

Development of culture and science during the renaissance in the east

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Abstract: The period of the Eastern Renaissance testifies to such a rise that during this period the average formulation and solution of many philosophical and life problems led to radical changes. In the course of the improvement and development of the country, the rise of power, the development of spiritual culture and science, naturally, influenced the rapid development of all sectors of society, as a result of which science stars grew up on this land, world-famous scientists who brought glory to their country. This article examines and highlights the exemplary life paths and rich scientific and spiritual heritage of the great scientists.

Keywords: science, culture, heritage, renaissance, humanism, ethics, enlightenment

The rapid development of our national culture naturally requires us to study our cultural heritage, which is the main source of it, in a wide and deep and consistent manner on a scientific basis. It is known that the history of the peoples of Central Asia, which has a long past, has experienced various events, periods of growth and decline. These periods undoubtedly left a certain mark in history. In particular, the IX-XII centuries played a major role in the development of our culture. This period made the peoples of Central Asia famous in world culture. Because the cultural achievements of the peoples of Central Asia during this period, innovations in the field of science are an integral part of the development of world culture and science.

The "Renaissance" period is a conditional name in the countries of the Near and Middle East and includes the 9th-15th centuries. The great prosperity of spirituality and enlightenment was characteristic for this period. Encyclopaedists, great poets, and great statesmen grew up in this period. That's why renaissance means the renaissance of the culture, spirituality and enlightenment of the renaissance era, with a secular, humanistic worldview, referring to the cultural heritage of antiquity. The views of the representatives of the Renaissance period are distinguished by their belief in the unlimited possibilities of man, his will, and his intelligence.

The formation of the aesthetic thinking of the Middle Ages in Central Asia is determined by the development of culture and science. "A variety of scientific and

religious discussions took place here, extensive scientific discussions were organized by representatives of science from different countries, scholars were established, as a result of copying books, translating scientific books from different languages into Arabic, a school of special translators was established, interest in writing works increased. During this period, the first academy - "House of Wisdom" was established, and wide opportunities for the development of various sciences were created here. Arab, Jewish, Persian, Turkish, Indian, and Greek scientists from different countries of the caliphate worked together in it .

Belief in universal values, the spirit of loyalty to humanitarian principles began to become a solid system. In the history of the peoples of Central Asia, "Awakening was primarily the result of getting rid of dependence, independent thinking, independent creativity, independent spirituality - independence."

The Academy further developed in 813-833. There was also an observatory under the academy, and later a new library was built. This center of knowledge in Baghdad, in turn, influenced the development of science and spiritual life in the East and West. In this place, it is worth emphasizing the patronage shown by caliph al-Ma'mun in the development of science. After all, Caliph al-Ma'mun valued science very much. Even when he was the deputy of the caliphate in Khorasan from the beginning of the 9th century, he gathered scientists from Movarounnahr and Khorasan and created conditions for their scientific creativity. Among them were our compatriot scholars such as al-Khorazmi, al-Khuttali, al-Javahri, al-Farghani, al-Marzavi. When Al-Ma'mun sat on the throne of caliphate, he called all the scientists to Baghdad and in "Bayt-ul-Hikmat" - the house of wisdom ("Ma'mun Academy"), science flourished in cooperation with Arab scientists.

"One of the characteristic aspects of the culture of this period is that works of science, art, literature, and social thought were created in three languages - Arabic, Persian-Tajik and Turkish. During this period, the influence of ancient Greek science and culture on the culture of Central Asia and the entire Muslim world increased."

Science develops in Khorezm in the 11th century. King Ma'mun II of Khorezm invites the best scholars to his court. The "Bayt-ul-Hikma" - House of Wise Men, which he established, left a name in history as "Ma'mun Academy". Scholars such as Abu Rayhan Beruni, Abu Ali ibn Sina, historian Miskawayh, mathematician Abu Nasr ibn Iraq, philosopher Abu Sahl al-Masikhi, physician Abul Khair Hammar were involved in the development of this academy. But as a result of the struggle for the throne, this center of science stops its activity and the scientists disperse. In Movarounnahr and Khorasan by the 9th century, the spiritual uplift led to the beginning of the Eastern Renaissance. In their scientific heritage, encyclopedists paid great attention to the creation of educational and moral works, and the ideas presented in these works are of great importance in the development of a person's

mental, moral, aesthetic and physical development, and in the development of pedagogical thought. In the 15th and 17th centuries, one after another cultural upliftment is noticeable in European countries. First of all, this cultural rise was inextricably linked with socio-economic changes, with the development of cities, urban culture, and craft production in the life of society.

In the West, the Renaissance culture first began in Italy. It is known that Italy at that time in the Mediterranean Sea, at a time when there were no railways and air routes, was the central center for the development of trade by water, and the development of various economic and cultural relations with other countries. possessed one of the runes. In Spain, which is the eastern neighbor of Italy, the Caliphate of Arab states, which directly developed Muslim culture, lasted almost until the 15th century. All these showed the inextricable connection with the culture of the Arabic language, the culture and science of the Eastern Renaissance, which arose in the countries of the Near and Middle East in the 9th-12th centuries in the formation of the Renaissance Renaissance culture that began in Italy.

In the 12th-14th centuries in Italy, the works of famous Eastern scholars such as Muhammad Khorezmi, Ahmad Farghani, Marwazi, Farabi, Ibn Sina, Ibn Rushd, Abu Rayhan Beruni were translated into Latin, and the desire to study Arabic scientific achievements increased. These works spread throughout Europe and became an important part of Renaissance culture.

Cultural traditions of Central Asia are of great importance in the formation of the renaissance culture of the Near and Middle East. It is known that in the 8th century, Central Asia was conquered by the caliphate, a newly created Arab state in the Middle East. Despite fierce struggles and resistance, the local people remained dependent on the invaders. According to the interpretation of the great scholar Beruni and historian Narshahi, the invaders caused great damage to local peoples, both materially and spiritually, local government was suspended, cities, monuments of ancient culture, existing records were destroyed, books were burned, architecture, art samples failed. Devotees of science and spirituality were sacrificed and so on. The people became dependent on the caliphate and the new religion. Spiritual protest grew stronger, the people started to fight for the restoration of independence. In the 8th and 9th centuries, people's uprisings led by Abu Muslim, Shariq ibn Sheikh, and Muq Anna took place. They fought for freedom against invaders.

The people who gained independence in Central Asia, which is extremely rich in ancient cultural traditions, were able to elevate their culture during this period. The Renaissance, which was the result of the rapid development of cities, urban culture, and the strengthening of cultural ties, began in this period and created unprecedented examples in science, culture, and history in Central Asia.

In the history of Central Asian culture, the Renaissance was, first of all, the result of getting rid of dependence, independent thinking, free creativity, independent spirituality - independence.

From the 60s of the 14th century, the movement for independence led by Amir Temur against the rule of the Mongols ended with the emergence of a strong state in Movarounnahr and Khorasan. This independent state, which lasted a little more than a century, created an opportunity for the rise of science, literature, and art. The independent people breathed freely again and gave enthusiasm, new strength and inspiration to the new talents within it. It was the revival of the Renaissance, the second stage of spiritual development, interrupted by the enemy attack in the X-XII centuries.

In the history of our country, there are periods rich in spiritual upheavals, the essence of which touches not only the Uzbek people, but also the minds of the peoples of the world. One such golden era is the era of the Timurids, who decorated the pages of world culture with golden lines.

During this period Alisher Navoi, the sultan of poetry in the Turkish language, left an indelible mark in the history of culture with his epics and scientific-historical works. Alisher Navoi was a great thinker who was among the great figures of Khorezmi, Farabi, Beruni, Ibn Sina, Nizami, Rustaveli, Firdawsi, Jami, Rumi, Rudaki, Saadi, Omar Khayyam and other great figures who were brought up by the Eastern Renaissance period.

Navoi aimed to create five epics in Turkish since his youth. And he finished writing in a very short period of time compared to other poets who created "Hamsa", that is, in 1483-1485. During this period, the poet also creates other tracts.

Navoi's work "Khamsa" consists of such epics as "Hayrat ul-Abror", "Farhad and Shirin", "Layli and Majnun", "Sabai' sayyor" and "Saddi Iskandari".

All these features of the Eastern Renaissance period were characteristic of the work of the thinkers of the Middle Ages, including the work of Navoi. Like many advanced teachers of wisdom of that time, Navoi considered the value of a person to be in his ability to associate with the highest goodness, to learn to despise wealth and high positions, nobility and glory.

It is possible to show that the Eastern Renaissance is clearly distinguished by the following important factors and features according to its essence: the development of worldly knowledge and beliefs in culture, their interpretation in terms of the interests of society and people; the use of cultural heritage, values, achievements, and spiritual wealth of different countries and peoples; the development of astronomy, mathematics, mineralogy, geography, chemistry and other natural sciences; promotion of ideas of human friendship, high morality, formation of a perfect human personality; the growth of the sciences of philosophy and history; wide development

of literature, music, artistic culture, oratory; knowledge is the encyclopedic recognition of wisdom.

In conclusion, we can say that our country has always been a country of great scientists, thinkers, and geniuses who surpassed their time. It is known that today in our country great attention is being paid to the cultural and educational sphere, great work is being done in order to educate the youth to become a generation worthy of our ancestors. Deep study of the priceless heritage of our great scholars on a scientific basis, wide promotion of the fact that the land of our holy land has always been the homeland of great scholars and thinkers, preservation and development of our national and cultural values, and on this basis, to educate the young generation it is important to educate them in the spirit of ideals, to strengthen the feeling of love for the Motherland, the feeling that they are children of the great land, and the feeling of loyalty.

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