



ISKANDAR MIRZO IS A DEFENDER OF CULTURE AND THE ART

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Annotation. The article examines the involvement and sponsorship of the Temurid prince Iskandar in cultural life. Uzbek and foreign researchers have studied the activities of Iskandar Mirzo and analysed the written sources that serve to study this issue. Factors influencing the development of science, literature, art and formation of cultural environment in the cities of Sheraz and Isfahan under the patronage of the prince are based on historical sources. Furthermore, the role of Iskandar Mirzo in the development of cultural life in the Temurid period is emphasized.

Key words and phrases: Iskandar mirzo, Milkat Aga, "Renaissance", cultural life, F.Keshavarz, "Kitab-i viladat-i Iskandar", "The Miscellancy of Iskandar Sultan", Muhammad al-Khalavi, astronomical table, Anna Caizzo, Maruf Baghdadi, "Iskandar Anonimi", "Muntahab ut-tavorihi Muini", sponsorship.

I.INTRODUCTION. Amir Temur and the Temurid Empire are recognized as one of the most culturally advanced states of their time. The patronage of the dynasty in science and culture, the development of secular and religious sciences, the flourishing of literature and art, the construction of large libraries, the collection of famous works of Western and Eastern scholars are also important signs of the Temurid renaissance. Therefore, the period of Amir Temur and the Temurids can be considered as the second Renaissance in the history of Central Asia. One of the peculiarities of this period is that the Temurid princes not only sponsored science, literature and art, but also participated directly. One such prince was Iskandar Mirzo, who ruled Fergana from 1399 to 1400 and the Persian province from 1404 to 1414. Iskandar Mirzo was also known as a great poet and patron of culture.

II.LITERATURE REWIEV. Information about the political and patronage activities of Iskandar Mirza can be found in the works of Davlatshah Samarkandi, Muiniddin Natanzi, Hafizu Abro, Abdurazzaq Samarkandi, Khandamir, Fasih Khavofi [1, 2, 3, 4, 5, 6]. In addition, a number of foreign scholars have conducted research on the period of Iskandar Mirzo's, his participation in socio-economic and cultural life. In particular, V.V. Barthold, Shiro Ando, P.Souчек, T.V.Lentz, P.Sousek, Anna Coizzo and others in their works and articles focused on the activities of the prince [7, 8, 9, 10, 11, 12]. F. Kesharvarz's work on the life and work of Iskandar Mirzo is called "Kitab-i viladat-i Iskandar" - "The book of birth of Iskandar 'or Iskandar horoscope". This work is based on an astronomical chart compiled in 1411 by Imam ad-Din Mahmud al-Kashi, one of the prince's court astrologers. Fatime Kesharvarz translated the astronomical chart into English in 1984-1986. The manuscript was later purchased in 1794 by John H. Harrington, CEO of the East India Company. In 1932, the manuscript was acquired by the British collector S. Henry and donated to the Ancient Books and Manuscripts Fund in England [13: 4 b]. Anna Coizzo's The Horoscope of Iskandar Sultan is a Cosmological

Vision in the Islamic World, and P. Soucek's *The Manuscripts of Iskandar Sultan* have analyzed Keshavarz's translation.

The British Museum in London also houses a manuscript of *The Miscellany of Iskandar Mirzo*. This rare manuscript has been studied by researchers such as Muhammad Isa Waley and Ursula Sims-Williams. According to historical sources, the manuscript was written by Muhammad al-Khalavi in 1410-1411. The work was later reprinted by the calligrapher Nasir al-Katib [15: 3-4 b]. The manuscript contains religious, historical, and poetic sections, and contains more than two hundred poems and poems. It also lists the names of more than 300 poets, including Farrukh, Manuchehr, Nasir Khusraw, Salman Sajavi, and Amir Khusraw. It is noteworthy that the book also contains valuable information on astronomy, astrology, geometry, medicine and Islamic jurisprudence.

III.DISCUSSION. In 1404, Iskandar Mirza was appointed governor of Hamadan by Amir Temur. In 1410, after the death of his brother Pir Muhammad Mirza, the administration of the Persian province passed into his hands. Although Iskandar Mirza was a skilful commander, his rebellion and disobedience often caused internal strife in the country. Nevertheless, after taking power in Persia and Iraq, the prince sought to strengthen the country's governance and regulate socio-economic life. Milkat Aga had a great influence on his fame as a skilful commander, a great poet and a patron of culture. Iskander Mirza's mother Milkat Aga Hizr was the daughter of Oglankhan and after the death of Umarshaikh Mirza was married to Shahrukh Mirza. Milkat Aga is also called "Mulk Aga" in some sources. Under the auspices of the Queen, a madrasah, a hospital named "Doriushshifo", a khanaqah named "Dorulhadis", 2 baths and schools were built in Herat. Historical sources state that a large rabot was built near the city of Herat, between Darayi Zangi and Childukhtaron. Milkat Aga died in 1440 and was buried in a madrasah he had built in Balkh. The Milkat Aga Madrasah also existed in the second half of the 16th century and was in a state of disrepair [16: 9 b].

The literary atmosphere of the Temurid period did not bypass the Andijan Palace. Growing up in this palace, Iskandar Mirza was not indifferent to poetry and science. In particular, Alisher Navoi in his book "Majlis un-nafois" writes about Iskandar Mirza: *"Sulton Iskandar ham nabiradur...Va Sulton Iskandarni derlarkim, tab'i nazm erdi. Va bu tuyuqni andin naql qildilarkim:*

To'lin uyg'a nisbat ettim yorug'mi,

Ul xijolatdan kam o'ldi yorumi.

Tori mo'yunging zakotin men beray,

Yo Misrni, yo Halabni yo Rumi"[14:165-p].

During the short reign of Iskandar Mirza the Great, Sheraz became a center of science and culture. In particular, along with Persian-language writers, there were also Turkish poets. Among them are such poets as Haydar Khorezmi, Hafiz Khorezmi. Haydar Khorezmi wrote "Makhzan ul-asror", "Gul va Navruz" dedicated to Iskandar mirza [15: 14-p]. The prince also sponsored calligraphers. He brought Maruf Baghdadi to his library in Isfahan and commissioned him to manage the palace library. Maruf Baghdadi is originally from Merv, and Khandamir states in *Habib us-siyar* that he was a skilled craftsman and famous for his calligraphy. According to the historian, the calligrapher had previously served Sultan Ahmad Jalayir, and a dispute arose between the two and he went to the palace of Iskandar Mirza. Later, Maruf worked in the palace of the calligrapher Shahrukh Mirza [16: 489-490]. Nizami

Ganjavi's "Khamsa" of 546 pages was also copied on behalf of Iskander Miza. This rare manuscript is housed in the British Museum in London.

Iskandar Mirzo had a keen interest in history. In particular, Muiniddin Natanzi created his work "Muntahab ut-tavorihi Muiniy" under the patronage of the prince. This information was confirmed by the Samarkand State, who wrote in his Tazkirat ush-shuaro: 'gives information [17:15 b]. Manuscripts of Muntahab ut-Tavorihi Muini are in the libraries of Britain, St. Petersburg and Paris. W. W. Barthold, on the other hand, conditionally called Natanzi's book "Anonymous to Iskandar Mirzo." We can see that a copy of this historical work, which is kept in the Paris library, was written in honor of Iskandar Mirzo's uncle Shahrukh. Such a confusing situation can be assumed to be the removal of Iskandar Mirzo from the Persian throne or a re-edited copy of the work.

Iskandar Mirzo sponsored many scientists, and his palace produced works on astronomy, chemistry, geometry, and other fields of science. In particular, Giyosiddin Jamshid Kashi's "Mukhtasar dar ilmi hayat" on astronomy, "Ravzat ul-munajjimin", Giyos Kirmani's "Oinayi Iskandariy", "Risolayi kibriti ahmar" on chemistry, "Mukhtasar dar ilmi Iqlidar Works such as "Marifat-i calendar and usturlob" were created under the auspices of the prince. This is a testament to the prince's interest in science.

Iskandar Mirzo was not only a patron of science, literature and art, but also engaged in creative activities. Historical sources state that on the initiative of Iskandar Mirzo, in the village of Taft near the city of Yazd, one of the mystics built a mosque and khanaqah in honor of Shah Nematullah Wali [18: 190 p]. It is suggested that these buildings, named after the mystic scholar Shah Nematullah Wali in his time, testify to the fact that the prince also studied mysticism.

IV.RESULT AND CONSLUSION. In conclusion, it should be noted that during his short rule Iskandar had a significant impact on the development of many areas of science and culture. A study of Iskandar's direct involvement and sponsorship in cultural life on the basis of historical sources gives sufficient grounds to create an image of him as a creative person and patron of culture. The formation and development of a unique literary environment in the cities of Sheroz and Isfahan in central Iran in the early 15th century is associated with the activities of scholars who gathered in the palace of Iskandar. It is worth noting that the prince played an important role in the creation of scientific and artistic works, which are the fruits of this scientific and literary environment.

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