



## AMIR TIMUR AND THE CULTURE OF THE TEMURIAN PERIOD

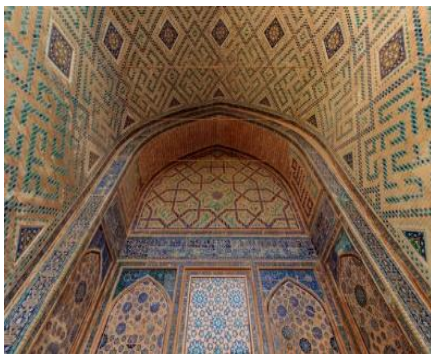
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**Annotation.** Amir Temur and the period of the Timurids have a special place in the history of Central Asian culture. Cultural achievements of this period were at the level of universal civilization. The formation of Uzbek culture in this classic period in the history of culture is related to the political, socio-economic development of this period. In particular, architecture, science, literature, art, crafts flourished. Many people of science and art, artisans, architects and painters from Movarounnahr and Middle Eastern countries, India gathered for the improvement and cultural development of the country, as well as the big cities of Samarkand, Shahrisabz, Bukhara, Termiz, Tashkent and Herat. With their efforts, a group of architectural monuments in Shahizinda, Bibikhanim mosque, Dor us-siyadat (Kesh), and Ahmed Yassavi mausoleum in Turkestan were built. It is worth noting that Amir Temur and Timurids Shahrukh, Ulug'bek, Boysung'ur Mirza, Abu Said Mirza and others paid great attention to the development of culture, literature, painting, and architecture and patronized them.

**Keywords:** Amir Temur, Central Asian culture, Uzbek, Movarounnahr, Middle Eastern, India, Dor us-siyadat (Kesh), Ahmed Yassavi, Timurids Shahrukh, Ulug'bek, Boysung'ur Mirza, Abu Said Mirza, culture, literature, painting, architecture.

During the Sahibqiran period, a lot of improvement works were carried out in the kingdom. It is permissible to point out the architectural complexes built in Samarkand, Shahrisabz and other places, villages around Samarkand named after the big cities of the world, such as Damascus, Egypt, Baghdad, Sultania, Farish, Shiraz. The development of landscaping and



irrigated agriculture had a positive effect on the development of important spheres of economic life - crafts, trade and commodity-money relations. During the period of Amir Temur and Mirzo Ulugbek, mining works were started, and due to the extraction of various minerals, handicrafts developed at a high level. Due to the great attention to handicrafts, special carpet-makers, chest-makers, glass-makers, saddle-makers, jewelers' quarters have increased in the cities, new market stalls, tim and stalls have been built.

Textiles, pottery, blacksmithing, blacksmithing and construction, architecture took the main place. In the cities of Samarkand, Bukhara, Tashkent, Shahrukhiya, Termiz, Shahrisabz, Karshi, new craft districts were created, and these cities became centers of trade and culture. Gazmols are woven from thread, wool, hemp fiber. Silk gazmols - atlas, kimkhob, banoras, dukhoba, horo, debo - were woven from silk, and they were bought by local and foreign merchants.



In the 14th - 15th centuries, many metal products, household items, equipment, and weapons were produced. Samarkand has become the center of arms production, and a special military district has been established in the city. Copper and brass objects and coins were minted in the cities. The candlestick made by the craftsman Izziddin bin Tajiddin Isfakhani for the mausoleum of Ahmed Yassavi by the decree of Amir Temur, and the huge copper cauldron cast by Abdulaziz bin Sharafuddin Tabrizi have been preserved until now. Coppersmiths and blacksmiths performed complex work such as metal casting, casting, patterning, gold and silver plating.

The doors of the Bibikhanim mosque in Samarkand are made of seven different metal alloys (haftjosh). 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. Pottery was a thriving industry. In the 14th and 15th centuries, mysterious ceramic products were distinguished by their highly artistic, colorful form and quality. In stonework, patterns and evenness are widely used. Bricklayers in construction were called "panno", plasterers who covered rivets and lamps on gables, rafters and roofs were called "masters". In Samarkand, glassmaking developed and various dishes and items were made. Colored glass was used in the construction.

Decorative doors, fences, columns, gates were built in wood carving, and various items and equipment were made. Samarkand paper was popular even in foreign countries. Historian Ibn Arabshah compared Shamsuddin Munshi's skill in writing letters to the sharpness of Amir Timur's spear blade. During this period, the head of the enterprise producing handicraft goods was called "master", assistant and apprentice were called "halfa". Craftsmen were considered to belong to the cultured class of the city. The Timurid state had regular trade relations with China, Tibet, India, Iran, Russia, along the Volga, and Siberia. Embassy relations of the Timurids became important in expanding trade relations with foreign countries. Amir Temur built trade stalls, markets and roads in large cities, increased caravansary on trade routes. Especially in Samarkand and Bukhara, trade and craft facilities such as bazaar, charsu, tim, toq, cappon were built. There are shops (rasta) on both sides of the wide street that runs through the central part of Samarkand. Samarkand and Bukhara

were distinguished by the width of their commercial areas and the possession of specialized markets. In addition to being a trading center, the bazaar was also a place for craft production. Also, manuscript books and writing paper were sold in the bazaars, and mirzas who wrote applications or letters sat there. The trading post is named after the goods sold in it (such as Toqi zargaron, Toqi telpakfurushon). Conversations about literature, poetry, science were organized in the bazaars, 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 period, places for resting and changing horses - yoms, rabots, cisterns - were built on the caravan routes for ambassadors, runners and trade caravans. At the end of the 14th and 15th centuries, Movarounnahr was connected with many countries by caravan routes, which had socio-economic, sometimes political and military importance. These roads made it possible to develop the interaction of countries that differ from each other in terms of people's lifestyle, religious, economic, spiritual and material culture. In addition to the practical task of trade and diplomatic relations, the caravan routes also served to strengthen the economic and cultural relations between countries and peoples. It is safe to say that during this period the Great Silk Road was restored and served for the cultural development of the regions.

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