

Methodological Foundations For The Application of The Socio-Ethical Views of Timurid-Era Thinkers In New Uzbekistan

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DOI:

<https://doi.org/10.47134/bai.v2i2.3965>

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Received: 28-02-2025

Accepted: 28-03-2025

Published: 28-04-2025



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Abstract: The article investigates the theoretical and methodological underpinnings for examining the socio-ethical views of Timurid philosophers, the hermeneutic basis of these viewpoints, and the pedagogical implications of these views in the context of New Uzbekistan. Furthermore, the methodological grounds for applying Timurid-era intellectuals' socio-ethical views to New Uzbekistan have been examined. Despite the fact that several scientific studies have been conducted in the history of philosophy on the study of the science and culture of the Timurid dynasty, the essence of the socio-moral views of the thinkers of the Timurid era has not been specifically studied from the perspective of the present day. Therefore, in this article, a comprehensive study of the socio-moral views of the thinkers of the Timurid era based on a hermeneutic approach is of urgent scientific importance.

Keywords: Religion, Patriotism, National Identity, Tolerance, Sovereignty, Society, Humanity, Morality, Spirituality, Loyalty, Education, Culture

Introduction

Scientific research on the social and moral perspectives of philosophers from the Timurid era has gained increasing importance in the context of global cultural and spiritual renewal. The Timurid era, recognized as a golden age of science, philosophy, and spirituality in Central Asia, produced a wealth of intellectual thought that remains highly relevant today. Scholars, sufis, and theologians of this period contributed significantly to the formation of moral values, social justice ideals, and ethical principles that continue to offer guidance in modern society.

These studies aim not only to explore historical achievements but also to draw lessons from the socio-ethical models proposed by Timurid thinkers. Their teachings emphasize the development of individual morality, societal fairness, and spiritual enrichment, which are essential in nurturing a well-rounded and morally responsible generation. The integration of ethical norms, such as honesty, loyalty, tolerance, and patriotism, into education and governance highlights the depth and universality of their wisdom.

In the current era of globalization—marked by rapid technological change, cultural interconnectivity, and socio-political challenges—the need to reinforce national identity, social solidarity, and intercultural dialogue has become more urgent. Therefore, revisiting and applying the socio-ethical foundations laid by Timurid intellectuals offers a meaningful framework for strengthening social cohesion, promoting tolerance, and fostering a resilient national consciousness in contemporary societies like New Uzbekistan.

Methodology

In the preparation of this article, several scientific methods of knowledge were effectively applied, including logical and ideological analysis, historicism, scientific objectivity, comparative-typological approach, analysis and synthesis, as well as hermeneutics based on the interpretation of ideas. During the study, the practical application possibilities of the socio-ethical views of thinkers from the Timurid era in the context of New Uzbekistan were examined. These methods made it possible to deeply explore the integration of historical heritage into the modern socio-spiritual life.

Scholars such as A. Arberry, A. Kraft, Charles Schefer, V. Perch, O. Omer, M. Rajabov, and A. Afsahzod, A. Mukhammadkhodjayev, Y. E. Bertels, A. N. Boldyrev, A. D. Knish, H. Aliqulov, Y. Jumaboyev, Sh. Mamidova, R. Mahmudov, N. Komilov, and A. Madraimov have performed research on the Timurid era's scientific and spiritual legacy, as well as the social and philosophical perspectives of its notable thinkers. Furthermore, researchers such as B. Valikhojayev, I. Haqqul, Sh. Sirojiddinov, S. Sayfulloh, M. Kenjabek, M. N. Boltayev, R. Nosirov, G. Navro'zova, S. Karimov, R. Shodiyev, A. Huseynova, and J. Kholmominov have conducted monographic research on Timurid scholars.

Result and Discussion

In his work “Zafarnama”, historian Sharafuddin Ali Yazdi stated that “Amir Temur was a firm believer in justice, and as a result, no one in his dominion was injured or oppressed needlessly”. Ibn Arabshah described Amir Temur not only as a statesman and military commander who left his mark on history but also as a figure who valued qualities such as bravery, loyalty, and honesty. He explained: “He did not like jokes or lies, nor was he inclined toward entertainment and amusement. Even if something was said that caused him distress, he valued sincerity. ...In his gatherings, there were no indecent words, no discussions of bloodshed, captivity, looting, or insults against sacred matters”. The commander considered loyalty an essential moral quality of military patriotism and never forgave betrayal.

In “Temur Tuzuklari” (The Code of Temur), Amir Temur stated: “I ordered that if any amir conquers a land or defeats an enemy army, he should be granted three privileges: he shall be honored with a noble title, presented with a banner and a drum, and be called a “Bahodir” (hero); he shall be recognized as a partner in the state and governance, and admitted into the council meetings; he shall be entrusted with a frontier province, and the local amirs shall be subordinate to him. If any of the amirs defeats a prince (khan's son), injures a noble amir, or overcomes the ruler of a land, he shall be rewarded according to

the same regulations”.

It should be noted that social governance is primarily reflected in benevolent relations among those who live together in the same homeland. This issue is emphasized in “Temur Tuzuklari”: “I did not forget my children, relatives, friends, neighbors, and all those who had once been my companions when I attained power and wealth. I fulfilled their rights by providing them with wealth and money. I did not sever the bonds of kinship with my children and relatives, nor did I immediately order their execution if they committed wrongdoing. I tested everyone in different ways through the ups and downs of life and treated them accordingly. Having witnessed the many hardships and blessings of life, I learned lessons from them and increased my experience. Therefore, I lived in harmony with both friends and foes”. In “Temur Tuzuklari”, it is emphasized that the decisions made should not cause suffering to the people and that it is necessary to “consider all aspects of any matter” before taking action. In this regard, Sahibqiron (Amir Temur) governed the state based on the principle: “A country may survive with disbelief (lack of faith), but it cannot endure with oppression”.

The President of the Republic of Uzbekistan, Shavkat Mirziyoyev, stated: “As is well known, many great military leaders have emerged from among our people throughout history. The rich military heritage, bravery, and courage of such valiant and devoted ancestors serve as a school of inspiration for our youth. In particular, a leader like Sahibqiron Amir Temur – who never lost a battle – is a rare figure in world history. His close companions and contemporaries called him “Temurbek” in recognition of his greatness”. Emphasizing this, the President proposed naming the schools that provide military education and training to young cadets in Uzbekistan as “Temurbeklar Maktabi” (The Temurbek Schools). In particular, one of the most significant steps in enhancing and intensifying efforts to educate young people in the spirit of military patriotism was the adoption of the Resolution No. 140 of the Cabinet of Ministers of the Republic of Uzbekistan on February 23, 2018, “On the Approval of the Concept for Educating Youth in the Spirit of Military Patriotism”. This resolution aims to improve the effectiveness of educational and training activities in this field, actively involve the country’s citizens, state and non-governmental non-profit organizations, as well as other institutions of civil society, and instill patriotism and bravery in the consciousness of young people.

Amir Temur, emphasizing the importance of educating young people in humanitarian values and legal awareness, stated in his “Tuzuks” that governance based on legal principles must also adhere to twelve fundamental rules, just as ethical upbringing does. “Now, my distinguished and fortunate descendants, and my talented grandchildren who will conquer lands, my guidance to you is this: I adopted twelve principles as my motto, through which I achieved the rank of sovereignty. With the help of these twelve principles, I conquered lands, governed my empire, and adorned the throne of my state with grandeur”, he wrote. He emphasized the importance of governing the state in accordance with the law while ensuring that all professions inside the state follow acceptable legal frameworks. He also underlined the need of educating young people about this issue.

The first principle was to strictly adhere to the Islamic religion and Sharia law. Amir Temur underlined the importance of governing the state and its people according to Sharia principles. In his work, "Tuzuks", he included the words: "The first legislation I enacted for my realm and empire was to spread the religion of Almighty God and Muhammad Mustafa's Sharia all throughout the world". Amir Temur also advised young people to pay close attention to state symbols such as flags, banners, and war drums. He emphasized the importance of creating stringent laws governing the procedures for giving these insignia to commanders.

First and foremost, Amir Temur thought that the state should regulate educational and moral upbringing concerns. He underlined the importance of establishing primary schools in each hamlet to ensure that all young people in the country obtain an education. He hoped that this program would result in a more literate and aware society.

Second, Amir Temur recognized the critical role of books in the development of knowledge in a variety of domains, viewing books as the basis of wisdom and a means of learning about life and nurturing personal progress. He thought that moral upbringing and education were inextricably linked in the development of a well-rounded individual. Amir Temur also discussed the upbringing and growth of his country's young.

Third, Amir Temur believed that raising the youth with high moral standards, humanitarian principles, physical strength, patriotism, military knowledge, and a strong feeling of national pride was critical to the state's future. He saw these attributes as vital to education and upbringing. His educational and moral lectures included advice on the intellectual, ethical, and legal attributes that members of a just and lawful state should exhibit. In short, under Amir Temur's reign, science, culture, and education flourished, and rich spiritual ideals were developed. These accomplishments had a significant impact on Central Asian cultural and intellectual development.

Several historical documents about Amir Temur's activities have recently been released in Uzbek in Uzbekistan. This has laid the groundwork for historians to conduct scholarly research and authors to create literary works about our great forefathers. There have been significant attempts in both directions. Pirimqul Qodirov, Uzbekistan's People's Writer, recounted the Sovereign's attempts to restore an independent state and liberate Turan and nearby territories from the oppression of the Chinggisid kings in his work "Amir Temur Siymosi" (The Image of Amir Temur), based on historical sources. Within the context of these historical events, the author paid great attention to portraying Amir Temur's radiant image and explored the deep interconnection between his personality and activities from both a scholarly and literary perspective. Furthermore, in cases where certain important events were not sufficiently detailed by historians of the past, P. Qodirov, so to speak, attempted to fill these gaps using available sources. For instance, many historical sources mention that Amir Temur was wounded in an unexpected battle in Sistan. A keen reader might ask: usually, commanders wore full suits of armor, so how did Temurbek still end up wounded in his hand and leg? Pirimqul Qodirov explained this situation as follows: "We can assume that during the sudden nighttime attack, Amir Temur may not have had time to put on his armor. This could be why he was struck in his

right hand and leg. If treatment had begun immediately after he was wounded, he might have recovered quickly. However, as was his habit, Temurbek continued fighting until victory was achieved". The writer's arguments to support his hypothesis are quite strong and based on real historical events, elevating this assumption to the level of an important scholarly conclusion. It can be said with almost absolute certainty that this aligns with historical reality.

Conclusion

One of the key factors that contributed to the development of science during the Timurid era was the establishment of strict order, ensuring that all affairs, including education and scholarly activities, were carried out in accordance with established laws and regulations. It was found that these laws and rules were formulated by linking them to various social groups within the empire. Amir Timur paid special attention to scholars, intellectuals, and learned individuals (the first category), striving to bring them closer to him. Before implementing state-level initiatives or making crucial decisions, he convened councils and consulted with them, demonstrating his great trust in the scientific and intellectual community.

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