



SOCIO-CULTURAL AND SCIENTIFIC ENVIRONMENT IN MOVAROUNNAHR AND KHORASAN IN XIII-XV CENTURIES

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Dr. Lola M. Karimova

PhD, Lecturer at the Department of Social Sciences, Bukhara State Medical Institute, Uzbekistan

ABSTRACT

Studying the life of Abdurrahman Jami is of great importance for researching his legacy based on deep analysis. The thinker's life activities were studied and his brilliant talent was recognized. According to sources, Jami wrote about 45 large and small works in Arabic and Persian, verse and prose. In the history of science and literature, Jami is recognized as the greatest poet and writer of the classical period. In the content of his works, Quranic science, tafsir, hadith, jurisprudence, mysticism, kalam, logic, philosophy, literature, rhetoric, nahv and other fields are shown. Most of the works of the thinker had a religious and philosophical content, the mystic poet interpreted a number of problems of Islamic religion and Eastern philosophical thought in his works according to his own view, and expressed his independent conclusions as the largest representative of Sufism in the 14th century. Nevertheless, taking into account that the influence of the scientific environment in Movarounnahr in the XIII-XIV centuries on Abdurrahman Jami's achievements in the field of science and the descriptions given by Qazizada Rumi to his intelligence have not been sufficiently studied, we paid special attention to studying this side of the issue.

KEYWORDS

Khurasan, Husayn Boykara, astrologer Mirzo Ulugbek, cultural centers, tranquility, relative peace, supreme, leader , Khurasan.



INTRODUCTION

In the history of the Near and Middle East in the 13th-15th centuries, periods of relative political stability and rapid cultural growth alternated with years of bloody internecine wars, which led to the destruction of the country and were fought for power. Because after the death of Amir Temur (1405), the state that existed for more than thirty-five years, uniting Movaronnahr, Turkestan, Iran, Afghanistan, part of India, Asia Minor, and part of the South Caucasus, fell apart. In one of the military disputes, Amir Temur's son Shahrukh (ruled 1405-1447) seized power. After his accession to the throne, he was the recognized supreme leader of all the Timurids, but in fact his reign united two independent Timurid states: the first was Khurasan, where Shahrukh had his seat in the city of Herat, and the second was Movarunnahr, whose capital was Samarkand, where Amir Temur's grandson lived. Alloma Ulugbek ruled (1394-1449).

THE MAIN FINDINGS AND RESULTS

The period of relative peace and tranquility that began after the terrible upheavals of the 14th century allows the peoples of Central Asia and the Middle East to continue their peaceful work. Some cities have become important cultural centers. The almost faded voice of poetry begins to be heard again. During this period, architecture, painting, music and artistic crafts, and various types of applied arts achieve great success.

The city of Herat has a special place in the development of the country, where the process of socio-economic and cultural development has been particularly intensive due to Shahruk's activities. At the very beginning of Shahrukh's rule in Herat, "conditions were created in the city that helped it become one of the cultural centers of the whole East in the second half of the century during the reign of Sultan Husayn and the Navoi". After the death of Ulugbek, Herat became

a center of culture, manifested in the fields of poetry, miniature art, poetry, and music.

Herat, one of the oldest cities of Khorasan, was a vibrant capital city, where many trade and scientific routes intersected in this city, like Samarkand. These great cultural centers of the East played an important role in the formation of Abdurahman Jami as a thinker in the 15th century.

The environment that allowed the flight of philosophical thought was largely created by the actions of the ruler of Samarkand - the astrologer Mirzo Ulugbek, who immortalized his name through scientific discoveries and magnificent architectural ensembles. In Timuridza, Ulug'bek introduced a number of innovations in the field of education, i.e., in addition to the traditional official Muslim jurisprudence - sharia, madrasa students were also educated in astronomy, geography, geodesy, and medicine. In 1428-1429, the famous Samarkand observatory was built.

After Ulugbek, Samarkand loses its importance as a leading scientific center in Central Asia. Scientists left the city and moved to the cities of Herat, Balkh, Nishapur, Baghdad, Asia Minor.

After Shahrukh's death in 1447, the political situation became extremely tense. In the 50s and 60s of the 15th century, the most difficult periods in the history of Herat, like Samarkand, took place. Very fierce wars continued in the country, destruction occurs, blood and tears flowed like a river for many years.

In 1469, the ruler of Khurasan, which included eastern Iran, northwestern Afghanistan, and the southern regions of Central Asia, became Sultan Husayn Boykara. He occupied this throne until 1506. The period during which he ruled is characterized by relative



political stability. His friend Alisher Navoi's wise and fair advice always helped him. Alisher Navoi's teacher Abdurrahman Jami also had a direct influence on this social and spiritual environment. He lived and worked mainly in Herat. He was educated at the madrasa created by one of the Eastern thinkers, Abdurahman Jami Ulugbek, engaged in independent research, and worked as a teacher for several times. Despite the fact that the thinker lived mainly in Herat, he did not lose contact with scholars from Samarkand. Close friendship with Navoi, friendly relations with Husayn Boykara created all favorable conditions for the development of Jami's work.

Just as Alexander the Great's attack on the East indicated the Hellenization of the Eastern culture, the death of Sultan Husayn indicated the end of Timurid rule in the Middle East and Central Asia and the beginning of a new dynasty - Shaybanid rule.

Studying the life of Abdurahman Jami is of great importance for researching his legacy based on deep analysis. The thinker's life activities were studied and his brilliant talent was recognized. According to sources, Jami wrote about 45 large and small works in Arabic and Persian, verse and prose. In the history of science and literature, Jami is recognized as the greatest poet and writer of the classical period. In the content of his works, Quranic science, tafsir, hadith, jurisprudence, mysticism, kalam, logic, philosophy, literature, rhetoric, nahv and other fields are shown. Most of the works of the thinker had a religious and philosophical content, the mystic poet interpreted a number of problems of Islamic religion and Eastern philosophical thought in his works according to his own view, and expressed his independent conclusions as the largest representative of Sufism in the 14th century. Nevertheless, taking into account that the influence of the scientific environment in Movarounnahr in the XIII-XIV centuries on

Abdurrahman Jami's achievements in the field of science and the descriptions given by Qazizada Rumi to his intelligence have not been sufficiently studied, we paid special attention to studying this side of the issue.

One of the great mathematicians and astronomers who gained fame in Movarounnahr at the beginning of the 15th century is Qazizada Rumi. The scientist's full name is Salahiddin Musa ibn Muhammad ibn Mahmud. Qazizada Rumi is a great astronomer and scientist. He taught astronomy and mathematics to Mirzo Ulugbek for several years in Temuriza and was able to instill in him a deep and unquenchable love for these sciences. Later, in his world-famous work "Zizhi Jadidi Koragoniy", Mirzo Ulug'bek mentions Qazizada Rumi with gratitude and honors him as "my teacher". As stated by Mirza Ulugbek himself, his teacher is Qazizada Rumi. In 1417-1420, Ulugbek founded a madrasa in Samarkand and appointed Qazizada to the lineage of the head of this place of learning.

Abdurrahman Jami is one of the intelligent people whom Qazizada Rumi highly appreciated, the teacher of Mirza Ulugbek. At the age of eleven, Jami moved to Herat with his parents. He continues his education in Herat: first at the Nizamiyya madrasa, then at the Dilkash madrasa, he studies the Arabic language, logic, theory of poetry, oratory, theology, philosophy and other subjects known at that time. He studied under the famous scholars of that time, Maulana Junayd Usuli, Khoja Alauddin Samarkandi. He also learned the basics of mathematics, geometry, and astronomy from them. After gaining knowledge of specific sciences, he began to independently engage in poetic creation and scientific research.

At the age of twenty, Jami began to write special commentaries on works devoted to calamity, that is, astronomy. Therefore, he had a special love for astronomy, and studied the related works in depth and reached the level of writing commentaries. Jami sends



some of his astronomical research to Ulugbek's observatory in Samarkand. Qazizada, a famous astrologer of that time, got acquainted with the works of Rumi Jami, highly appreciated the young scientist's research and invited him to Samarkand. In 1436, Jami went to Samarkand, which was known as the center of science, and where he had long dreamed of learning. In Samarkand, Jami studied under leading scholars such as Ulugbek, Qazizoda Rumi, Fazlullah Abulaysi at the famous Ulugbek madrasa, deepening his knowledge of astronomy (astronomy), geodesy, mathematics, philosophy and jurisprudence. Fakhridin Ali Safi's work "Rashahotu ainil-hayat" (Drops of Life) describes it as follows: "In Samarkand, Qazi Rumiyykim, one of the scholars of his age, went to his class. At first, there was a discussion in the dialogue and it lasted for a long time, in the end Qazi admired their words and Maulana Fathullah Tabriziyykim was one of the wise men and Mirzo Ulugbek had the leadership of his career. I used to tell a story, I was in the ul majlis, Mirza Ulugbek Qazi Rumi held a meeting in his madrasa in Samarkand, all the nobles of the world were present in the ul majlis. Qazi Rum ul Majlis used to recite the dhikr of the musta'id and the khushtab. Hazrat Maulana Abdurrahman Jami said: "Until Samarkand finds a building, there is no such person as Jami, Abi Amuyadin, who has the wealth and power to dispose of it."

According to the source, Maulana Yusuf Samarkandi, who was one of the close students of Qazizada Rumi, narrated that at the time Maulana Abdurrahman Jami came to Samarkand, they were engaged in commentary "Tazkira" in the union science board. "Hayat" is a word taken from the Arabic language and means astronomy, the science of the sky and the shape and movement of the bodies in it, as well as the earth. It is known from the above quote in the work "Rashahot" that Abdurrahman Jami wrote comments on the work "Tazkira" on the science of astronomy. In

the source, it is noted that Qazizada Rumi, mentioned by the name of Qazii Rum, highly valued the comments written by Abdurrahman Jami in the margin of the book "Tazkira". Qazida Rumi said that "every day in every assembly, one or two words of the inevitable words would become the status of truth and reform, and the Qazi would be very pleased with it." According to the source, the work "Sharhi mulahhas" was created by Jami, in which Jami expressed his thoughts. This evidence shows that Jami has reached a very high status in this field of science.

These evidences show that Jami was very capable in understanding, understanding, knowledge. According to the author of "Rashahot", during his studies, he diligently approached the acquisition of knowledge and studied the works of scientists. Teachers emphasize Jami's special abilities and thirst for knowledge. It is said that once the great astrologer, mathematician, and mathematician Ali Kushchi gave Jami an exam in geometry and algebra. Alloma was surprised: he received a logically based and detailed answer before he finished asking the question.

Emphasizing the high ability and unique talent of Jami in specific sciences, Qazizada Rumi said the following words: "A young man as highly talented, noble and responsive as Jami had not yet come from the land of Amu" is also quoted in other sources. According to the witnesses, Jami, who was a taciturn and thin young man, like most of his fellow students, did not seek to overcome with dry nonsense or to show off his acquired knowledge, but he was always the first to show the depth of thought or to express independent judgment from the student. Young Jami had developed modesty and benevolence, a sense of self-worth, combined with independent thinking.

According to the sources, Jami displayed independence in his behavior towards the mudarris, maintained his authority, but respected them greatly.



This quality is evidenced by his following words: "I hope that I will earn their love and I will punish them with sincerity in my heart."

Jami's knowledge in a wide and diverse field indicated that he could rise very quickly, his career could increase. But he returns from his intention to enter the service of the ruler of Herat. Jami also rejects the offer to take the place of Said Ali Hashim in the palace of Abdullatif, the son of Mirza Ulughbek. The author of "Rashahot" explains the reason for refusing to serve in the palace: "One day, Jami's friends took him to one of Shahrukh's high-ranking officials, and that official waited for them at the threshold. After Shahrukh's meeting with the official, Jami announced to his friends that he would no longer go with them to any representative of the authorities and that he would stay away from them."

The following conclusions can be drawn from Qazizada Rumi's thoughts about Abdurrahman Jami, who raised a great scientist and great thinker like Mirzo Ulug'bek:

1. Abdurahman Jami was educated by such an intelligent and great scientist as Qazizada Rumi, who brought up Ulugbek in the most famous madrasa of his time, established by Mirza Ulugbek in Samarkand, and enjoyed the knowledge of such a great person.
2. Jami came to Samarkand in a state of solid knowledge and intelligence after receiving education from his father and teachers from a young age, and believing in his knowledge, he had a conversation with Rumi in Qaziza. This is evidenced by the fact that at the end of this long conversation, Qazizada Rumi admired the words of that person.
3. The fact that Qazizada Rumi, when talking about the sciences in front of all the world's most virtuous people, specially mentioned Abdurrahman Jami and gave him a high evaluation,

shows how great the status of this scholar of science is.

4. Qazizada Rumi's description of Jami's level of maturity and talent is much higher than that of the scholars before him, saying that "since Samarkand was built, there has never been a person like him on this side of the Amudarya."
5. Rumi's description of Jami in Qaziza shows that the talent of the young scientist and his ability to put the acquired knowledge into practice is at a high level.
6. The fact that Jami wrote commentaries on Tazkira, a work on astronomy, and that Qazizada Rumi used them with pleasure in every meeting, shows that he was an astrologer of high status.
7. Jami's collection "Sharhi mulahhas" was also highly appreciated by Qazizada Rumi, and the fact that Qazizada Rumi did not even remember the thoughts there indicates that Jami has a high status.

As a general conclusion, it can be said that every person brought up in an enlightened family grows up to be highly intelligent like Abdurahman Jami. Every father who wants to raise an elder child, like Abdurrahman Jami, whose teacher was his father, should strive to be worthy of the status of his child's teacher by possessing knowledge and morals. Every young person who has strong knowledge and intelligence like Jami can find the courage and courage to pass the exam of scholars like Rumi in Qaziza. The spiritual heritage of Jami, who received education from world-famous teachers and received their praise, serves as the most valuable masterpieces of the world's spiritual treasury. The main reason for the immortal spiritual legacy of Jami is that he loved all sciences, especially astronomy, mathematics and geometry, and deeply mastered them from a young age. His ability to imagine the whole world from a young age, his broad and deep scientific views became



the basis for the birth of very beautiful spiritual masterpieces.

The issue of the influence and description of Ali Kushchi on Abdurrahman Jami's intelligence and maturity level has not been sufficiently covered by scientists.

The history of Khurasan and Movarounnahr in the 15th century is considered to be a very complex and full of contradictions and contradictions period. After the death of master Amir Temur, his powerful state disintegrated, and its central part consisting of Central Asia, Afghanistan, and Iran was divided into two independent Timurid states. These are Khurasan with Herat as its center and Movaraunnahr with Samarkand as its center. During the reigns of Khorasan rulers Shahrukh, Husayn Baykara and Movoroonnahr ruler Mirza Ulughbek, science and culture achieved great achievements. Especially in this period, the services of the Ulughbek Academy, which enriched the Central Asian science with valuable information and works, and made it famous throughout the world, are invaluable. Jamshid Koshi, Nizamiddin Koshi, Qazizoda Rumi, Mirzo Ulug'bek, Ali Kushchi were active in this field. These scientists knew that their main task was to analyze the facts collected from Ptolemy to Nasiruddin Tusi and make scientific conclusions.

One of the talented scientists of the Ulughbek Astronomical School is Alauddin ibn Muhammad Ali al-Kushchi, the disciple and adopted son of Ulughbek. Ali Kushchi was originally from Samarkand, and after Ulughbek's death, he lived first in Azerbaijan and then in Turkey. During Ulughbek's time, he served as Ulughbek's ambassador to Turkey for several years.

In the formation of Ali Kushchi as a scientist, he visited the cultural centers of countries such as Central Asia, the Caucasus, and Turkey, where he had conversations with prominent scientific figures. For example, in the city of Herat, he met Abdurrahman Jami, a talented

scientist who later reached the level of a great scholar. Ali Kushchi asks Abdurrahman Jami many questions about algebra and geometry and receives clear and complete answers to these questions. This fact shows that Abdurrahman Jami and his contemporaries knew Riyazat very well and deeply.

After these meetings, Abdurrahman Jami was invited to continue his studies in Samarkand. In Samarkand, Jami Qazizade Rumi, Fazlullah Abullaisy, Ali Kushchi and other such great scholars take lessons.

Scholars who have studied unique letters written by Jami's own hand in the collection named "Majmuai Murosalot" or "Navoi Album" say that these letters are very important for our science to study the life activities of Jami and Navoi. In the process of studying these letters, our scientists come across very valuable information. One of them is valuable information about the last life of Ali Kushchi.

According to the scientists who studied the socio-cultural life of the 15th century, after the tragic death of Mirzo Ulughbek (1449), his astronomical school was terminated, and scientific and cultural life declined. However, Jami's letters show that Ali Kushchi was engaged in creativity in Samarkand after the death of Mirzo Ulug'bek until 1470.

There are three letters of Jami about Ali Qushchi in "Navoi album". In two of them, Jami turned to Navoi and asked Ali Kushchi to be given a road sign, that is, no one should interfere with him and his companions wherever he goes. In the third letter, Ali Kushchi's family has arrived in Herat from Samarkand and asks for help to reach Ali Kushchi.

From these letters, it can be concluded that after the tragic death of Ulughbek, Ali Kushchi was in Samarkand for almost 20 years, and there was mutual communication between him and Abdurrahman Jami.



Jami, who finished his studies at the madrasa and did not want to break contact with the scientific and literary environment of Samarkand, the center of spiritual culture, remained there for several more years.

Jami returns to Herat in 1451. In the following years, he lived in Herat and traveled to many cities of Central Asia, such as Nasaf, Marv, Bukhara, Samarkand, Shosh, Fergana, as well as to the countries of Iraq and Syria. 1472 Mecca goes to Medina for Hajj. This trip lasted almost a year and a half. In those years, Jami went to cities like Nishapur, Sabzavor, Damascus, Tabriz and Kurdistan. As a result of these trips, Jami will have the opportunity to get to know the major scientific and cultural centers of Iran, Syria, Iraq, and Arabia and to establish relations with scholars and theologians who lived there.

Abdurahman Jami died on November 8, 1492 at the age of 78. The entire city of Herat mourned the death of the poet, Sufi, philosopher. The funeral ceremony was attended by Sultan Husayn and courtiers. Jami's coffin was carried to the cemetery by Timurid princes. In Herat's Massala, a lavish parade dedicated to the memory of the poet was held. Alisher Navoi wrote a lyrical poem dedicated to Jami's death, the text of which is read by the imam-khatib of Herat from the pulpit. As a close friend of Alisher Navoi Jami, he took it upon himself to organize his funeral and receive condolences. The full text of the above-mentioned Mungli lyrical poem is given in the work "Khamsat-ul Mutahayirin", Navoi writes: "The mine of pearls is the sea of truth and enlightenment,

K-o' ba haq wasil shudu dil nabudash mosivah,

Koshifi secret iloxi budu beshak z-on reason

Gasht's history and death: "Koshifi asrori iloh".

The jewel of the blood of truth, the river of enlightenment,

They came to the truth and had nothing else to say,

Undoubtedly, he was the discoverer of the divine mystery,

The date of his death is "koshifi - secret god". Our analysis will not be complete if we do not shed some light on the "spirit" of the period Jami lived in, the specific features of the intellectual processes that took place in that period. It should be noted that the end of the 13th-16th centuries was the time when the Eastern Renaissance reached its peak. This period is characterized not only by the development of science, crafts, and cities, but also by a significant increase in the self-awareness of the peoples of Central Asia. On the ground of different tribes and peoples, traditions and customs, a mixture of values, the construction of a state independent from the rule of the Mongols and Arabs, and the conduct of independent great politics, developed under the auspices of great geniuses such as Amir Temur, Shahrukh, Ulug'bek, Husayn Boykara, Babur. The emergence of the Central Asian culture of the 13th-16th centuries was impossible without the mutual enrichment of Persian, Turkish, Arab and European cultures. The geopolitical situation of the Central Asian countries allowed them to play the role of a connecting link between Asian and European cultures for two and a half thousand years. The symbol of the union of these cultures was the Great Silk Road, the heart of which was formed by cities such as Bukhara, Marv, Samarkand, Herat. We think that it is the environment, values, views that indirectly expressed the synthesis of these cultures, customs and images, directly formed original views, pluralism of philosophical concepts and worldview guidelines. In particular, it was the interaction of these cultures and the factor of mutual enrichment that determined the internal complexity and rich meaning of the



philosophical systems and ideological-theoretical states of Sufism that arose at that time. Peripateticism, Neoplatonism, Muslim philosophy, Sufism, spontaneous materialism, a wonderful combination of dialectical ideas were natural for the philosophy of the 10th-16th centuries. Just as the social life of this period cannot be described using one term, it would be wrong to describe the work of this or that thinker using terms such as "materialist", "idealist", "godless". The thinker and the period in which he lived cannot be separated from each other, this is a fact that does not need proof. This allows us to understand Abdurrahman Jami's work as a complex, multi-meaning world with rich edges and subtle meanings. In this case, Jami's work is a link in the chain connecting the cultures of peoples speaking Turkic and Persian languages, a factor that unites them and an expression of their joint development for thousands of years, that is, the spiritual closeness of the peoples of Central Asia, whose great representatives, including Abdurrahman Jami, made a worthy contribution to the treasure of human civilization. and the concept that it is a factor of fraternity is formed.

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