

RENAISSANCE IN CENTRAL ASIA AND ITS MAIN STAGES

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Annotation. In the article, the term Renaissance is defined by its various scholars, the period of the Renaissance in Central Asia is widely analyzed about its stages

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The first Renaissance in Central Asia - the period of the development of science, philosophy and culture in the Muslim East in the IX-XII centuries. Al-Khwarizmi, al-Farghani, Jabir, Zakaria al-Razi, al-Kindi, al-Farabi, Ibn Sina, al-Beruni, Umar Khayyam, Narshahi, Battani, who made a great contribution to the development of culture and science in the Middle East during the Renaissance. , Marvazi, Mahmud Kashgari, Masudi, Bayhaqi, Kiftiy, Yaqut, Abul Vafo, Ibn Rushd, Zamakhshari, Faryabi, Ulugbek, Kashi, Ali Kushchi, Ibn Khaldun and other pillars of medieval science and philosophy have left a deep mark on the history of culture of this period. So, from the above considerations, it is clear that The Renaissance represents a historical and cultural process that began in the East and continued in the West. In particular, there is little information about the extent to which the Iliad and the Odyssey of Homer, the elder of Greek literature, were known and studied in the Middle Ages or even in the ancient East. Beruni gives one such information. He mentions Homer's verses in his book India, which shows that he was known to Beruni, the greatest scholar of the Middle East, but the name Homer is not found in Arabic, Persian or Turkish works. It should be noted that the Caliph Harun al-Rashid tried to create a unique scientific and cultural center with a large library and astronomical observatory, but during the reign of the famous caliph Ma'mun, the construction of the House of Wisdom (Bayt-ul-Hikma) flourished. flourishing (813-832), followed by later periods [2]. It should be noted that the work of great thinkers coincides with such a period of dramatic historical, political and military changes. Nevertheless, they made world-class scientific discoveries and wrote royal works. [4]

Based on the analysis of the available literature and ideas, the peoples of Central Asia can be divided into three periods of the National Cultural Awakening:

1. IX-XII centuries - the period after the Arab conquest.

2. The period after the Mongol invasion of the XIV-XV centuries.

3. The colonial invasion of the early twentieth century and the present, and the political, national, and cultural renaissance after the Soviet era.

Independence and national culture The events of the Renaissance are inextricably linked inwardly. M.M. Khairullaev writes: "Independence and Renaissance, Independence and progress are inextricably linked, it requires from us intelligence, knowledge, talent, activity, energy" [5]. The period of Timur and the Timurids is a separate period in Central Asian culture. This period, which is considered a classical period in the history of culture, in particular, serves as a basis for the current legal position of Uzbek culture. First of all, the culture of this period is associated with the socio-economic development formed on the basis of the principles of strong statehood founded by Timur. The literature created during the Timurid period determined the level of mystical literature. In the ideological context of mysticism, literature embraces divine issues and expresses universal thinking. The cultural upsurge in Movarounnahr and Khorasan in the second half of the fourteenth century and in the fifteenth century astonished the entire Muslim East, especially the European countries. This height not only marked the last cultural and spiritual development of Central Asia, but also gave a great impetus to the cultural development of neighboring countries. able to quote [6]. First of all, it is possible to point out the political and social factor. The liberation of Movarounnahr and Khorasan from colonialism, the establishment of a unified state in the country, the introduction of a single statehood, the establishment of a system of governance, violence and arbitrariness. increase was ensured. The second is the economic factor - the introduction of a single system of government in Movarounnahr and Khorasan has led to the recent development of economic stability production. The state's attention to the development of agriculture, handicrafts, trade and the implementation of a number of measures in this area have become extremely important for the spiritual and cultural development of the country. The third - the spiritual factor - first consisted of the extensive use of cultural heritage, spiritual values, riches, on the basis of which to realize their development. From the spiritual and cultural riches created in Central Asia in previous centuries, especially in the IX-XIII centuries, from the heritage of Khorezmi, Farobi, Ibn Sino, Beruni, Chagmini; From the legacy of scholars such as Firdausi, Nizami Ganjavi, Rumi, Tusi, Attar, written in Arabic, Persian and Turkic languages: [7]. The strategic reforms being carried out today under the leadership of the President of Uzbekistan Sh. Mirziyoyev have laid the foundation for a new revival - the Third Renaissance. Today, Uzbekistan is taking a bold step into a

new stage of its development. Our relations with all countries, far and near, and international organizations are expanding and developing. Our republic has become a huge construction site. All this is the result of the consistent implementation of the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017-2021, developed at the initiative of our President.

Conclusion: Our esteemed President has set us great tasks, which will allow us to better understand the theoretical outlook of today's youth, our great heritage in the creation of their new innovations, the decisive role and influence of our thinkers in the formation of methods and traditions of higher education.

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