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A New Stage Of Development, A New Awakening – The Third Renaissance Period

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ABSTRACT

The article analyzes the views of thinkers who made a huge contribution to the development of culture and science in Central and Eastern countries during the Renaissance in Central Asia in the IX-XII centuries, the first academies in the East, philosophy in its interpretation.

KEYWORDS

Renaissance, Sivan ul-Hikma, Majlis ul-Ulama, Ma'mun Academy, Fiqh, Observatory.

INTRODUCTION

Today, Uzbekistan is taking a bold step into a new stage of its development. Our relations with all countries, both near and far, and international organizations are expanding and developing. Happily, thanks to the prudent policy of the head of our state, the future of our great country has begun to match with

the developed countries of the world, and significant changes have taken place in our worldview and way of life. Our republic has become a huge construction site. By our esteemed President, we have another responsible task before philosophers, that is, "... no matter what dangerous and turbulent

times we have gone through, no matter what achievements and results we have achieved, the idea of independence, the spirit of independence has always been our support. Today we can say with boundless pride that we are worthily passing all the tests with the foresight, solidarity and selfless work of our wise people "[1, 2]. It was also noted that in recent years a new stage of development has been entered, a new awakening - the foundation for the Third Renaissance. This, in turn, requires the study of our history and an objective assessment, enrichment and development of our spiritual heritage. It is known that al-Khwarizmi, al-Farghani, Jabir, Zakaria al-Razi, al-Kindi, al-Farabi, Ibn Sino, al-Khwarizmi, who made a great contribution to the development of culture and science in the Middle East during the Renaissance in Central Asia in the IX-XII centuries. Medieval science and philosophy such as Beruni, Umar Khayyam, Narshahi, Battani, Marvazi, Mahmud Kashgari, Masudi, Bayhaqi, Kiftiy, Yaqut, Abul Vafo, Ibn Rushd, Zamakhshari, Faryabi, Ulugbek, Kashi, Ali Kushchi, Ibn Khaldun who have left a deep mark on the history of their culture. It should be noted that we also see different views in the interpretation of the specificity of the culture, science, philosophy of the Renaissance. In particular, some literature says, "One of the peculiarities of the Renaissance was that we see the revival of the achievements of ancient culture, its revival." [2] Academician M.Khairullaev objected, and it is incorrect to interpret it as the restoration of ancient culture; it may be more accurate to explain that the restoration of ancient culture serves as a primary means, not an expected goal, of its awakening. [3].

In our opinion, it is a closer interpretation of reality. If the aim was to restore ancient culture, all its significant results would be more fully reflected in Renaissance culture. The development of science and culture has reached such a rapid and high level that in Kat and Gurganj not only primary but also secondary educational institutions — schools, mosques, madrassas, foundations, private (private) libraries, jurisprudence, observatories, etc. — have sprung up. As a result, the Sivan ul-Hikma (Treasure of Wisdom), which appeared in Bukhara during the Samanid period, or the Majlis ul-Ulama, built in the capital of the Buwayhids, Ray, under the leadership of the great Sadr Azam Sahib ibn Ismail Abbas, could compete scientifically and creatively. The Majlis-ul-Ulamo (Ma'mun Academy) of the Khorezmshahs was one of the first to form a high academic association of scholars, writers, and politicians. He made a great contribution to the development of dozens of world sciences, created a period of his name in the development of science, for example, Abul-Vafo Bozajani - a famous scientist known as "Buzjani period", "Khorezmian period", "Beruni period" [4] and others, thinkers were organized, operated. In the early Middle Ages in the Near and Middle East the oasis flourished due to the hard work of the peasant masses, the construction of large cities with magnificent architecture, the development of handicrafts, the expansion of international trade through caravan, river and sea routes, East and West revival of economic, political and cultural ties between the countries, centuries-old traditions of state life - ancient and early medieval, sharp differences in different social groups and their ideas, the confusion of settlements between nomadic

oases and other countries in Central Asia and the East. The cultural richness of the peoples, the development of writing (such as Khorezm, Khoroshti, Sogdian, Turkish writing) - all this required for tari created favorable conditions. In complex socio-political conditions, the Samanids used the method of mastering the old and new procedures, the hadiths, paved the way for the activities, administration and management of new large military-feudal landlords, such as Abu Ali Simjur, Faiq and others. However, this intensified the attempts of the separatists in the administration of the new feudal office, which had not yet been consolidated, that is, the large military, feudal property owners who owned every large province, principality, country, to leave the centralized state office and become independent. When ways were found to pacify such separatist forces, they would receive support and patronage from neighboring, emerging social forces, such as Mahmoud Ghaznavi, the Karakhanids, and later the Seljuks. The Karakhanid and Ghaznavid states, which replaced the Samanids, and later the Seljuk and Khorezm Shahs, were formed as a result of these processes.

The role, influence and significance of the "great migration" of peoples between the West and the East, the center of trade, caravanserai, logistics, communication and communication between the West and the East, the South and the North, the ethno-demographic processes about, with the exception of a narrow range of experts, many do not have enough information. However, the Khorezm-Khazar state (Northern Khorezm) is one of the most important, bright pages of our national statehood. Some fundamental studies published in the West, as

well as in Russia, Turkmenistan and Uzbekistan, such as SP Tolstov's "Ancient Khorezm. Opyt istoriko-archeologicheskogo issledovaniya", "Po sledam drevnexorezmiyskoy tsivilizatsii" [5], B.D.Grekov and A.Yu.Yakubovskiy, M.I. Artomonov, S.G. We have some news and information from the works of Agadjanov and partly from the "History of the peoples of Uzbekistan" (Volume I). In particular, S.P. The results of Tolstoy's research can give us a lot of information about the power of the North Khorezm-Khazar state, cultural, technical, communicative, trade and trade relations. The reason we pay attention to the above brief information is that Beruni, as a trusted figure of the rulers of the North Khorezm-Kat state, as an influential scholar, took an active part in the anti-Samanid policy against South Khorezm. Therefore, he was exiled in 994-997 Ray, from 999-1004 to 1009-1010 in Jurjan on the Caspian coast under the ruler of the Ziyari-Kakvayhids Qabus ibn Vushmgir, and was able to return to Khorezm only in 1010-1011. In the interpretation of PG Bulgakov, the years 1004-1011 remained a lacuna (delay) [6]. In the Near and Middle East, this cultural development, which began in the ninth century and lasted for several centuries and rose to its peak in a short time in various countries, has been described in literature in recent years as the Renaissance. The cultural upsurge in the Middle East in the IX-XII centuries is reflected in the works of many orientalists under the name "Arab Renaissance", which is not actually based on real historical facts, but does not reflect the objective reality at all. Studies show that in the Renaissance of that period, the cultural achievements of all the peoples subjugated to the Arabs were equally involved and constitute the Renaissance of the IX-XII

centuries as a whole. Just as Latin was the language of the European Renaissance, Arabic became a tool of scientific communication in a large area during this period, and the fact that scientific works were written in Arabic may, on the surface, lead to the erroneous conclusion that its creator and author were only Arabs. The use of the term "Arab Renaissance" is a consequence of this. In fact, the term "Arab Renaissance" requires interpretation as a cultural development that took place in Arab countries such as Egypt, Syria, Iraq, the West [7] in the IX-XII centuries. In general, we see that Renaissance culture, both in Europe and in the Middle East, is based on and derived from ancient culture. In both cases, ancient culture was used to meet specific historical conditions, socio-economic, political and cultural needs and requirements. There was a sharp rise in the spiritual life of the Near and Middle East. Cultural development, which began in the ninth century and lasted for several centuries, was called "Arab Renaissance", "Renaissance in the Near and Middle East", to which Central Asian thinkers made a worthy contribution. This rise is based on ancient culture, including Greek science and philosophy.

In short, the theoretical worldview of today's youth, our great heritage in the creation of their new innovations, the decisive role of our thinkers, the decisive role in the formation of methods and traditions of the higher academic education system, allows us to better understand our spiritual values. He also stressed the need for our young people to rely on the methods, tools, principles of quantitative approaches, experiments, observations, experiments, calculations, measurements, as well as the formation of modern methods and principles of modern

scientific and philosophical thinking in the creation of new discoveries. it is important to show that the creativity of our scientists is exemplary.

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