



Influence Of The Timurid Periods On Modern National Holidays

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ABSTRACT

This article explores the significance, nationality, and spirituality of the celebrations and performances of Amir Temur and Timurids. The influence of celebrations and performances of the Timurid period on modern holidays has been studied, and the similarities and differences of the two periods' holidays are compared.

KEYWORDS

Holiday, watching, music, theater, folk games, storytellers, preachers, tumblers, puppets.

INTRODUCTION

During the years of independence, we have known great scholars such as al-Bukhari, Isa Termizi, Hakim at-Termizi, Ahmad Farghoni, Ibn Sina, Al Farrobi, al-Margilani, the great leader of the Turkic nations Hoja Ahmad Yassavi, great leaders of the Naqshbandiya order Abdulhalik Gijduvani and Hoja Bahouddin, the king and the motto Zahiriddin

Muhammad Babur and dozens of other scholars and poets.

Amir Temur and Timurid rule, outstanding statesman, patron of science and culture, patron of science and culture, a prominent figure in world history, are a stage of development and development, not only in

our nation but also in world science, culture and art. added.

MATERIALS AND METHODS

During his reign, Amir Temur created the necessary conditions for the development of art, including games and shows. We are proud that the enlightened Maverannah spirit, the prosperity of science and art in the Timurid era, had a lifelong impact on the revival of Europe and contributed to global development [1]. In Amir Temur's and Timurid's era, rulers' aspirations for knowledge, science and culture, and their personal patronage in the field, led to the emergence of a second-world revival in the country in the 14th and 15th centuries [2. - p.221]. The sources contain much information about the culture and art of Amir Temur and Timurids, including holidays and performances, as well as the activities of professionals and performers in the field. "Amir Temur has supported every social movement, art, ritual, customs and traditions in Movarounnahr and Khorasan, solidifying tribes, towns and villages, solidarity of herds and settlers, and strengthening the centralized state. He has also given sufficient attention to the feasts, festivals, weddings and celebrations that inspire the people.

Celebrations, ceremonies and weddings in three directions: Weddings related to Timur's life; Ceremonies related to the life of Temur's children and grandchildren; Studied as public and religious holidays [4. - p.48].

Amir Temur celebrates Navruz in gardens around Samarkand, in Konigul, at the White Palace in Shahri Kesh, at the Great Square, on the throne throne, on the banks of the Amu Darya, Syrdarya and Zarafshan, on the Aksikent Palace, on the Kokand Hill, and other

places. pays great attention to the Whenever possible, not only the soldiers, the army, but also the common people - farmers, artisans, and herdsmen. That is, as Ibn Arabshah puts it, "at this time," the people were freed from the line of enjoyment of all kinds of entertainment and pleasures. Craftsmen and artisans presented their labor processes and products in the form of a spectacle. The artists performed entire performances using masks and masks. Fights, horse racing, kupkari, sniper riding, maid pursuit, and ram fights have been organized in camps and special areas [10. - p.29].

In the XIV-XV centuries new songs and songs, musical instruments and unique works on music theory were created. There were many talented singers, musicians, composers and musicians. Among them are Abdukadir Noi, Kulmuhammad Sharhi, Hussein Udi, Shokkuli Gijjaki, Yosim Rabbani and many others. In addition to musicians, such great musicians as Ulugbek, Navoi, Jami, Binoi, and poets have made and contributed to the development of music. For example, Ulugbek will perform "Bulujiy", "Shodiyona", "Morality", "Tabriziy", "Usuli Ravan" and "Usuli horse", Navoi "Isfahoni". Jami and Bininis create compositions in music theory [8. - P.243].

During the Timurid era, there were unique performances and antique performances, with hundreds of skilled performers working in each type of spectacle. Most performers have verbally performed with artists - that is, they have been previously familiar with the design of many performances, supplementing them with words and actions during the performance: creating new ones based on traditional questions, actions, and templates. But at the same time, there were some original plays and scenarios. For example, storytellers, preachers, tigers, some puppets

(in the form of "phonetic fantasy") have created original dramatic plays. [p.203].

In the second half of the 14th and 15th centuries, the city's vibrant life also led to revival of theatrical art and perfection of its artistic structure. This is reflected in various written sources and miniatures, since not only scholars, architects, artisans, but talented actors, musicians, composers, dancers and dancers from different cities and countries of Turkestan gathered in Samarkand. About this in the Temur regime: ... the tenth category is the owners of art. Their seats in the state chamber are fixed in seats [6. - P.216].

The three categories of traditional theater are busied in form and progress: humor, imitation and humor, that is, the art of original laughter; narration, preaching, and substance, that is, a theater of original storytelling and instruction; puppet games, tent tent and fantasy fantasy. One had a sense of humor and a desire, while the other had a strong sense of humor and anxiety. The puppet theater is rich in tragicomic elements, both laughable and thought-provoking. Dance is also composed of folk dances and classical dances, which have a distinctive theatrical nature: telling nature, human and society life, provoking lyrical moods, inviting courage, and sometimes laughing. [P.203-204].

The researcher M. Rakhmonov notes that in his research, the Spanish Ambassador Kalaviho provided valuable information about the theatrical life of Samarkand, theatrical performances and performances at the Temur Palace and Samarkand city squares.

This spectacle impressed the ambassadors with its magnificence, its beauty and the intensity of its games. Clavijo describes the details of the play: A beautiful long silhouette,

embroidered with red silk, and carrying fifteen concubines on her back. The Emperor's wife's face was open and her head was covered with turquoise, emerald and other precious stones. Above the Emperor's alley there were many musicians, musicians, dancers and dancers sitting, and the music was raising the sky. The king had his elephants painted red, green and different. There was a big cajole in which the actors played. Their play would cause the audience to scream and excite themselves with their enthusiasm ... [6. - p.218-219].

Traditional circus arts, including various forms and categories, such as fencing, witchcraft, winking, eye-catching, retreating, firing, gaming, ship-playing, porcelain, woodworking, were also well developed [3. - P.204].

The performances of Amir Temur and the Timurid period are the basis of the current performances. Because the holidays and performances of this and that period are the same. Rest, fun, preservation of nationality, promotion of peace and nationalism are the main goals of the modern day holidays.

The sources contain much information about the festivities, celebrations and performances dedicated to the Amir Temur and Timurid State holidays. At the festivities each group performed individually, mixed groups of artists in lounges and lounges performed, while thousands of different performers participated and competed in theatrical tours and shows. Such theatrical performances, games and performances, which serve as a complete demonstration of crafts and art, began during the reign of Amir Temur and lasted for almost a century.

According to sources, in the days of Amir Temur and Temurids each group played

independently, while all the groups and singers participated in the festivities.

In 1391, Amir Temur ordered a month to celebrate his victory over the Stop at Kunduzcha near the Golden Horde. "The banquets were served in golden dishes and golden dishes," special tunes are sung. This event is also celebrated in Samarkand [7. - P.136-137].

Unfortunately, the sources do not include the details of the performances. It should be noted that special occasions were played by maqoms, dances and dances performed by dancers, ridiculed and laughed at by celebrities, and large festivals and festivities were also required.

In the Timurid era, the performing arts were formed as a whole system. Its overall composition consists of theatrical rituals, performances, stage performances, traditional theater, dance and folk circus, each of which, in turn, is divided into a number of types and categories.

Various exciting, organized mass festivals related to Navruz and Mehrjon, traditions, Sunnat-tuys and weddings, red roses, some Zoroastrian rituals, games and performances related to Navruz and Mehrjon, as well as many other ancient times. and cedar summaries.

Most of these rituals were in mass form, involving hundreds of performers and spectators. Only dhikr and cedar are a narrow gathering of the elect.

Theatrical performances include "Sus Woman," "My Lady's Ceremonies," primarily based on a belief in water, dervishes and typhus in groups, bytes and songs, as well as

joint national performances of arts and crafts. During the Amir Temur and Timurid times, it was customary to present ornaments, antiques, wonderful animals and birds in special places.

The reason we say that such exhibitions and ceremonies are theatrical is that they also have an object of view (sometimes a performer) and a viewer, that the viewer is sympathetic, and sometimes in conversation. In the period of Amir Temur and Timurid the performances in the game and spectrum were distinct. Some performances related to the Zoroastrian faith were also shown on the public square. However, many of the performances are closely related to the lifestyle, beliefs, aesthetic tendencies of the Turkic tribes and tribes, and the fighting spirit and spirit of the soldiers and officers of Amir Temur and Temuriyazadeh.

Therefore, field performances include horse racing, kettlebell riding, horseback riding, riding, rattling, real-strength wrestling (fights), swords, spears, brass and other combat weapons, as well as rams, , cocktails, ancient games and competitions.

RESULT AND DISCUSSION

The audience was very active: each group, team or seed encouraged and supported the representative (or trained horse or ram) who was testing the power or skill on the field; spent the whole entertainment with him, rejoiced at his success, and felt sorry for his defeat. But both the participants and the audience were tantalizing, recognizing the winners and dispersing with enthusiasm and confidence in the new gatherings.

Thus, in the period of Amir Temur and the Temurids, Central Asian art culture, including

the performing arts, flourished. A whole system of games, performances, celebrations, theatrical rituals and performances, both related to both urban and rural cultures, has emerged. All of this has helped to unite people of all occupations, backgrounds, and ethnicities.

Festivals, shows and celebrations held in the time of Amir Timur and Timurids still remain in the spirit. When we compare those times and modern holidays, we see the following similarities:

- In both periods, holidays are a day of joy, prosperity, and prosperity. On this day, folk festivals were organized, artists, soldiers, dancers, puppets, games, wrestlers, clowns, and clowns demonstrated open creative programs for the people;
- A few days before the holiday, the artists came together and made arrangements for the upcoming celebration. Business leaders (corporations, now directors) prepared the upcoming festive program and conducted rehearsals with artists. He designed the venue to suit the holiday.
- On this day the poor and sick have been visited, and the kindness shown. Donated gifts to orphans, the needy by the makhalla leadership;
- On the day of the war, wars and conflicts have been stopped;
- On New Year's Day people wore new clothes (on the holiday of Nowruz). Weddings were often planned with intention. New Year's Eve or New Year's Birthday Names (Navruz, Navruz)
- Fixed a special holiday table. Seasonal dishes are served. For example, the Navruz table includes spring dishes, blue dumplings, dumplings, sumalacs, and generally made of mint, spinach, chilli, and

pepper. Tarawih's fasting meal is served with slices, sauces, yogurt and the like;

- During the holidays, the bride's house came to visit the bride's house, met the bride, watched her sprint and gave each bride a gift of bridal scarves and scarves.

Years and times have passed. Time has changed accordingly. Development has had such an impact on each era that it has been developing not only science, economics and education, but also celebrating and celebrating holidays.

Not excluding the aforementioned aspects of the modern holidays and the Timurid feasts, we shall list the following:

- Contemporary holidays are organized and staged according to separate rules of science;
- Contemporary holidays are held in special scenarios. This scenario is co-written by industry experts and renowned writers and poets;
- Songs and dances, theatrical performances, performances of folk art and traditions, jubilee performances for contemporary holidays are prepared;
- An organizing committee will be set up to hold contemporary celebrations. In addition, a creative team will be formed to prepare the holiday. The group includes creative director, artistic director, scriptwriter, choreographer, choreographer, artist, makeup artist, dressmaker, block director and more.
- The technical aspects of modern holidays are very different: musical instruments, phonograms, salutes, musical lights, smoke, technical equipment (balloons, dice, etc.);
- The public participation in contemporary holidays is staged in a certain manner. Art backgrounds, background group participants prepare for the holiday

through special activities based on festive behavior, stage forms and drawings.

- It is evident that modern holidays differ from those of the Timurid period, which are based on certain rules and principles. But the aesthetic enjoyment of the holidays and the joy of the people are the same regardless of any time and circumstances.

CONCLUSION

It is possible to conclude in this article that the great scholar of the East, Mahmud Kashgari, said that the holiday is a day of joy and joy of the people. - P.447]. An important social event is the celebration of the holiday, which is widely celebrated and celebrated with enthusiasm. Therefore, the holidays will always serve as a spiritual weapon that enriches people's minds, their inner world, enhances friendship between nations, and promotes peace and freedom and independence.

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