



## FROM THE HISTORY OF AMIR TEMUR'S CREATIVE ACTIVITY

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**Annotation:** The article provides information about the creative activities of Amir Temur in Movarounnahr on the basis of historical literature. It is acknowledged that many Central Asian cities that were destroyed after the Mongol invasion have been rebuilt. Construction and creative works in Samarkand, the capital of Amir Temur's state, are covered. Sahibkiran's reforms in the field of science and culture have been objectively analyzed..

**Keywords:** Samarkand, Shahizinda, Arki Oliy, waqf, mosque, madrasa, mausoleum, gate, garden, khanaqah, hospital, Clavijo, Hafizi Abru, Ibn Arabshah, Zafarnoma, mathematics, architecture, science nujum

One of the factors that left the name of Amir Temur in world history is his work as a creator, for the prosperity of the country and the well-being of the people. Amir Temur rebuilt ancient cities, large and small fortresses and fortresses, such as Samarkand, Bukhara, Termez, Merv, which were destroyed during the Mongol invasion. Administrative buildings and waterworks will be built around the cities, gardens will be built, thousands of hectares of reserves and gray lands will be developed, and irrigated agriculture will be developed.

During the reign of Amir Temur, special attention was paid to the beautification of cities. Especially after Samarkand became the capital of the empire, many palaces, mosques, madrasas, mausoleums and khanaqahs were built. Amir Temur states in his charter: "I have ordered the construction of mosques, madrasas, khanaqahs in every city, the construction of rabats on the roads for foreigners and passengers, the construction of bridges over rivers." Continuing the above opinion, Amir Temur said: If she has an owner but is unable to do so, then she should give him various tools and necessities so that she can make her husband prosperous<sup>1</sup>.

Parks have been built outside the city. Rui Gonzalez de Clavijo, the Spanish ambassador to Samarkand in 1403-1404, said in his diaries that he was amazed by Amir Temur's creative work. The mausoleums of the ensemble Shodimulk aga, Amir Hussein, Shirinbeka aga, the mosque, the mausoleum of Amir Temur and others will be built in Shahizinda.

The city of Samarkand was completely destroyed during the Mongol invasion and the population left the city. During the reign of Amir Temur, the city of Samarkand was rebuilt a little to the south of its original location. One of Amir Temur's closest commanders, Ak Buga, is leading the reconstruction of the capital, Samarkand. The city is surrounded by a fortified wall with six gates (Ohanin, Sheykhzoda, Chorsu, Qorizgoh, Sozangaron and Feruza)<sup>2</sup>.

In the western part of the newly built city of Samarkand, the Arki Oliy will be built for the state court. In this new arch, Temur's residence Kuksaray and Bostonsaray will be built. The blue palace is four-storied,

<sup>1</sup> Амир Темур ўғитлари. Тошкент 1992 йил. 19- 21 бетлар.

<sup>2</sup> Khasanov, M. G., & Sattorova, I. G. (2021). Ulugbek madrasah square-registan. ACADEMICIA: An International Multidisciplinary Research Journal, 11(6), 896-901.

and its domes and walls are covered with blue tiles, embroidered and floral rivets, so it is named after the sources, according to sources.

Sharofiddin Ali Yazdi writes about the progress of Amir Temur's creative work: "On Sunday, the 4th of Ramadan, 801, the city mosque was founded at a happy hour and at a convenient time for the stars by skilled architects and masters of the art of speech. 500 stone-cutters from Azerbaijan, Iran, and India worked on the mosque itself, while others were busy cutting stones in the mountains and sending them to the city. Associations of artists and artists from all over the world gathered in the capital. Amir Temur entrusted the control of construction work to princes and emirs. He came to the construction site in person and spent most of his time in the vicinity - Lady Madrasa and Tuman Aga Mausoleum. The height of the building continued until the skill of the builders reached the new blue dome and the cleanliness of the courtyard was such that it forgot the beauty of the gardens of paradise. Without the dome of heaven, this dome would be unique, without the Milky Way, the roof would be unique. A tower was erected at each of the four corners where the walls met. Muazzins say the adhan looking around the world. The sound of the mosque's great gates, built of seven different mines, invites believers from the seven climates to the house of God. The walls are decorated with inscriptions carved in stone on the inside and outside and around the arch. The pulpit is beautifully decorated, the altar is made of iron<sup>3</sup>.

Amir Temur relied on the ideas of scientists in the development of the country and often appealed to them. Amir Temur said in his teachings: "Famous people of science and religion have been helping kings with their advice. But you do not do this to me. My goal is to establish justice in the country, strengthen order and peace, improve the lives of citizens, strengthen construction in our country, develop our state. You have to help me with this with your advice".

In addition to urban construction, Amir Temur built many pavilions and beautiful gardens around Samarkand for his relatives. Thanks to the efforts of skilled architects and experienced entrepreneurs, gardens such as Dilkusho Garden, Chinor Garden, Baland Garden, Nav Gard, Davlatabad, Shamol Garden and their beautiful mansions have been built. According to sources, the suburbs were considered the most beautiful and luxurious part of Samarkand at that time.

The creative work started by Amir Temur has become a tradition and was continued by his successors. Temurid princes, influential emirs, ministers, governors of regions and nations spent most of their personal property and funds in the central city and its environs in royal palaces, mosques, madrasas, khanaqahs, hospitals, baths, market stalls, rabots, caravanserais, waterworks and gardens. spent on building. In particular, mosques and madrasas, which are places of faith, science and enlightenment, have donated large tracts of arable land, such as mills, objuvoz, moyjuvoz and shops, for the expenses of hospitals and khanaqahs.

There are two periods in the life and work of Amir Temur. The first (1360- 1385) was the liberation of Movarounnahr from the Mongol khanate, the creation of a single centralized state, and the end of civil wars. The second (1386-1405) is characterized by so-called two-year, three-year, and five-year marches. Amir Temur rejected the accepted literary stereotypes of his time and demanded that the history of his conquests be written in a correct, simple, understandable style, within the framework of morality.

It is known to the world community that Amir Temur and the Temurids made a great contribution to the development of science and culture. As a result, this period went down in history as the period of the Timurid revival, which was extremely important in the development of Central Asian culture.

Opponents of our national culture attribute the development of science and culture in our country during the reign of Amir Temur and the Temurids to the fact that as a result of Sahibkiran's military campaigns brought representatives of science and literature from abroad to Samarkand. This idea makes no sense. Even before the reign of Amir Temur, great scholars such as al-Khwarizmi, al-Farabi, Beruni, Ibn Sina, al-Bukhari, who amazed the world on the borders of our country, grew up. Before Amir Temur, there were

<sup>3</sup> Шарафуддин Али Яздий. Зафарнома. 1996. 276-277-бетлар.

warriors who conquered many countries of the world and took thousands of masters and scientists captive to their homeland, but there was almost no change in cultural life.

The great Amir Temur knew well that science and culture are spiritual nourishment for the kingdom. That is why he considered friendly scholars and nobles as his friends and used their advice in respecting and governing the state. During the reign of Amir Temur and the Temurids, historiography developed. Nizamiddin Shami and Sharafuddin Ali Yazdi's "Zafarnoma", Giyosiddin Ali Yazdi's "Ruznomai gazzoti India", Hafizi Abru's "Zayli Zafarnoma" Zahiriddin Muhammad Babur's "Boburnoma" are the bright and invaluable scientific products of that period. Books copied in calligraphy during the reign of Amir Temur and the Temurids, as well as decorative letters written on buildings are widely preserved. Stonemasons, wood, metal, and stone carving calligraphers abounded. Amir Temur states in his charter: "I considered the Sayyids, scholars, sages, muhaddiths, messengers (historians) to be the chosen and respected people, and honored them. gathered around me"<sup>4</sup>.

The historian Ibn Arabshah also acknowledges the truth and writes: "Timur was kind to the scholars and kept the sayyids and nobles close to him. Timur listened intently to the stories of the prophets, the stories of kings and past salafs, whose history (books) were the mercy and peace of God"<sup>5</sup>.

Due to the conditions created by Amir Temur for scientists in the country, artists who envied science came to Samarkand voluntarily. In the middle of the 14th century, Qazizada Rumi voluntarily came to Samarkand from the Turkish city of Bursa. Doctor Husamiddin Ibrahimshah Kermani, astronomer Mawlana Ahmad and other scientists were brought from abroad. Scholars Mavlono Abdujabbor Khorezmi, Mavlono Shamsuddin Munshi, Mavlono Abdullo Lison, Mavlono Bahridin Ahmad, Khoja Afzal, Alouddin Kashi, Jalal Hoki and other scholars worked in the Amir Temur Palace. Amir Temur paid great attention to the development of mathematics, architecture, science, literature, history and music. As a result of Amir Temur's policy as a defender of Islam, the teachings of mysticism will have a great place in the life of Movarounnahr. The activities of Bahouddin Naqshband and his followers show this.

In the ancient history of mankind, creative ideas are distinguished by such goals as the prosperity of the country, the well-being of the people. They have been living as the most noble ideas of the life of society since the time when mankind achieved civilization. Creativity is a heritage of our people from our ancestors. During the period of strengthening the independence of Uzbekistan, Amir Temur has a special place for us as the founder of a great state.

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<sup>4</sup> Амир Темур ўғитлари. Тошкент 1992 йил. 55-56 бетлар.

<sup>5</sup> Ибн Арабшоҳ. Амир Темур тарихи. 2- китоб. 2001. 71-бет.