

# THE PROCESS OF FORMATION OF CULTURAL HERITAGE DATING BACK TO THE TEMURIDS PERIOD IN TURKIYE

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**Abstract:** *One of the reasons for preserving the cultural heritage of Uzbekistan in foreign museums and libraries is the establishment of cultural, economic and political ties with different countries, as well as the emergence of peculiar historical events. This article highlights the formation of the heritage of the Temurids era currently stored in Turkiye as a result of some historical circumstances that took place during the Temurids period.*

**Key words:** *Cultural heritage, manuscript, Temurids, Ottaman, Samarkand, Turkiye, Istanbul, Mirzo Ulughbek, Ali Qushchi, Alisher Navoi, Sultan Husayn.*

## INTRODUCTION

Central Asia began to develop again at the end of the fourth century due to the emergence of a powerful state under the leadership of Amir Temur. The capitalization of Samarkand led to the accumulation of great wealth. Architectural monuments, mausoleums, mosques, madrasas, and palaces were built. Amir Temur brought to Samarkand ancient manuscripts, correspondence and embassy documents of khans and emirs from the conquered countries, including the original copy the holy book of the Muslim world, the Uthman Quran. However, due to the conquest of the country by the conquerors in different periods of history, the people lost this rich cultural heritage, and the national treasures were looted. It can be seen that the policy of weakening the spiritual strength of the of the Uzbek people, the violent removal of national wealth from territory, and the policy of limiting the rights of the authoritarian regime to the cultural and spiritual heritage of the Uzbek people were carried out in the research led by D. Alimova [1]. The reasons for the export of the national cultural treasure of Uzbekistan are given by scientists who have conducted research in this regard in different ways. For example, in the researches of D. Qurbonova; various works of art were collected in order to conduct scientific expeditions in archeology, ethnography and other fields; organized various exhibitions of the collected works of antiques, and representatives of the upper class or guests could buy them; due to the dispersal of the khanates, attention was paid to spiritual and cultural wealth; explains that during the Soviet period, guests from the center were presented with national treasures and sold for a large amount of money [2].

Reason why our cultural heritage is preserved in foreign museums and libraries is the establishment of

cultural, economic and political relations, is the occurrence of various historical situations. In this article, we want to talk about the formation of the cultural heritage of the Temurid period, which is being expanded in Turkiye as a result of some historical processes that took place during the Temurid period.

Friendship and cooperation relations between Uzbekistan and Turkiye, based on age-old brotherhood, have reached a new level in recent years and are rapidly developing, which meets the age-old aspirations and fundamental interests of our people. From time immemorial, literary relations have played in incomparable role in strengthening the ties of closeness and brotherhood between our peoples, who share a common language, religion, history and culture [3. P.5].

## THE MAIN RESULTS AND FINDINGS

**Materials and Methods.** It is well known that especially in the 15<sup>th</sup> century, when the science, culture, art and literature of the Uzbek statehood reached a high level, the literary relations between our nations developed in every way. It is mentioned in historical sources that Amir Timur's kingdom had trade and cultural relations with Turkiye. The enlightened\ well-educated people of the era, scientists, artisans, artists, dervishes freely moved from one country to another and felt at home everywhere. Amir Sultan in Bursa and Qazizade Rumi in Samarkand are vivid examples of this, even now the people of Bursa and Samarkand visit their graves. Amir Sultan lived during the Ottaman period, he is an exegete, hadith kalam, scholar and mystic. Amir Sultan was the son of the Sayyid of Bukhara and the son-in-law of Bayazid [4. P.19]. His name is Muhammad bin Ali al-Midiani al-Bukhari, and his nickname is Shamsuddin. He was born in Bukhara 1368 AH. Amir Sultan, who grew up in Bukhara, went to Mecca and Madinah in search of knowledge. After performing Hajj, his intention was to settle in Madinah. But because of a dream he had there, he changes his mind and goes to Bursa, Turkiye. Because he was born in Bukhara, he was given the titular names of Muhammad Bukhari, Amir Bukhari because he was a descendant of Sayyid, the Prophet, and after marrying Yildirim Bayazid Khan, he was given the titular names of Amir Sultan. In Bursa, he studied with the great Shamsuddin Fanari. Shamsuddin Fanari wrote a testament to him with a congratulatory signature. He died in Bursa in 833 AH (1430 AD). His grave is next to the mosque named after him in Bursa [5. electronic resource].

Qazizada, who came to Central Asia to learn science and education, was actually born in Bursa, south of the Sea of Marmara in northwestern Turkiye. Qazizada got his elementary education at a madrasah in Bursa and learned astronomy and mathematics from Mawlana Shamsuddin Fanoriy. But He heard that science is at a high level in Transoxiana and Khorasan, he hesitated to go there. Salih Zakiy, a Turkish historian at the beginning of the 20<sup>th</sup>, writes about wrote that Mawlana Fanoriy was well-read scientist of that period. He came to Khorasan and Transoxiana and perfected his knowledge by studying with scientists. In particular, he received deep knowledge of astronomy and mathematics from Temur's court astronomer Mawlana Ahmad. In the summer of 1404, after the seven-year campaign of Amir Temur, Salahiddin came to Samarkand, the capital of Transoxiana, for the first time [6. P.169-170]. He remained here and was buried in the Shah-i-zinda. None of them were regarded as apostates by their peers, but were respected as saints. This is a unique phenomenon due to interaction. Such lively intellectual and aesthetic relations developed on a solid economic ground, including trading posts, caravanserais, and trading companies. We see that Temur cooperated with economic interests in his policy in Anatolia and his occupation of Izmir. As a result, this settlement on the coast became the highest point of trade routes connecting Central Asia with the Mediterranean Sea on the one hand and Chine on the other [4. P.20].

The departure of Ali Qushchi to Turkiye, who is known as "the Batlimus of the his era", was a major reason for the wide spread of our cultural heritage and its preservation there today. Ali Qushchi gets elementary and sharia knowledge from Samarkand scholars, and mathematical and astronomical knowledge from Qazizada Rumi and Ulughbek. Ali Qushchi spends most of his life in Samarkand. In 1451, Sultan Abu Sayyid, one of the Temurids who had once been under the tutelage of Ulughbek, took over the throne of Samarkand. He sponsored relatives of Ulughbek, including Ali Qushchi. After death of Abu Sayyid, the old scientist, who was separated from his friends and patrons, could not bear such conditions and was forced to leave his homeland and go to other countries. In 1471, he took many of his relatives and most of his works written in Samarkand, he left Samarkand to Tabriz under the pretext of pilgrimage and went to the presence of Uzun Hasan (1453-1479), a member of the Aqqyunli dynasty. The scientist is received him with a great respect. After Ali Qushchi spent two years in Uzun Hasan's presence, Sultan of Turkiye Muhammad Fatih (1457-1481) invited him to Istanbul. In 1472, with the consent of the scholar Uzun Hasan, he went to Istanbul to the presence of Sultan Muhammad Fatih and became the head teacher of the Aya Sofya Madrasah. Ali Qushchi lived in Istanbul for three years and died in 1474 at the age of 71 [7. P.57].

But since he spent few time in Istanbul, he did not have the opportunity to carry out major works here. But this short period and his arrival in general became an important event not only in the history of Ottoman Turkish science, but also in world science. Because

shortly after the Ottoman Turks conquered Istanbul in 1453, this city became a meeting place of Eastern and Arab cultures. It is known that at that time there was a great interest in the science and culture of the East in Europe, was eagerly absorbing the scientific achievements of the East. In addition to artists, engineers, military experts, experts in astronomy and mathematics were gathered in Istanbul from Italy, Germany, Austria and the Netherlands. Thus, Ali Qushchi's pamphlets written and completed in Turkey are distributed in Turkey. In the 15<sup>th</sup> century the news about contribution of Ali Qushchi and Ulughbek and "Zij" was known not only in Turkiye but even in Europe.

L. Keren's lecture titled "Ulughbek school and its contribution to the astronomy of Ottoman Turkiye" [8. P. 132-133] reflected the impact of Samarkand school research on the development of exact sciences in Turkiye. Ali Qushchi went to Turkiye after the death of his teacher, where he continued his scientific work and left behind a group of talented students. As a result of their efforts, the Samarkand school gained a strong position in various fields of science in Turkiye. In this lecture, in addition to a number of students and followers of the Ulughbek school, according to L. Keren, information related to the scientific activities of Miram Chalabiy, who was not the grandson of Rumi, but the great grandson of Ali Qushchi and Qazizade Rumi, as stated in some works, is also given. According to L. Keren, this is due to the influence of Central Asian cultural traditions on the development of astronomy in Europe through the Ottoman Empire, on this continent, it began to recover from the second half of the 16<sup>th</sup> century. In this way, the author creates a unique Middle Asian, Turkish, European chain of the geography of the development of the science of astronomy. The author summarized his point of view with the conclusions that during half a century, the Ulughbek school enlightened Eastern and Western science and brought results for the Turkish school of astronomy [9. P.208-209].

Miram Chalabiy's contribution to spreading the legacy of Mirzo Ulughbek and Ali Qushchi in Turkiye is also great. Mahmud ibn Muhammad became famous in the world of science under the name of Miram Chalabiy. The scientist lived in the second half of the 15<sup>th</sup> century and the beginning of the 16<sup>th</sup> century. Miram Chalabiy was an accomplished astronomer and wrote works related to this field. He worked at the Samarkand observatory. He was one of the talented representatives of the Ulughbek School of Astronomy. Later he will be active in Ederne and Bursa. His work "Dastur ai-amal va tashih al-jadval" was written in Persian-t and Tajik. The work consists of a commentary written on Ulughbek tables and was written at the request of the Turkish sultan Bayazid II (1481-1512). Its manuscript copies are preserved in the libraries of Paris and Istanbul [7. P.74-74].

The Temurid period, particularly the 15<sup>th</sup> century, is considered one of the brilliant time of medieval Islamic art and culture, and it is marked by the famous works of Persian and Turkish Chagatai literature. His flourishing period is marked by the rare

works created by the sufi poet Abdurahmon Jami and the statesman poet Alisher Navoi in the palace of Sultan Husayn in Herat, and this period became the pride of the later Islamic dynasties. It was during this period that the influence of Jami and Navoi on the Ottoman state reached its peak, as evidenced by the copies of the works of these great men that are still preserved in Turkish libraries [3. P.54].

Historical books indicate the Alisher Navoi works were received to Turkiye during his lifetime. For example, Alisher Navoi, who was personally acquainted with the Turkish sultan Bayezid II, sent him 33 poems in 1481. The Turkish Sultan sent them to Bursa to the famous poet of that time, Ahmed Pasha, and asked him to write a verse to these ghazals. The poems make a strong impression on the poet and he wrote verses to all of them. It is said that he was used to impatiently waiting for the latest ghazals of Alisher Navoi delivered by caravans [3. P.55]. It is mentioned in the literary sources that in the 15 and 16 centuries, about 70 Turkish poets were inspired by Navoi and wrote naziras on his poems. Small Asian Turkic authors were not left out of the scope of the great artistic influence of the great poet's works. Moreover, Fuzuliy, Ahmad Pasha, Saydiy Ali Rais Kotibiy (became a true fan of Alisher Navoi's work and was famous with name "Alisheri soni" (the second Alisher) because he wrote naziras to many of his ghazals), Ulviy, Ja'far Chalabiy, Mehri Khotun, Shami Dada, the Ottoman Turkish poet, poetess, and ruler who were inspired by Alisher Navoi's ghazals, created naziras and thereby started a new era of development of Turkish classical poetry. Thus, a new era in the history of the development of Turkish poetry began thanks to Navoi. This is another example of the global significance of Navoi work [10].

Navoi popularity increased after Badiuzzamon, a descendant of Sultan Husayn, the later ruler of Herat, came to live in Istanbul. As a result of historical events at the beginning of the 16<sup>th</sup> century, calligraphers, scribes and artists were also forced to leave their homes and they moved between the cities of Herat, Bukhara, Tabriz and Istanbul. The booty taken to Istanbul mainly after the Ottoman victory at Childiran in 1514 may have included a large number of manuscripts from the Safaviy palace library, some of which may have been brought as booty by the Safavids from the Temurid library at Herat, probably many years earlier.

Today, there are some opinions that the "Mu'izz ul Ansab" manuscript (No.67), which is kept in the France National Library (Bibliothèque nationale de France), is actually related to the arrival of Badiuzzamon in Istanbul. In research of Sh. Vahidov was mentioned about ideas of researchers as F.Rishar and I.A.Aman towards "Mu'izz ul-Ansab" that the work in the first half of the 16<sup>th</sup> century existed in Istanbul. According to the assumptions, this manuscript was originally stored in the library of Husayn Boiqaro or his successor, Badiuzzaman. In 1514, Badiuzzaman was brought from Tabriz to Istanbul, accompanied by the Ottoman Sultan Salim the First. There the manuscript went to the Turkish book market through his subordinates. On July 9, 1873, the manuscript was brought to the National Library [11. P.9-10].

The fact that the Central Asian relatives of the descendants of the Ottomans feel a close cultural affinity with the Temurids is evident not only from the Temurid poets or their book art, but also from the literary and artistic examples of the Ottoman era. In the 17<sup>th</sup> century, the Turkish traveler and writer Avliya Chalabiy shows the respect and faith of the Ottomans towards the Temurids, especially Sultan Husayn in his work "Travel". In his work, when he talks about the special gatherings of the Ottomans, he calls them "Husayn Boiqaro meetings" or "Husayn Boiqaro Conversations" [12. P. 83,107. 48].

## CONCLUSION

In the article, we only spoke briefly about some historical processes during that period, and the formation of cultural heritage related to the Temurid period in Turkiye. In fact, there is no doubt that there is always potential, opportunities and people's desire for cooperation between Uzbekistan and Turkiye. If we look at history, Uzbek and Turkish peoples have a common root and spirituality. The legacy of Imam Bukhari, Beruni, Khorezmi, Ibn Sina, Jalaluddin Rumi, Yunus Emro, Alisher Navoi contributed greatly to the national development of our people. In particular, Qazizada Rumi, who taught in Samarkand, Ali Kushchi spent the last years of his life in Istanbul, many of our ancestors, such as Abdurauf Fitrat, Muhammadsharif Sufizade, Said Ahrari, studied in Turkiye. The environment of science has enriched each other for centuries by connecting Tashkent and Ankara, Samarkand and Konya, Bukhara and Bursa, Khiva and Ederne.

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