



THE FORMATION OF THE TEMURIAN RENAISSANCE AND ITS IMPACT ON INTER-NATIONAL RELATIONS, HISTORICAL-CULTURAL PROCESSES

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Abstract: This article analyzes the factors that influenced the rapid development of cultural and educational renewal in Central Asia during the reign of Amir Temur and his dynasty, and the significant changes in human history as a result. The article analyzes the fact that this period, recognized as the Timurid Renaissance, developed during the reign of ruler Mirzo Ulugbek, was especially noticeable in the development of exact sciences, and its important similarities and differences with the Renaissance period formed in the West. Attention is paid to the enlightened policies of the Timurid rulers and the improvement of social worldview as a result. The specific aspects of development in various fields are considered from the point of view of the historical period.

Keywords: Timurid Renaissance, cultural integration, architecture, development of sciences, art and literature, Samarkand, educational centers, enlightenment movement.

**Introduction.**

Throughout history, periods of significant acceleration in the development of science and culture in certain countries or societies have been considered periods of renaissance, and such processes deserve recognition as an important part of human civilization. In Central Asia, such processes were first observed during the Arab Caliphate (9th-12th centuries) and then during the reign of the Timurid rulers, and their results inspired other peoples. The Timurid dynasty ruled Central Asia and its surrounding territories in the late 14th and early 15th centuries, distinguished by its strong political, economic, and cultural influence. Their rule is recognized as the second Eastern Renaissance.

The role of the Timurid dynasty in the formation of the Renaissance was very important. Timur, undoubtedly, had a significant impact on the culture of the Renaissance and early modern Europe. [1. [Page 317.] Timur and his dynasty not only supported art and culture, but also actively participated in the development of new scientific ideas and cultural values. During this process, cities such as Samarkand and Bukhara were transformed into centers of science and culture. The achievements of literary fiction and innovations in architecture of the Timurid era have made a significant contribution to the culture of not only Central Asia, but also the whole world to this day.

From this point of view, the history of the Timurid dynasty is perceived not only as the period of the reign of one dynasty, but this period, in turn, is an important stage that reveals the complexity of historical and cultural processes. The development of intercultural dialogue took place with great intensity during this period. Communication is a multifaceted process necessary for the organization of relations between people. [2.74]

The exchange of ideas, information, beliefs, and concepts during interpersonal activities. This article analyzes the role of the Timurid dynasty in the Renaissance and its impact on historical and cultural processes.

Literature analysis and methodology:

Sources related to the Timurid Renaissance and the enlightened policies of the rulers were described in the historical works of Sharafiddin Ali Yazdi, Ibn Arabshakh, Nizamiddin Shami, and in modern Uzbek historiography in the works of H. Ziyoyev, N. Khabibullayev. Rich sources covering this period are also well preserved in foreign literature. The article was written based on the works of foreign and local (Uzbek) historians.

Important information about the cultural processes of the Timurid era in Europe is provided in such works as Sanctiyon's "History of Timur the Great" (1677), R. Margan's "History of Timur" (1739), S. Muradja de Oxson's "History of the Mongols from Genghis Khan to Timur" (1852), J.L. Bake Gramon's "Ulug'bek - the Sultan of Astronomy" (1875), H. Moser's "Across Central Asia" (1885), H. Moranville's "Memoirs of Timur and His Courtiers" (1894), E. Blochet's "Inscriptions on the Tombstone of Timur" (1897), De Croisey's "Monuments of Samarkand in the Timurid Era" (1891), E. Gallois' "Journey to the Capital of Timur" (1898), and I. Morel's "Monuments of Samarkand" (1909). [3]



Methodologically, the article was written using scientific research methods such as systematic analysis, historical comparison, axiological analysis, and generalization.

Results

While historians are mostly interested in the personality and socio-political activities of Amir Timur for his victorious conquests and as the founder of a state that managed to unite and control vast territories of the East, his contributions to the educational development of society are also in the spotlight. Amir Timur, who revived and led the development of the economic and cultural life that had been in crisis during the long rule of the Mongols, emerged as a progressive and progressive statesman. [4. 119-page.] These significant changes in cultural and educational aspects continued continuously during the reign of Timur and his successors and were manifested in positive innovations in various fields of architecture, art, cultural processes, and scientific development from the end of the 14th century to the beginning of the 16th century. In responding to this renaissance observed in the Timurid state, researchers highly evaluate it as a logical continuation of the Eastern renaissance observed in the Islamic Golden Age. Amir Timur, along with creating great opportunities for engaging in science in the state, supported scientists in every way. [5. 969-page.]

The revival of the renaissance observed in the East as a result of Islamic enlightenment in the 9th-12th centuries during the Timurid reign, its emergence is seen as the result of a number of historical processes. One of the reasons is connected with the political reforms that the great Timur and the rulers of his dynasty paid attention to the development of science, education, art, and social outlook. During the political rule of Mirzo Ulugbek, Zahiriddin Muhammad Babur, and Husayn Boykara, the reforms carried out in the direction of the development of education and culture played an important role in this. Amir Timur honored people famous for their science and education and tried to use the talents of such people. Timur is considered a great patron of art and architecture, as he communicated with intellectuals such as Ibn Khaldun, Hafiz, and Hafiz-i Abru, and his reign began the Timurid Renaissance. [5. pp. 341–342.]

Another factor is associated with the emergence of a huge empire in the East, which allowed for the integration and development of different cultures. The use of literary standards characteristic of the Persian language in literature, Indian and Iranian in architecture, Chinese in woodcarving, which is considered a fine art, and sources from the ancient Greek and Islamic golden ages in the development of sciences indicates that the Timurid Renaissance was influenced by various peoples and regions. The fact that craftsmen and intellectuals from the territories conquered by Amir Timur during his military campaigns were brought to Samarkand and the central regions of the sultanate, and suitable conditions were created for their activities, made it possible to achieve cultural and educational integration for their time. The empire was a cultural hybrid, combining Turkic, Mongol and Persian influences, and the last members of the dynasty were considered "ideal Persian-Islamic rulers". [6. [Page 41.] For example, Amir Timur, who captured Delhi in 1398, brought Indian architects and craftsmen and used their achievements in their fields to develop Samarkand and other cities. The fact that the capital named the districts of Samarkand after famous cities of its time and turned it into a center of science and enlightenment contributed to the gathering of intellectuals of



its time, such as poets, thinkers, calligraphers, and scientists from different regions, and the formation of the Renaissance.

This cultural development, which is considered the second Renaissance of the East, had solid foundations, and the theoretical basis of both developments was connected with the ideology of the Islamic religion. The first Eastern Renaissance (9th-12th centuries), which flourished with the advent of Islam, declined with the Mongols' conquest of the Khorezmshah state, which was formed in a vast territory of Central Asia and the East in 1219-1221. Even after a century of decline, Islamic ideology ensured the rise of the Muslim world for a certain period. In the West, almost at the same time as the Timurids, the strong influence of the works and activities of Islamic scholars on social thought contributed to the development of the West. Islamic philosophers and scientists preserved and expanded the ancient Greek works, especially the works of Aristotle and Euclid translated into Latin, and significantly revitalized European science. [7. p. 471.]

It can be concluded that the historical development of the formation of the Renaissance in the West and the East was also related to the religious factor. Among the various reasons, the spread of a new religion - Islam - in society during the Eastern Renaissance, which was observed during the golden age of the Timurids and Islam, was of positive importance, while the similar development that took place in the West was achieved due to the limitation of religious fanaticism and the decrease in the influence of the Inquisition, which threatened free thought, the development of science and humanism.

Mirzo Ulugbek, one of the descendants of Amir Timur, took the initiative to establish scientific research institutions and educational institutions where research could be conducted in all fields of science, as a result of which scientific innovations and advances were observed in all branches of science. During his reign (first as a governor, then directly), the Timurid Empire, thanks to his attention and patronage, reached the cultural peak of the Timurid Renaissance. [8] The observatory he built in Samarkand between 1424 and 1429 to observe celestial bodies, the madrasahs built in the central cities of the country, which were the highest educational institutions of their time, and the madrasahs built in Bukhara, Gijduvan, and Samarkand, contributed to the development of the exact sciences. It is noteworthy that the Bukhara Khanate (1501–1785) under the rule of the Shaybanids that emerged after the Timurid state (1370–1507) and the states that followed it did not succeed in establishing scientific centers equal to the status that Ulugbek was able to establish. While Ulugbek was able to develop important sciences such as astronomy, mathematics, and geometry, the greater priority given to social sciences after the Timurids led to a decline in the development of society. This was due to the rapid rise in the development of one-sided sciences.

If we approach it on the basis of a systematic analysis, we can see that the cultural development that took place in the Timurid state has aspects that are different from other Renaissances. During the Timurid era, such art forms as fine arts and sculpture were not as popular as poetry and literature, as a result of the impossibility of depicting God in Islam. The tradition of depicting God through words increased the importance of literature in this state, which was able to unite the Islamic world. Although influential artists such as Kamoliddin Behzod (1455-1535) and Mahmud Muzahib created



works, they were limited to works related to decorating books and miniatures and working on portraits of influential figures. Timurid artists perfected Persian book art, which combined paper, calligraphy, illumination, illustration, and binding into a bright and colorful whole. [9. [Page 132.] In Europe, art developed at a higher level, in proportion to the need for paintings in church decoration and sculpture in societies where Buddhism prevailed. In literature, poets such as Alisher Navoi, Abdurakhmon Jomi, and Mevlana Lutfi opened the way to a new era of rise during this period. In the development of literary works that influenced social thought, there is a commonality with the Western Renaissance, and in the West, as in the Timurid Renaissance, the religious context had a major influence on the content of works. While in the West, representatives of religious science such as Thomas Aquinas and Tomazzo Campanella showed great zeal in enriching the development of socio-philosophical thought, in the East, theologians were a guiding force in the thinking of society, and this can also be observed in literature. Nevertheless, during the Timurid period, the local Chigatai-Turkic language is also notable for being inferior to Persian in terms of poetry and musical creativity. Despite its spread throughout Central and South Asia, Chigatai Turkic remained a minor partner of Persian and was not systematically promoted in the Timurid empire as a replacement for Persian. [10. p. 30.] In Europe, however, there was no language-related struggle in art and culture in all the different countries during this period.

The styles used in the construction of buildings such as the Taj Mahal mausoleum (India), the Guri Amir mausoleum, the Ulugbek madrasah (Uzbekistan), and the Ahmad Yassavi mausoleum (Kazakhstan), which are considered masterpieces of world architecture, are important in that they have been successfully adopted in later periods and have reflected and preserved the values in architecture of the period before them. In the construction, innovations were regularly observed, and they focused on the traditions of Islamic architecture. The architectural direction established in the early period under the Timurid rulers was renewed by the Baburs, Timur's dynasty in India. It originated from the architectural styles of the previous Muslim dynasties in India and from the architectural traditions of Iran and Central Asia, in particular, the architecture of the Timurids. [11. pp. 1-2.]

A significant improvement in the development of sciences was especially noticeable during the reign of Mirzo Ulugbek. In the conditions of the continuous development of the development of social sciences, such a tendency was observed in the exact sciences, but it was precisely with the support of Mirzo Ulugbek that the Timurids achieved significant improvements, and after Ulugbek's reign, a decline was observed in the exact sciences. Although he officially ruled from 1447 to 1449, his father, Shahrukh Mirza, created the conditions for Ulugbek to make important changes and reforms in the country's politics until his death in 1447, and Ulugbek paid attention to the development of science. It was during Ulugbek's reign that scientific research that is still considered important today was carried out and played an important role in the development of humanity. The works of scholars of that time, such as Jamshid al-Koshi, Ali Qushchi, and Qazizoda Rumi, are still important sources today.



One of Ulugbek's contributions to astronomy is his table of coordinates of 1018 stars, one of the most famous star catalogs in history, and his works on trigonometric tables of sine and tangent values in mathematics. Ulugbek was deposed and killed by religious fanatics and political opponents, and his great educational reforms also collapsed. It can be seen from this that while in Europe there was an increase in the development of sciences due to the initiative of society, during the Timurid era these processes took place only due to the political will of certain ruling circles. Ulugbek deserves recognition as a courageous scientist like J. Bruno, G. Galileo, and N. Copernicus in the West for studying the sciences related to celestial bodies, the study of which was criticized in his time. In terms of its historical function, the Timurid Renaissance served as an impetus for the subsequent period of scientific and educational development. Even after the crisis of the Timurid state, the achievements achieved during the Timurid era were used in countries such as Safavid Iran and the Ottoman Turkish Empire, and these processes also covered other countries. Nevertheless, some historians highly appreciate the influence of the state in India, which went down in history under the name of the Mongol Empire (1526-1858), on the culture. As the French historian Lucien Keren wrote: "The great Baburs, that is, the Timurids, loved art and literature, and they themselves were good at creating." [12. p. 223] This state, formed as a result of the victorious campaigns of Zahiriddin Muhammad Babur, one of Timur's descendants, united the cultural traditions of India and Central Asia, and was distinguished by its uniqueness. The strengthening of Persian traditions in Indian language and literature and the attention to Islamic architectural traditions in architecture were achieved as a result of the policies pursued by the Babur rulers, who were considered the successors of Amir Temur.

The scientific and educational heritage left by the Timurids to their descendants is of great importance not only for a specific region or people, but also for all of humanity. A number of historians recognize that "the list of bibliographies of foreign researchers published in Paris in 1996 includes more than 450 works on Amir Temur and the Timurids" [13. p. 15] and that interest in the history and cultural environment of the Timurids is growing. The international celebration of the 600th anniversary of Mirzo Ulugbek (1994) and the 660th anniversary of Amir Temur (1996) by the UN organization UNESCO, as well as the interest shown in sources and historical artifacts specific to the Timurid era, are his actual recognition. In the Republic of Uzbekistan, he is revered as a national hero and a creative ruler who led historically significant changes. The President of Uzbekistan Shavkat Mirziyoyev commented on the culture of the era of Timur and his descendants, saying that the city of Shahrisabz, which was named "The Dome of Science and Religion", and its architectural monuments such as Oqsaroy, Dorus-saodat, and Dorut-tilovat, are recognized as great examples of the Timurid Renaissance" [14. p. 283]. Inspired by the rise of the Timurid era, consistent reforms are being carried out in new Uzbekistan to establish the third Renaissance.

Conclusions:

During the study of the topic, the features of the implementation and development of the Timurid Renaissance were identified. Firstly, the formation of the Timurid Renaissance occurred as a result of the mixture and interaction of different cultures, and different peoples living within the borders of the country contributed in one way or another to the culture of this period.



Secondly, in the Timurid state, the development of science and culture of society was of great importance, thanks to the initiatives of the rulers. The services of Mirzo Ulugbek in Samarkand, Babur Mirzo in India, and Husayn Boykar in Herat in creating cultural centers contributed to the cultural and educational development of society.

Thirdly, the achievements achieved during the Timurid era played an important historical and cultural role in establishing the culture of a number of states in the subsequent period. Powerful eastern dynasties such as the Safavids, Shaybanids, Baburs, and Ottomans successfully adopted the Timurid Renaissance in various fields.

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