, 187].There is every reason to say that during the reign of Amir Temur and the Timurids there were groups of traveling artists. They toured towns and villages. Historical literature preserves that a traveling troupe of 9 people led by MaksudaliMirjon Hafiz set out from Herat and performed in Termez, Shahrisabz, Samarkand and Bukhara [2, 195].

CONCLUSION

It can be concluded that the traveling troupes, which make a living through theatrical performances, often come to Bukhara as well as other cities, and on the contrary, the traveling troupes organized in Bukhara enjoy the art of the people of other cities with their crafts.In conclusion, during the reign of Amir Temur and the Timurids, Bukhara became one of the cultural and scientific centers of Movarounnahr. Scholars, poets, and artists who grew up in Bukhara contributed to the second renaissance in Central Asia during the Timurid period.

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