

Article

The Development of Science During the Timurid Period: The Example of Boysunghur Academy

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Abstract: This article examines the development of science during the II Renaissance in the Timurid period, focusing on the transformation of major cities into centers of knowledge and culture. The study highlights the establishment of Boysungur Academy in Herat and the growth of scientific research in both natural and social sciences. A key gap identified is the need for deeper exploration of the philosophical and scientific contributions of this era's encyclopedic thinkers. The research aims to analyze these contributions from a scientific and philosophical perspective, using a historical analysis method. Findings reveal significant advancements in scientific thought and the formation of intellectual hubs. The study underscores the lasting impact of these developments on the region's cultural and scientific legacy.

Keywords: Development of science, II Renaissance period, Timurid era, Samarkand, Herat, Boysungur Mirza, Scientific creativity, Academy, Scientific research.

1. Introduction

One of the most glorious pages of the three-thousand-year history of our country corresponds to the reign of the Timurids. Sahibgiron Amir Temur, who freed his motherland from 130 years of Mongol occupation, created a huge empire in a short time. He liberated the country. In Movarounnahr) created conditions for the Second Renaissance in Central Asia. He paid great attention to the reconstruction of the cities (and villages) in the country destroyed by the Mongol invaders, the restoration of broken irrigation facilities and irrigation systems, as well as the redevelopment of science and educational institutions.

The free-spirited people's desire for creativity and creativity became the basis for the next Renaissance under the leadership of the entrepreneur. As President Sh.M. Mirziyoev noted: "It was the desire to realize the people's harmony that served not only to ensure the independence of the country during the time of Amir Temur ibn Taragai Bahadur, but also to build a powerful state and develop the fields of economy, culture art and science [1].

2. Materials and Methods

Timurid rulers created a large center of science and culture in the city of Herat, the center of Khurasan, as in Samarkand and personally nurtured and sponsored the development of many great encyclopedic scholars and thinkers. In the period of Timurids, Jami, Lutfi, Navoi, Qasimi Anvar, thinkers and intellectuals with encyclopedic knowledge

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were among them. Like the Ulugh bek Academy in Samarkand, a scientific school was created in Herat by the Timurid Prince Baysunghur Mirza, and researchers call it "Baysunghur Academy". Researchers describe the activities of this academy and its historical significance as follows: "Baysunghur Mirza, as a scientific propagandist of his time, established the "Baysunghur Academy" in 1420-1428, and it was recognized that this academy was widely active as a place of enlightenment in 1428-1434" [2].

3. Results

Ghiyath ud-din Baysunghur (persian: غياث‌الدین بایسنقر) commonly known as Baysonqor or Baysongor, Baysonghor or as Baysunqar, also called Sultan Bāysonḡor Bahādor Khan (1397–1433) was a prince of the Timurid dynasty. Baysunghur Mirza was the third son of Shahrukh Mirza and was the brother of Mirza Ulughbek. During the reign of Shahrukh, he was governor of a number of regions of Khurasan. He also worked as a minister in Shahrukh's palace (1416-1420).

According to Davlatshah Samarkandi, three brothers, Ulugh Beg Mirza, Sultan Ibrahim, Baysunghur Mirza, constantly corresponded with each other and shared their views on science, art and culture [3]. Baysun'ur Mirza work was formed under the influence of Amir Temur's patronage of science, art and architecture and the innovative discoveries of the time. Like his grandfather Amir Timur, his mother Goharshad Begum, his brother Mirza Ulugh Beg, and other Timurids, Baysunghur Mirza is known for his incomparable service and patronage to the creation of art, including literature, architecture, and manuscripts.

Even before Baysunghur became famous, the art of manuscripts of the Timurids flourished. Manuscripts of the early Timurid period were distinguished by their intricate illustrations and calligraphy, reflecting the rich and artistic sensibilities of the empire. Researchers emphasize that this association of representatives of the sciences of social and humanitarian sciences, fine arts, oratory, preaching, tiling, magnificent architecture, and design arts performed regular and consistent activities until the time of Baysunghur Mirza.

He justified the fact that his work was recognized not only during the Timurid era, but also by neighboring countries, China, India, Egypt, Kazan, Mediterranean and Western European scientists [4]. Khondamir classifies the directions of research activities at "Baysunghur Academy" as follows:

1. Islamic theology, knowledge of the word, moral and philosophical teachings;
2. Poetry, fine art, art theory direction;
3. Direction of natural-scientific knowledge, history and status;
4. Direction of projects of public buildings and engineering structures in the social protection system.

The diversity of the research directions conducted in this scientific center and the scope of research in the field of natural and social knowledge really make its status equal to the academy. Davlatshah Samarkandi says about the founder of this academy, Prince Baysunghur: "His fame in both talent and the care of talented people went to different parts of the world. Calligraphy and poetry flourished in his time. Craftsmen, poets, heard his voice and came to his service from all around. It is said that forty of his secretaries were busy reading books in his library.

Maulana Ja'far Tabrizi is the leader of the secretaries. Baysunghur Mirza respected the artisans, kept poets as his friends, and aspired to adornment. He had clever and pleasant manners" [5]. In fact, Baysunghur Mirza was also a calligrapher who knew six types of writing perfectly. He himself wrote the inscriptions in the Gavharshodbegim mosque built in honor of his mother in Mashhad [6]. The Russian orientalist O. Akimushkin emphasized that Baysunghur Mirza's scientific services were no less than Mirza Ulugh Beg's [7].

Baysunghur, like his brother Ulugh Beg, is known for his knowledge and virtues. Baysunghur Mirza establishes a huge library in Herat. In it, forty mature calligraphers under the chairmanship of Maulana Ja'far Tabrizi were engaged in reading, and they were busy with the creation of calligraphy, painting, tazhib, tajlid, vassalik, zarafshan and other fine, artistic works that are necessary for reading. According to historical sources, more than forty artists and craftsmen worked in this library, which was a very large organization for that time.

The Swedish diplomat F. Martin, who dealt with the history of this library, called it "Baysunghur Academy" [8]. This term was quickly recognized by world scientists. The names of artists who worked in this library have been preserved in historical sources. Famous calligraphers such as Maulana Shams, Maulana Qutb, Maulana Said ad-Din, Maulana Muhammad Mutahhar, painters such as Amir Khaliq and Khoja Ghiyasiddin Naqqosh, painters and muzahibs such as Maulana Ali, Maulana Shahab, Mahmoud, Khoja Atay, Sayfiddin who worked on manuscripts, tabular workers worked.

If we look at the list of copied books in the library, among them we can see "Gulistan" by Saadi, "Shahnoma" and "Risalai Khattot Khoja" by Abulqasim Firdawsi, "Tarihi Jahongshoy" by Juvaini, "Tarihi Tabarii" by historian Tabari [9]. Many works related to Islamic theology, knowledge of the word and moral philosophical teachings were created in Baysunghur Academy. In particular, many treatises on Islamic theology and mysticism are among them. Qasimi Anwar, Husayn Vaiz Koshifi, Ya'qub Charkhi, Khoja Muhammad Porso and many other theological scholars came out. Also, poets Sakkoki, Mavlano Lutfi, Alisher Navoi, Abdurahman Jami, Davlatshah Samarkandi, Sultan Husayn Bayqara Mirza were influenced by the scientific environment of Herat formed under the influence of Baysunghur Academy.

4. Discussion

In addition, Khondamir left detailed information about the works, inventions and discoveries of Sultan Ali Mashhadi, Kamoliddin Behzod, Abdujamil Muzahhib and others, which were formed under the influence of the scientific environment of Baysunghur Academy [10]. Doctor of historical sciences, professor Sh.M.Oljaeva said; "A number of important manuscripts were created under the patronage of Baysunghur, including the works of poets such as Omar Khayyam and Abdurrahman Jami. The famous manuscript "Baysunghurnoma" created under his patronage is one of the most prominent examples of Timurid manuscript art.

Manuscripts created during his time are distinguished by their exquisite decoration, including intricate miniatures and richness of color. The highly skilled calligraphy and specially designed volumes of these manuscripts reflect the richness of the fine art of the Timurid dynasty [11]. After Baysungur's death in 1433, the Timurid Empire continued to produce manuscripts, but did not reach the heights of Baysungur's time. During the late Timurid period, patronage of the industry waned due to political disunity".

5. Conclusion

If we conclude on the basis of the above considerations, first of all, as the successor of the Eastern Renaissance, which served as a beacon in the development of human science, the II Renaissance arose in Central Asia during the rule of the Timurids. During the Second Renaissance, like the first, many encyclopedic scholars and thinkers came from Central Asia. Secondly, the works, discoveries and inventions of scholars of the II Renaissance had a great impact on the development of science in the West and the East. Thirdly, during the Second Renaissance, Baysunghur Academy was established in Herat, like Ulugh Beg

Academy in Samarkand, and the amount of researches and works created in it was very fruitful.

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