



MIRAK NAQQOSH'S WORK IN THE TIMORESE EMPIRE

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Annotatsiya

This article describes Mirak Sayyid Naqqosh, a skilled architect, gardener, and landscape designer who was one of the main builders of the Timurid era. The history of buildings and creativity is explained primarily by the influence of rulers and their political influence. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to support more than the body of Jehovah's Witnesses. Even in historical sources, the lack of information about masters may be one of the reasons. That is why we tried to study the work of Mirak Naqqosh in the article.

Keywords: Architecture. Master, Timorese, Babylonians, Tomb of Humayun, Chorbogh, "Irshod az-ziroa", Herod, Samarkand, Bukhara, Ubaydullaxon

In this article, even in the harsh economic and political conditions that arose after the death of Amir Tiberius, the rulers were gardeners who worked on the creativity, gardening, and a brief analysis of the activities of the politician Mirak Naqqosh.

Shortly after the death of Amir Tiberius in 1405, struggles for the crown and the throne flared up throughout the country, but gardens and gardens were held in areas dominated by the Tyrian rulers themselves. Their traditions, such as building, building, and building, have been preserved on a regular basis. The foundation of The Watchtower, such as Mirzo Ulugbek, Abu Said Mirzo, Shohruh Mirzo, Abulqosim Bobur, Hussein Boygaro and Alisher Navajo, Zahiriddin Muhammad Babur in India. These traditions continued to be enriched by the rulers of the Babylonian Empire. (Matthew 24:14; 28:19, 20) Today, we are well aware of which rulers carried out the gardens and other buildings of the Tyrians, and which craftsmen were built at the same time we don't have enough information about it. The mystery of the reasons may include factors such as whether the information in the sources was scarce or unavainable, and that the construction documents of that period were not fully preserved. In this paragraph of our scientific research work, craftsmen, craftsmen, and memorabilia who worked in the construction of the Tyrians based on the information stored in sources and calligraphical data we try to provide comprehensive information about it.

First of all, it should be noted that because the gardens built during the reigns of Amir Tiberius and the Tyrians have not yet been preserved, the names of the builders through textbees are texts in buildings and buildings through which we are not able to identify. During the reign of King Hussein Boygaro, construction and subsistence farming flourished in the region. In those



days, the subsistence farming manual "Irshod az-ziroa" was created by Abu Nasri, which provides valuable information for subsistence farming and history. It also tells us about Mirak Naqqosh, the leader of the builders in the palace of Hussein Boygaro and the man responsible for the construction of the sultan's gardens.

The identity of Amir Sultan Mahmoud, known as Mirak Naqqosh, has been a puzzle. Local and foreign studies on "Irshod Az Zira'a" have put forward some information about the original name, position and identity of this person, but this information has not been adequately confirmed through "Irshod az-zira'a" or other sources. Mirak Sayyid, a member of the family of landscape architects, chief landscaper, gardener, and agronomist at the Palace of Hussein Boygaro, was one of the most influential and respected closest men of the Timorese ruler. It is also possible to know that this person has a high reputation and prestige in the palace immediately after Ruler Hussein Boygaro, in front of Irshod az-ziroa. After the description of the rulers of Timor-Leste, Abu Nasriyah says: "Happy King Sha'drach, Me'shach and A bed'ne go handed over the power of the government to his (Miroq's) powerful hands in making important decisions." None of the ministers, palace officials and nobles can interfere in the important administrative and administrative affairs entrusted to Miroq." These words are followed by 14 Egyptian poems depicting Miroq's character, religious and stately affairs. The relationship between Mirak Naqqosh and Sultan Hussein is described in the second byte as "He became the king's supervisor and ruled by the king." Thereafter, Abu Nasri Mirak recalls how Naqqosh's skills as a skilled gardener and agricultural expert were assessed by Sultan Hussein, who in a short time for the sultan realized every idea of him and demonstrated his skills. He also acknowledges Sultan Hussein's love for Miroq and mentions that he was referred to by the ruler as "my son" and that at important palace assemblies, Timor-Leste was given honorable garments and royal gifts by the princes. Abu Nasri also emphasizes Mirak's appetite for knowledge, noting that "despite being extremely busy with state and palace work, he spends the best times of the day praying, studying religious topics and problems. The author notes that all of These features of Mirak Naqqosh are pedigree, which is why it contains a solution to any problem, as well as that he has shown himself to be the most skilled architect of buildings and gardens.¹²³

Special studies on Mirak Naqqosh's family, personality, and activities have also been conducted worldwide. One such researcher, Maria Subtelny, tried to study Mirak Naqqosh's personality, relying on the sources of the Tyrians, to observe his family heritage, social origin, and general activities of the Timorese era and the Safavian era. His study focused on restoring the chronology of this person's life and personality, and at the end of the study it became clear that he was one of the most visible landscape design masters of the Tyrians era. As a result of his extensive research

¹ Abu Nasrī Hiravī, "*Irshād to the-zirā'a*", 48

² Abu Nasrī Hiravī, "*Irshād to the-zirā'a*," 48

³ Abu Nasrī Hiravī, "*Irshād to the-zirā'a*," 50.



and based on data from the preceding "Irshod az-zira'a", Subtelny concludes that Mirak-i Sayid Qiyos Sayyid Qiyos al-Din was the son of Muhammad Bogotá. His father, Sayyid Qiyosdin, was a gardener in herod in the palace of Sultan Hussein. There is almost no information about him except when he built and dedicated a famous madrasah complex outside Herod (the exact location is unknown). Sayyid Qiyosiddin was buried in this monastery. After his death, the monastery was renovated by Mirak and his brother Sayyid Sha'drach, Me'shach and A'bed'ne go.⁴⁵

Mirak and his brother, who belonged to a family of well-known nobles and military personnel, were in the service of Sultan Hussein Boygaro in the title of "commander." That is why it is mentioned in historical sources under the name Amir Sultan Mahmud. According to Subtelni, both brothers had a close relationship with renowned poet and politician Mir Alisher Nebuchadnezzar. For example, in 1499, when Neb'uchadnezzar retired, he invited the brothers when he hosted a banquet at the visit of Khoja Abdullah Ansari in Gaza, near Herod. Mirak himself occasionally wrote poems. Although one of the most famous people of his day, neither Mirak Naqqosh nor his father van a brother were mentioned in the Palace of Hussein Boygaro and parts of historical, historical, and geographical works dating back to the Tyrians. However, unlike medieval architects, artists, craftsmen and gardeners from the lower strata of society, they did not remain completely anonymous. Mirak Naqqosh was born in Herod from 1476 to 1477 in or near districts. As mentioned earlier, his family was a wealthy traveler who owned large estates in the province of Herod and throughout the Region of Tajikistan and was also entitled to inherit it. According to Irshod az-ziroa, Mirak was a skilled and well-educated person in the fields of agriculture ('ulūm-i zirā'at), construction ('imārat) and hydrology (mīrābī). According to Abu Nasri, all of these craftsmen miracles were inherited from their forefathers, who were engaged in land processing and territorial renovation during the previous great rulers. Because it became a tradition in the Medieval Islamic world to teach family professional knowledge in an inheritance manner, his father taught his profession to his child, thereby improving knowledge of the world. Mirak' main task, which specializes in the design and construction of chorbog-type gardens, was to oversee the construction of palaces, streets, and porches within gardens and gardens for Sultan Hussein Boygaro. Mirak Naqqosh is described by Abu Nasri as unequal in these areas because of his knowledge and abilities in agriculture, irrigation, and architectural construction. Mirak Naqqosh's main qualities are explained in the example of Chahorbog, a rectangular shape built in Herod. This garden was a multi-part architectural landscape pattern, with three main components distinguished. They formed the only compositional unit in which trees, irrigation systems (water canals, pools, fountains, etc.) and leisure garden facilities were formed in a certain geometric order. In the last chapter of "Irshod az-ziroa," Abu Nasri cited Chahorbog as saying that the gardens of

⁴ Look at: Maria Subtle, "Mīrak-i Sayyid Ghiyās and the Timurid Tradition of Landscape Architecture: Further Notes to A Medieval Persian Agricultural Manual in Context." *Studies Iranica* 24/1 (1995): 19-60;

⁵ Subtle, "Mīrak-i Sayyid Ghiyās and the Timurid Tradition of Landscape Architecture", 21.



the Timorese era were distinguished from gardens of traditional scenic trees in Europe and other countries because they were harmonized with landscaped flowers and fertile trees.⁶⁷⁸⁹¹⁰

Although Abu Nasri did not provide information in his essay about the original names of the gardens and buildings built under Mirak in and around Herod, his information makes it clear that Mirak Naqqosh was responsible for the construction of all the largest craftsmanship and gardens in the city built at that time. The name of Chahorbog, who was named only in the fourth and sixth chapters of *The Irshod az-ziroa*, is known from the gardens of that era. Abu Nasri personally visited and cites that he counted more than a hundred varieties of grapes in the garden alone. This garden is located in the village of Fazan in Anjon, near Herod. The construction of the garden was personally overseen by Mirak. In addition to construction, Mirak also supervised the development of irrigated subsistence farming, gardens, garden construction, and horticulture in areas where the majority of religious foundations (avof) were located.¹¹

In his essay, Abu Nasri cites Sultan Hussein Boygaro as also having knowledge of gardening. From time to time, King Hussein personally overlooked the trees and plants in the gardens of the ruler. On one such visit, the Almighty teaches gardeners how to get rid of worms in the chinor body. This also shows that in the Timorese rulers, gardening culture was formed as an unusual personal culture.¹²

When the pilgrimage was conquered by the Safavids, Mirak Naqqosh took with him the traditions of horticulture that became a family tradition and moved to India, as did other members of the political, religious, and artistic elite of the former Timorese who had been severely superstitious and financially prosecuted. Because of this, gardening and chahorbog design in general are common in Central Asia and India. This generality is directly related to Mirak Naqqosh, who in 1529 built gardens for Sha'drach, Me'shach and A'bed'ne go in Agra and Dholpur, and because of his services, he was recognized for introducing gardening design traditions of the Tyrians to northern India. After 1530, when peace was established in Central Asia, Mirak moved to Bukhara. In Bucharest, he builds a magnificent garden for Ubaydullaxon I, the ruler of Siberian ruler. According to Subtelni, this garden was one of the most important examples of construction mentioned among other glorious buildings built during the reign of Ubaydullaxon I. As another significant object for studying the legacy of the Tyrians on the issue of garden design, Mirak's son Muhammad (known as Sayyid Muhammad-i Mirak) traveled from Bucharest to India in about 1559, where we can bring a garden built around the tomb of Humayun Mirzo. Historians have

⁶ Subtle, "Agriculture and the Timurid *Chāhārbāgh*," 112.

⁷ Subtle, "Mīrak-i Sayyid Ghiyās," 24

⁸ Abu Nasrī Hiravī, "*Irshād to the-zirā'a*," 46.

⁹ Subtle, "Mīrak-i Sayyid Ghiyās," 24

¹⁰ Subtle, "Mīrak-i Sayyid Ghiyās," 25.

¹¹ Abu Nasrī Hiravī, "*Irshād to the-zirā'a*," 113, 220.

¹² Abu Nasrī Hiravī, "*Irshād to the-zirā'a*," 198.



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documented that others at our globe become so intertwined with the roots of the wheat that to uproot them before collapse.¹³¹⁴

Instead, as we study the history of the gardening traditions of our ancestors today, of course, studying the architects of these gardens will be an important factor. The history of architects is also important in restoring historical gardening traditions and using them for our time. That is why within this topic, further acceleration of research and perpetuation of the memories of our ancestors are gaining ground as a time-consuming process.

¹³ Subtle, “Agriculture and the Timurid Chāhārbāgh,” 114.

¹⁴ Subtle, “Mīrak-i Sayyid Ghiyās and the Timurid Tradition of Landscape Architecture”, 23-60.