



# The Strategy of Cultural Development in Central Asia During Amir Temur and the Temurids Dynasty

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**Abstract-** The philosophical heritage of Amir Temur and the Temurids had made a significant contribution to the history of world philosophy. This research is devoted to the role of cultural renewal in the development of society during the reign of Amir Temur and the Temurids. The article describes the strategic activities of Amir Temur, Ulugbek, Alisher Navai and the Baburids dynasty in the socio-cultural development of life Central Asia.

**Keywords-** heritage, mentality, state, kingdom, justice, renaissance, UNESCO, humanism.

## I. INTRODUCTION

While knowing the scientific heritage of our ancestors, it provides an in-depth understand of the current situation, ways of development and progress in society, based on different views on cultural 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.

## II. RELATED WORK

Statesmen, individuals, and great scholars, who are interested in the cultural development of the nation, the country, and society, have taken a completely different path, that is, the use of spiritually viable ideas. Researches on the essence of this topic are observed in the scientific works of such researchers as N.Juraev's monograph "Theoretical foundations of the philosophy of history" (Tashkent: Ma'naviyat, 2008, 464 p.), K.Nazarov's monograph "Fundamentals of Philosophy" (Tashkent: National Society of Philosophers of Uzbekistan, 2018, 380 p.), I.Ergashev's monograph "Taraqqiyot falsafasi" (Tashkent: Academy, 2000, 112 p.), N.Shermuhamedova's monograph "Philosophy" (Tashkent: Noshir, 2012, 1216 p.) provides information about this topic. 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 cultural renewal.

## III. MATERIALS AND METHODS

In writing this article, the methods of generalization, synthesis, historical, correlation of knowledge were used.

The article also relied on the principles of objectivity. The article also explains that the theoretical data is taken from scientific sources, the data are based on interrelated methods, scientific ideas and conclusions are put into practice.

## IV. RESULTS AND DISCUSSION

As the President of the Republic of Uzbekistan Shavkat Mirziyoyev noted, "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 cultural 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 Navai, 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. 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 way, 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 cultural 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 cultural 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 Navai, 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 Farabi, 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 600<sup>th</sup> 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 Navai (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 Navai, the founder of Uzbek literature and language, has a special place in the development of cultural 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 Navai'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 Navai.

The path to perfection that Navai 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 cultural 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, Navai's life and career are the brightest person who has dedicated his life to the development of the people and the greatest symbol of true humanity.

**Babur and the Baburids dynasty** also made a compelling contribution to the social and cultural advancement 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].

Thus, the spirituality and culture of the Baburids 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 Baburids dynasty reached its highest peak.

## V. CONCLUSION AND FUTURE SCOPE

In short, the views and practical activities of Amir Temur and the Temurids dynasty on the path of cultural 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 15<sup>th</sup> 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 Navai, Babur [7]. 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 to the next generation.

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## AUTHORS PROFILE

I am Turdiyev Bexruz Sobirovich, lecturer and Ph.D. researcher from 2019; I am currently working as lecturer in Faculty of History and cultural heritage, Bukhara since 2017. I am a member of ISROSET since 2021. I have published more than 20 research papers in reputed international journals including Scopus, Impact factor and international conferences and they are also available online. My main research work focuses on democratic reforms which related with cultural and spiritual renewal, dialects of national and universal values in society. I have 10 years of teaching experience and 3 years of research experience.

