

The Strategy of Cultural Development in Central Asia during Amir Temur and Temurids Dynasty Reign

Turdiyev Bexruz Sobirovich

Researcher, Bukhara State University, Bukhara, Uzbekistan. Email: bekhruz0302@gmail.com



Article Received: 14 November 2020

Article Accepted: 07 February 2021

Article Published: 03 March 2021

ABSTRACT

This article is devoted to the role of spiritual renewal in the development of society during the reign of Amir Temur and the Temurids. The article analyzes the strategic views of Amir Temur, Ulugbek, Alisher Navai and the Baburids dynasty in the socio-cultural development of society.

Keywords: Heritage, Mentality, State, Kingdom, Justice, Renaissance, UNESCO, Humanism.

1. Introduction

While studying the scientific heritage of our ancestors, it provides an in-depth analysis of the current situation, ways of development and progress in society, based on different views on spiritual renewal in the development of society, that all changes in the social life of the country can only take place through renewal, which is based on the knowledge, intelligence, morals, ethics, solidarity, harmony and friendship of people, worldview and belief, faith, honesty, integrity, we see that they are related to a sense of duty and responsibility. Statesmen, individuals, and great scholars, who are interested in the spiritual development of the nation, the country, and society, have taken a completely different path, that is, the use of spiritually viable ideas. Accordingly, they put forward the idea that the realization of their goals and aspirations should begin with the elimination of spiritual backwardness in society, with spiritual renewal.

2. Materials and Methods

In writing this article, the methods of comparative analysis, generalization, comparison, analysis, synthesis, historical, correlation of knowledge were used. The article also relied on the principles of objectivity and systematicity. Therefore it is expedient to conduct a scientific analysis of the role of spiritual renewal in the development of society on the basis of examples from the works of Central Asian philosophers.

3. Discussion

As the President of the Republic of Uzbekistan Shavkat Mirziyoyev noted, “The more we study this spiritual heritage, the easier it will be for us to find answers to questions that concern us today. The more actively we promote it, the stronger our people, especially youth, will appreciate the current peaceful and free life” [1]. After all, the nation, realizing its own identity, also appreciates other peoples, tries to strengthen equal, friendly relations with them.

Therefore, from time immemorial, the wise thinkers and leading scholars of the people have recognized that respect for other peoples and the establishment of friendly relations with them in their efforts to raise the national mentality is an important spiritual factor in the country’s development. The period of Amir Temur and the Temurids has left an indelible mark on the historical development of the peoples of Central Asia and

the region, so this period is recognized as the second stage of the Eastern Renaissance. Hundreds of scholars such as Bahovuddin Naqshband, Khoja Ahror Vali, Abdurahmon Jami, Alisher Navoi, Mirzo Ulugbek, Ali Kushchi were born during this great golden age.

The philosophy of social thought of this period can be seen in the example of the great deeds of our people under the leadership of Amir Temur to achieve freedom and preserve and strengthen independence. The President of the Republic of Uzbekistan Shavkat Mirziyoyev, commenting on the great statesman, emphasizes the following: “Amir Temur said, “Unless the state is built on the basis of laws, the splendor, power and structure of such a kingdom will be lost” [2].

Indeed, the life of Amir Temur embodied the aspirations of our people to create a centralized state, to restore and enhance the national statehood. The thinker devoted his life to the welfare of the people and the prosperity of the country. In Amir Temur’s book “Tamerlane” “The Second Council for State Building”, “Third Council for the Establishment of the Kingdom”, “The Ninth Council for the Restoration of the Kingdom”, “The Tenth Council to Strengthen the Kingdom”, “The Eleventh Council for the Development of the Kingdom” and “Regulations for the regulation and development of the country, its prosperity and security” Amir Temur ensured strong discipline and the rule of law in the country. In “Tamerlane”: “I did all the work with the council, and I took the right steps to finish it. Before I got into a job, I used to think of ways to get out of it. I would finish it with the right approach, determination, patience, careful thinking and long-term memory” [3]. He said that the country has implemented the principle of “Power is in justice” and pays special attention to the promotion of spirituality and enlightenment.

Another great service of the statesman was that he became famous as a patron of culture and science, gathering in his palace scholars, fuzalos and religious figures. In particular, Khoja Afzal, Jalal Khoki, Mavlon Khorezmi, Mavlon Munshi and others were engaged in science and art in his palace.

It should be noted that the entrepreneur’s vital ideas of spiritual renewal in the development of society were in harmony with the principles of modern philosophical doctrine. These principles were intertwined with the spiritual and cultural development of the state of Amir Temur, and they complemented each other, and this connection and interdependence in them is like a strong chain of circles. This chain was formed on the basis of common phenomena and served the spiritual upliftment of the reign of Amir Temur.

Mukhammad Taragay Mirzo Ulugbek (1394-1449), the son of Shahrukh Mirza, the beloved grandson of Amir Temur, one of the great people of the Timurid dynasty, whose name has been revered in the world of Eastern and Western peoples for centuries. In the words of the great poet Alisher Navoi, the world has never seen a king and a scholar like Ulugbek, a descendant of Amir Temur. Thanks to Ulugbek’s invaluable services, the East became a major center of culture and civilization. The positive developments during the reign of Ulugbek were of great significance in the history of medieval culture. He left an indelible mark on the development of science by analyzing the works of the ancient Greek scholars Plato, Aristotle, Hipparchus and Ptolemy, as well as the works of his compatriots Farobi, Beruni, Ibn Sina, Khorezmi and Nasiridin Tusi. Thus, during the reign of Ulugbek, social development in Central Asia reached a high cultural and scientific level.

This rise and renaissance is what modern science calls the Second Renaissance of Central Asia. But this period is recognized as the last period of the Muslim renaissance and part of the universal renaissance.

Whatever it is called, this scientific and cultural development is connected with the interdependence of the two rivers of Central Asia, which in turn connects its stages with the scientific and practical activity of Ulugbek in Samarkand. This period of one and a half centuries has left an indelible mark on the history of the spiritual and material culture of the medieval peoples, and is still the basis of the cultural development of these peoples today. That is why the peoples of Central Asia are eternally grateful to Ulugbek and his comrades [4].

The celebration of the 600th anniversary of the birth of Ulugbek in 1994 by the decision of UNESCO is another example of the international recognition of the name of the thinker for his contribution to the history of world science.

Alisher Navoi (1441-1501), the great son of the people of Central Asia, a great enlightener and a great statesman, has a special universal value due to the rich life and scientific heritage of socio-philosophical, political, moral and educational significance, imbued with the spirit of humanity.

Alisher Navoi, the founder of Uzbek literature and language, has a special place in the development of spiritual and enlightenment thought in Central Asia. Today, more than forty works of the poet in various fields of literature and art serve to raise the spirituality of the peoples of the world. The poet-thinker considers the essence of humanity in his social activity - to engage in a profession that is useful to society, to benefit the people, to alleviate the burden of people. It is no coincidence that he does not include in the list of people who do not consider the people's grief as their own.

It is no coincidence that Navoi's profound knowledge, broad outlook, vast life experience, scientific deep thinking and poetic sharp vision, as well as his philosophical conclusions sound like advice. In it, no one has described the issues of human development and maturity as Navoi. The path to perfection that Navoi dreamed of is, first of all, to have a high moral character, to acquire all human virtues, to master all the sciences and professions of his time, not to separate science and profession, not only spiritually but also physically. Moral values such as striving for perfection, always being ready to serve the country, carrying the burden of the nation, being a loyal child of the Motherland, putting a sense of duty and responsibility above all else are glorified [5]. Today, the living ideas of the scholar's spiritual heritage serve as a methodological basis for educating the younger generation as worthy heirs to the name of the perfect man and great ancestors. After all, Navoi's life and career is the brightest person who has dedicated his life to the development of the people and the greatest symbol of true humanity.

Babur and the Baburid dynasty, also made a significant contribution to the social and cultural development of the peoples of the world, to the development of science and enlightenment. World civilization has benefited from the work of the dynasty in the fields of architecture and construction, folk arts and crafts. An example of this is: **First of all**, their great contribution to urban planning, architecture, gardening, public administration and the beautification of the country. **Secondly**, their efforts to develop cultural and educational work among the people, including scientific and cultural constructions such as libraries and observatories, and the

development of fine arts, calligraphy, painting and artistic creation. **Thirdly**, this is the spirit of internationalism, which the Baburids have preserved and developed in the creation of this creative and cultural and educational heritage, and the representatives of the ordinary creative people with whom they are colleagues, comrades and shoulder-to-shoulder are also embodied in the creative movement [6].

4. Results

Thus, the spirituality and culture of the Baburid period became an immortal source not only of the peoples of Central Asia, but also of the universal heritage of the peoples of the world. Socio-cultural development, science, literature, architecture and urban planning, beautification and art, which were formed during the reign of the great commander Amir Temur, reached such a height that this path of development and development was later developed in India during the reign of Babur and the Baburid dynasty reached its highest peak.

5. Conclusion

In short, the views and practical activities of Amir Temur and the Temurid dynasty on the path of spiritual renewal in the development of society serve to achieve the greatest goal of new Uzbekistan “from national revival towards national development”. The profound reforms being carried out in the country by the President of Uzbekistan Shavkat Mirziyoyev are a clear confirmation of this.

In the words of Shavkat Mirziyoyev, there is no doubt that further raising the morale of the country will contribute to new achievements in building a strong civil society: “The creation of a great empire by Sahibkiran Amir Temur in the 15th century, which was later ruled by his respected descendants, facilitated the Second Renaissance in our region. It gave the world outstanding scientists like Kazizoda Rumi, Mirzo Ulugbek, Giyosiddin Koshi, Ali Kushchi, the great poets Lutfi, Sakkoki, Hafiz Khorezmi, Abdurahman Jami, Alisher Navoi, Babur. The fame of the historians Sharafiddin Ali Yazdi, Mirkhond, Khondamir, artists Mahmud Muzakhib, Kamoliddin Behzod, many calligraphers, musicians, musicologists and architects spread around the world. During both Renaissances, our people, thanks to their enormous potential, reached the highest peaks in development, and this affords us an enormous sense of pride” [7].

Declarations

Source of Funding

This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

Competing Interests Statement

The authors declare no competing financial, professional and personal interests.

Consent for publication

We declare that we consented for the publication of this research work.

References

- [1] Text of President Shavkat Mirziyoyev's Address to the Oliy Majlis. "Xalq so'zi" newspaper, №19, January 25, 2020.
- [2] Mirziyoyev Sh.M. The Constitution and the rule of law are the most important criteria of a democratic state and civil society. "Xalq so'zi" newspaper, № 254, December 8, 2019.
- [3] Tamerlane. –Tashkent, "Uzbekiston", 2016. –P.16.
- [4] Ahmedov A. Ulugbek Muhammad Taragay. –Tashkent, "Uzbekiston", 2011. –P.45.
- [5] Ochilov E. Alisher Navoi. –Tashkent, "Uzbekiston", 2013. –P.149.
- [6] Uralov A., Safarov N. Baburids and creativity.–Samarkand, "SKI", 1995. –P.7.
- [7] President Shavkat Mirziyoyev's speech at the festive event occasioned to the Teachers and Mentors Day. "Xalq so'zi" newspaper, № 207, October 1, 2020.
- [8] Sobirovich T. B. Strategy of Renewal of National Spirituality of Uzbekistan, International Journal on Integrated Education. – 2020. – T. 3. – C. 122-126.
- [9] Turdiyev B. S. The role of national harmony in the strategy of spiritual renewal, Scientific Bulletin of Namangan State University. – 2019. – T. 1. – №. 6. – C. 229-233.
- [10] Sobirovich T. B., Murodogli I. S. The strategy for the implementation of the modern governance system in Uzbekistan, *Academicia: An International Multidisciplinary Research Journal*. – 2020. – T. 10. – №. 5. – C. 741-748.
- [11] Turdiyev B. S. Spiritual renewal and interethnic relations in the strategy of actions, *Теория и практика современной науки*. – 2018. – №. 3. – C. 85-89.
- [12] Turdiyev Bexruz Sobirovich. Strategy of spiritual renewal in Uzbekistan. *International Journal of Psychosocial Rehabilitation*, Vol. 24, Issue 06, 2020.
- [13] Turdiyev Bexruz Sobirovich. The criterion of human indicators in development and renewals in Uzbekistan, *EPRA International Journal of Multidisciplinary Research*. –India. Volume: 6 Issue: 8 August 2020. P.508-511.