AMIR TIMUR'S CONTRIBUTION TO WORLD CULTURE AND SCIENCE

Berdiyeva Gulmira Aminovna
Bukhara Institute of Engineering and Technology
Senior teacher of the "Social Sciences" department
Nasiyev Erkin Rahmonovich
student of TJB group 701-20

Annotation: *In the article, the place and role of Amir Temur in the history of Central Asia, the activity of Amir Temur, who was literally smeared with black paints during the time of tyranny with the words "bloodthirsty", "tyrant", "invader", in fact, the enlightener, the founder of our historical statehood, is fairly interpreted. as a well-founded research, it comforted our hearts and awakened feelings of inexhaustible pride in our hearts. The creative activity of our great grandfather is also covered in the work, and his glorious position and place in the history of the country and the world is confirmed in detail.*

Key words: *Amir Temur, culture, science, enlightenment, spirituality, culture.*

Аннотация: *Мақолада Амир Темурнинг Ўрта Осиё тарихида тутган ўрни ва роли, том маънода истибдод замонида «қонхўр», «золим», «босқинчи» иборалари билан қора бўёқларга чапланган, аслида маърифатпарвар, тарихий давлатчилигимиз асосчиси Амир Темурнинг фаолияти адолатли талқин қилинган, аниқ далиллару мисолларга асосланган тадқиқот сифатида кўнгилларимизга таскин бағишлади, қалбимизда битмас-туганмас фахр ҳиссиётларини уйғотди. Асарда буюк бобокалонимизнинг бунёдкорлик фаолияти ҳам кенг ёритилиб, мамлакат ҳамда жаҳон тарихидаги улуғвор мавқеи, ўрни муфассал тасдиқлаб берилади.*

Таянч сўзлар: *Амир Темур, маданият, илм-фан, маърифат маънавият, маданият.*

Аннотация: *В статье место и роль Амира Темура в истории Средней Азии, деятельность Амира Темура, которого во времена тирании буквально измазали черными красками словами «кровожадный», «тиран», « захватчик», на самом деле просветитель, основатель нашей исторической государственности, справедливо трактуется как обоснованное исследование, оно утешило наши сердца и пробудило в наших сердцах чувство неиссякаемой гордости. В произведении также освещена творческая деятельность нашего прадеда, подробно подтверждено его славное положение и место в истории страны и мира.*

Ключевые слова: *Амир Темур, культура, наука, просвещение, духовность, культура.*

During the period of Amir Temur and the Timurids, the growth of interest in science contributed to the general rise of spiritual culture, the growth of production and handicrafts. At the same time, the rapid development of irrigation, urban planning, and architecture gave impetus to the rise of various directions in science.

Political stability in the country built by Amir Temur, to our compatriots Movorounnahr, who were forcibly expelled from their country during the Mongol era, who left their native country and took refuge in other countries due to economic hardships, his knowledge caused them to come to their cities, which were turned into the center of prosperity. Sahibqiran himself brought scholars, sayyids and sheikhs, artisans and their families from conquered countries to his kingdom, took care of them, and created conditions for them.

Hofizu Abru writes: "One of his exemplary works was that he considered it necessary to respect the leaders of the scholars and the righteous... He took good care of them, provided them with a large allowance, a special salary, and created and controlled all the necessary things for their living and health. , was paying attention. "Everyone should respect them at the gatherings."

From these thoughts of the historian, it is clear that Sahibqiran's great qualities such as respect, love, and care for science and people of science covered his entire being.

"Timur," writes Ibn Arabshah, "was kind to scholars and kept the Sayyid-u Sharifs close to him." He showed full respect to scholars and scholars and considered them more holy than anyone else".

Amir Temur was a learned man of his time, and he believed that he was a ruler who valued the work of scientists and cared for them, and he followed this throughout his life.

It is possible to see the level of Sahibqiran's relationship with the people of knowledge from the "Tuzuklari of Timur": "I counted the chosen people of Sayyids, scholars, scholars, muhaddiths, messengers (historians) and placed them in their place".

Many such examples can be cited. It is known from history that scientists and fuzalos have been actively involved in the management of the country since ancient times.

They tried to show the rulers how to manage the state rationally and justly, and how to achieve a perfect society.

During the period of Amir Temur and the Timurids, Samarkand became the center of science and literary life. It was no accident, of course. In earlier times, works on the theory of science and literature were created here. In particular, the second chapter of the book "Choramala" by Nizami, Aruzi, Samarkandi (XII century) was very valuable. This tradition was continued in the XIV-XVI centuries.

Among other things, Sahibgiron remained faithful to these traditions in the East and gathered in his palace among the scholars and scholars Maulana Shamsiddin Munshi, Maulana Abdujabbar Khorazmi, Khoja Afzal, Alauddin Koshi, Jalaluddin Koshi and others. "There would be many poets, scientists, mystics and Sufis in the presence of Amir Temur," writes the Hungarian scientist H. Vambery.

Sohibqiran followed the advice of scholars in managing the country. "They always come and go to my palace and decorate my country," he says. They discussed religious, legal and mental issues and expressed valuable opinions. I learned from them the issues of halal and haram."

It can be seen that Sahibqiran treated the state based on justice and the opinions of the intelligentsia in solving the problems in the country.

Amir Timur from time to time held councils with scholars, mudarris, muhaddis, astrologers, sheikhs, healers and others. Sharafuddin Ali Yazdi's "Zafarnoma" describes one such council.

Amir Temur and the bright page of the cultural environment of the Timurid era cannot be imagined without the development of mathematics. After all, this science, the roots of which began in very distant times, has become more polished by this time, its scientific possibilities have discovered new horizons and reached a high level of development. As a result, new famous scientists entered the field of creativity and made a significant contribution to the treasure of scientific thought with their unique, lifelong works.

In the 15th century, a large group of scholars, poets, and composers gathered in Samarkand and Herat. The contribution of Ulugbek, who was brought up in the cultural environment of his time and gained fame as a famous scientist at a young age, in the development of science and art is extremely great.

Along with Ulugbek, famous mathematicians and astronomers of his time, Qazizada Rumi (Salahiddin Musa ibn Muhammad), Ghiyaziddin Jamshid Koshi, Ulugbek's student, Ali Kushchi (Alauddin ibn Muhammad) and others carried out scientific research work side by side.

Ulugbek scientific school made a great contribution to the development of mathematics in Central Asia (XV-XVI centuries). It has been active for more

than thirty years. Below we will tell about the scientists who conducted research in mathematics at this school.

Muhammad Taragai Ulugbek (22.03.1394-27.10.1449) is a great Uzbek astronomer and mathematician. Statesman and educator. Amir Temur is Sahibkiran's grandson. Ruler of Samarkand since 1409. His father is the head of the Timurid dynasty after the death of Shahrukh. In Samarkand, he built a madrasa and the best observatory in the world. He gathered famous mathematicians and astrologers around him and established a scientific school. Scientific observations were carried out at the Samarkand observatory for nearly a century. In it, "New Astronomical Tables" ("Zizhi jaddi Koragoniy") (1437) on the movement of stars and planets were compiled, and the theoretical and practical issues of astronomy were described in detail. The positions of 1,019 stars were shown, and for nearly 200 years, until Tycho Brahe, his determination remained the best. Al-algebra methods were developed by Ulugbek, which allowed to create very accurate trigonometric tables. This method helped to make calculations with the desired accuracy. The Samarkand Institute of Architecture and Construction, the Mirzo Ulugbek District in Tashkent, and many other places are named after him. A crater on the visible side of the moon is called Ulugbek. In 1994, his 600th anniversary was widely celebrated in our republic and the world.

Salahiddin Musa ibn Muhammad ar-Rumi Qazizada (1364-1436) is a mathematician who worked at Ulugbek scientific school. He was born in Rum (now Bursa) in Turkey. He lived and created in Samarkand. For his achievements in the field of science, he received the name "Time of Plato". His works related to mathematics: "Treatise on Arithmetic", "Prefaces to the book "Fundamental Sentences" (in which Euclid tries to prove postulate V), "Treatise on Sine" (2° vatar, i.e. deriving the equation for the double of the 1st sine and the solution is described), "Treatise on the quarter of the sine" (dedicated to algebra and trigometry, the values of each quarter power of the trigonometric functions are determined by the method of al-Jabr). His work on mathematics was merged with al-Koshi's work.

Ghiyasiddin Jamshid ibn Mas'ud al-Koshi (1385-22.06.1429) was a mathematician and astronomer who worked with Qazizada ar-Rumi at the Ulugbek observatory in Samarkand. He was born in Koshan (Iran). In 1417 - he came to Samarkand and lived and worked there. He wrote 3 works on mathematics: "The Key of Arithmetic" ("Miftokhul-Hisob") (written in 1427) served as the main textbook on simple mathematics. The book contains many important discoveries along with previous mathematical results. In particular, the rules for deriving arbitrary positive integer roots from numbers, raising the

name of Newton bi to a positive integer, decimal fractions more consistent than the scientists of China and the Arab East and performing operations on them have been developed. The scientist describes the rules for the approximate solution of higher-order equations in his work "About Vatar and Sine". The rule for finding the sum of fourth powers of natural numbers is called Cauchy. In his work "Treatise on the Circle" (1427), al-Koshi finds 17 values of the number after the comma. (In Europe, such a result was obtained in 1597), in which he used the method of Archimedes, who determined the value of the number by the regular side inscribed in the circle (that is, he had to calculate the regular 600 335 168 side of the angle). He improved trigonometric calculations, found a method of measuring distances to celestial bodies, and invented a mechanical device for observing the motion of the planets.

The remarkable thing about this council is that Sahibqiran informs it about scientists and their role in the management of the state. At the council held in Boilkon (Azerbaijan), Amir Temur said that the help of scientists is needed to establish justice in the country, to strengthen order, discipline and peace, and to improve the lives of citizens. "The cases of the country's bloodshed against the population, certain individuals in the cabinet, and the suppression of ordinary people by local governors are more obvious to you than anyone else," he appeals. It would be great if you could inform us about these things and take measures to eliminate such unjust cases and in accordance with Sharia and laws. I beg you to help me in this matter, Your Highness.' From these words of the master, we can see how much he valued the place of scientists and fuzalo in society. Amir Temur's attitude towards scientists was not only to protect them or listen to their advice. Sohibqiran constantly tried to participate in discussions and debates of scientists, sometimes he observed the debates and discussions between scientists, and sometimes he himself entered into scientific debates and discussions with scientists. This habit of Amir Temur is often described by the historians of that time, "Sahibqirin often had free time from the affairs of the country, that is, after discussing important issues with emirs and ministers, making decisions or giving them the necessary orders. ng would gather virtuous and intelligent scholars from around to participate in honorable meetings, discuss issues related to Sharia, and enjoy the honor of knowledge.

Thus, during the era of Sahibgiron and his successors, as in all fields, blessed works were carried out in the fields of science and culture. The Temurizadas themselves sponsored these industries.

Thanks to independence, the heritage left to us by our great ancestors began to be studied in real terms. Confirmation of this, in 1994, at the initiative of the first president of our country, I.A. Karimov, the 600th birthday of Mirzo

Ulugbek was widely celebrated in our republic and in the world. A number of streets, districts, cities and structures were given the honorary name of Ulugbek. For example, in 1995, by the decree of the President, the former TashSU, now the National University of Uzbekistan, was named after Mirzo Ulugbek.

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