



CULTURAL DEVELOPMENT AND SPIRITUAL REVIVAL DURING THE PERIOD OF AMIR TEMUR

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Annotation. This article analyzes the processes of cultural development and spiritual revival during the reign of Amir Temur based on historical sources. The progress achieved in architecture, science, literature and religious and spiritual life as a result of the policy pursued by the great ruler is widely covered. The article discusses the significance of the cultural heritage created during this period today and the need to study it.

Keywords: Amir Temur, Timurid era, cultural development, spiritual revival, architecture, science, Islam, historical heritage, Eastern revival.

Relevance of the topic. Today, understanding national identity, studying historical heritage and bringing it to the consciousness of the modern generation are one of the urgent issues. In-depth study of Amir Temur's services in the field of culture and spirituality, the use of historical experience in this regard serve as an important factor in the spiritual upliftment of our society. In particular, the issue of providing spiritual education to the younger generation based on historical values is gaining urgent importance. Scientifically, the article contributes to the comprehensive study of cultural life during the time of Amir Temur. It can be useful as theoretical material for such fields as history, cultural studies, Islamic studies and pedagogy. In practical terms, this article can serve as the basis for textbooks, study guides and educational activities in history, spirituality and cultural studies in schools, lyceums, colleges and higher educational institutions.

Introduction. Amir Temur (1336–1405) occupied a special place in history not only as a great commander and statesman, but also as a figure who made a huge contribution to the cultural and spiritual development of his time. The Timurid era under his leadership was one of the important stages of the Eastern Renaissance, during which architecture, literature, art, science and spirituality flourished. This article analyzes the factors of cultural development and spiritual revival during the reign of Amir Temur based on historical sources.

1. Amir Temur's attention to culture

In his famous work "Tuzuklar", Amir Temur expressed his thoughts on state administration, justice, science, religion and spirituality. He considered the development of science, culture and architecture to be an important component of state policy. Timur respected scholars, gathered scholars and artists around him. "If you want the state to be strong, first of all respect the scholars," said Amir Timur.

2. The flourishing of architecture and art

The architectural monuments built during the reign of Amir Timur - the Bibi-Khanym Mosque in Samarkand, the Guri-Amir Mausoleum, the Shahi-Zinda complex, the Aq Saray in Shahrisabz and other monuments - are considered unprecedented examples in the history of

Eastern architecture. These monuments are considered not only religious and political symbols, but also a symbol of spiritual awakening.

3. The development of science and literature

During the Timurid era, especially during the reign of his grandson Mirzo Ulugbek, we witness the rise of science and literature to new heights. However, the foundation of this rise was laid precisely during the reign of Amir Temur. During this period, many libraries were established, and scientific work was supported.

4. Factors of spiritual awakening

Amir Temur, as a ruler loyal to Islam, saw religion and spirituality as the main support of the state. Morality, justice, religious tolerance and social solidarity played an important role in his policy. Freedom was given to the activities of religious scholars, calligraphers, commentators and fuzalos. This led to the improvement of the spiritual environment in society.

Analysis and results. The reasons for the rapid development of science and literature during the reign of Timur are as follows:

Amir Temur himself was an educated, literate and enlightened person. Therefore, he appreciated the work of learned and intelligent people.

Amir Temur, who knew Persian and Mongolian languages well in addition to his native language, appreciated the importance of science and enlightenment in the development of his country, in the cultural and spiritual perfection of the people. Therefore, the great Amir, regardless of their nationality and race, whether in his own country or in the countries where he conducted military campaigns, highly valued professionals, craftsmen, architects, scientists and philosophers, literary and artistic figures, always consulted with them, and always listened to their opinions and conclusions.

He created all the conditions for the work, life and creativity of spiritual and cultural workers. At this point, we read the following in the "Temur Regulations": "The seventh is the Sayyids, scholars and masters, wise men and wise men, hadith scholars, and historians, whom I considered to be selected and respected people, and I placed their honor and respect in their place.

The eighth category is the judges, physicians, astrologers and engineers, who are the ones who develop the empire's enterprise. I gathered them around me. ("Temur Regulations". pp. 55-56) Ibn Arabshah, who hated Amir Temur, recognized the truth and said the following: "Temur was kind to scholars and kept the Sayyids and Sharifs close to him. The scholars, he considered them more sacred than anyone else. He put each of them in his own position and expressed his honor and respect to him. He would spread his kindness towards them, which was mixed with his greatness. He would also have meaningful discussions with them, which were fair and honorable in his discussions.

He would always read and listen to the books "History of Timur", the stories of the prophets, the biographies of the kings, and the stories of the past predecessors, both on trips and in danger. (Ibn Arabshah. History of Amir Timur. Book 2, page 21).

Sharafuddin Ali Yazdi confirmed in his work "Zafarnoma" that Amir Timur took into account the advice of science and religious leaders in establishing justice in the country and strengthening peace, improving the lives of citizens, strengthening construction in our country, and developing our state.

Thanks to the conditions created by Amir Temur for people of science and creativity, Samarkand became one of the world's centers of enlightenment. As a result, Qazizoda Rumi



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voluntarily came to Samarkand from the city of Bursa, Turkey. We are far from thinking that all intellectuals came to Samarkand voluntarily. Among the scientists brought to Samarkand by Temur were the physician Hisomiddin Ibrahimshah Kermani, the astronomer Mevlana Ahmad, etc.

As we have noted above, thanks to Temur's attention to science and enlightenment, Samarkand's intellectuals became a large cultural center in a kind of akhanrabo manner.

From the day Amir Temur came to power, he began to eliminate the bloody traces of Genghis in his state. During the Mongol invasion, which lasted a century and a half, thousands of villages and cities were destroyed.

It was not easy for everyone to restore them, to breathe life back into the country. For this, a true Genius was needed, who embodied the spirit, experience, and hopes of his ancestors.

Such a Genius was Temur. From the day he came to power, he focused on construction and improvement works in Transoxiana.

He would constantly read and listen to the entire "History of Temur", the stories of the prophets, the biographies of the kings, and stories about the past predecessors, both on trips and in danger. (Ibn Arabshah. History of Amir Temur. Book 2, p. 21).

Sharafuddin Ali Yazdi confirmed in his work "Zafarnoma" that Amir Temur took into account the advice of science and religious leaders in establishing justice in the country and strengthening peace, improving the lives of citizens, strengthening construction in our country, and developing our state.

Thanks to the conditions created by Amir Temur for people of science and creativity, Samarkand became one of the world's centers of enlightenment. As a result, Qazizoda Rumi came to Samarkand from Bursa, Turkey, of his own free will. We are far from thinking that all intellectuals came to Samarkand of their own free will. Among the scientists whom Temur brought to Samarkand were the physician Hisomiddin Ibrahimshah Kermani and the astronomer Mevlana Ahmad.

As we have noted above, thanks to Temur's attention to science and enlightenment, Samarkand's intellectuals developed into a major cultural center in a kind of akhanrabo manner. From the day Amir Temur came to power, he began to eliminate the bloody traces of Genghis in his state. During the Mongol invasion, which lasted a century and a half, thousands of villages and cities were destroyed.

To restore them, to breathe life back into the country was not something that everyone could do. For this, a true Genius was needed, who embodied the spirit, experience, and hopes of his ancestors.

Such a Genius was Temur. From the day he came to power, he turned his attention to construction and improvement work in Transoxiana.

Directly engaged in the development of the country, Amir Temur strictly adhered to the specific rules of this field, which were a well-thought-out construction plan, a clear and correct choice of location, avoiding waste, not rushing, the proportionality of various structures - defensive walls, arches, government buildings - mosques, madrasas, trading posts, bazaars, caravanserais, and household buildings: the location of canals, ditches, gardens, and ponds that created a temperate climate.

It is worth noting that Amir Temur was a child of the Turanian land, where the culture of urban planning was formed very early, where the economy, art, and science flourished for thousands of years, but which faced crises many times.



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For this reason, the desire to build cities was embedded in his genes and imprinted in his genetic memory. Building cities and castles, improving them, and consistently engaging in the development of the people and the country is a product of the natural need of the owner. In particular, during this period, construction work was widely promoted in the country's large regional cities of Samarkand and Khirat, and the role of builders increased. Among the builders of that time, the work of architects, engineers, bricklayers, plasterers, masons, painters who applied patterns to the masonry, stone masons (sangtaroshs) and carpenters was valued, and they erected beautiful buildings. Amir Temur spent the collected funds not on luxury, but on the construction of beautiful buildings. "Temur decided to celebrate each of his successes, each joyful event with the construction of a masterpiece of architecture. For this purpose, he brought hundreds of skilled bricklayers from India and famous masters from Shiraz, Isfahan and Damascus to Transoxiana. These buildings are a witness to the fact that Muslim Asia was a military base for Turkish armies for two hundred years, and that artists, architects and other artists from this continent, who amazed us with their works during the reign of Temur, constantly created. The love of beauty and greatness in the hearts of the conquerors, described so clearly, was so strong that the works of art and architecture created during his time are proof of this".

In conclusion, Amir Temur's contribution to world culture, architecture and spiritual life is incomparable. Along with his military potential, he remained in history as a person who made a great contribution to the development of spirituality, science, literature and art. The cultural heritage he left behind is an invaluable asset not only for Uzbekistan, but for all of humanity today.

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