

**DETAILS ABOUT THE RENAISSANCE OF EASTERN COUNTRIES AND THE  
DEVELOPMENT OF SCIENCE**

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**Abstract:** *This scientific article talks about the stage of development and progress, changes in science in the eastern countries*

**Keywords:** *Awakening, important conclusion, Arab-Muslim culture, "Renaissance", civilization, Muslim renaissance, Islamic theology, mysticism, sect, Islamic philosophy.*

The "Renaissance" period is a conditional designation in the countries of the Near and Middle East and includes the IX-XV centuries. The great prosperity of spirituality and enlightenment was characteristic of this period. Encyclopaedists, great poets, and great statesmen grew up in this period. That is why renaissance is a worldly, humanistic worldview with an emphasis on the essence of culture, spirituality and enlightenment of the renaissance period, referring to the cultural heritage of antiquity, or rather, its reawakening. 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 word "Renaissance" means "Awakening", "Restoration". In this regard, it is natural to ask the following question. If the Renaissance period in Europe is the restoration of the ancient, first of all, ancient Greek spiritual heritage in its original form and content, the revival after the centuries-long reign of scholasticism and fanaticism in the early Middle Ages, what is the revival in countries where Islam is widespread? was, in what sense should it be understood? With the publication of A. Mes's book on this topic, this issue began to be raised in Western science. According to Reckendover, in one of his early publications, the term "Renaissance" was used in connection with the deep cultural changes that took place in the "Muslim Empire" at that time, in connection with the ancient culture of Islam. One of the Western scientists, in particular, the German orientalist I. Fyck, describes the essence of the Muslim Renaissance as "it was originally a revival of the Hellenistic trend before Islam"<sup>2</sup>. In our opinion, R. Fry first came to an interesting and important conclusion about revealing the essence of the historical and cultural phenomenon called the Muslim Renaissance by Western scientists. According to him, the content of the Renaissance, which flourished in the X and XI centuries, is connected with the general cultural growth and development in the

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regions of Iran and Central Asia, and it should not be connected entirely with the revival of ancient Greek culture, in particular, science.

Here is another important fact, as noted by J. Muhammad, "If the first stage of the European Renaissance began in Italy in the 14th century, why was the first Renaissance of the Muslim East in the 9th-12th centuries a few hundred years earlier? (there is some ambiguity in this matter: firstly, this Renaissance actually begins in the 8th century, because the intellectual awakening and rise in the history of Islam actually began in this century. Philosophical schools within the framework of Islamic teachings - Mu'tazili, the philosophy of the word (Islamic theology), the philosophy of the word (Islamic theology), the doctrine of Sufism, and the philosophy of mysticism (Islamic theosophy) were born in this period. was.) the first phase of the great rise and rise does not occur to anyone, especially Westerners? The East has always recognized what it received from the West. This can be known from the philosophical treatises of Farabi and Ibn Sina, as well as Ibn Rushd's comments on Aristotle's works. But, for some reason, the Western world has been trying to hide it as much as possible, to avoid it, to make it unknown."

## **DISCUSSION AND RESULTS**

The highest flight of Arab-Muslim culture - "Islamic renaissance" - coincides with the period when the political power of Islam weakened, and life became more pragmatic and fair. The riches and resources acquired during the religious wars, when the emirs became independent from the high-authority Baghdad Caliphate, began to use them for gardens, gardens, palaces, and other courtyards. They began to gather in their palaces poets, philosophers, scholars who not only studied the Islamic creed, but also knew ancient Hellenic, Roman-Christian and Persian traditions. All this led to the increase of enlightened and educated people and the flourishing of culture.

At the same time, the IX-XI centuries were a period of great achievements and important scientific discoveries in the history of Muslim science and culture, so some researchers recognize this period as the "golden age" of Eastern science and culture. At that time, the region of Movarounnahr and Khurasan, which was part of the Arab caliphate, was one of the main forces that ensured and moved the cultural and educational growth that took place. This conclusion is explained, first of all, by the fact that most of the thinkers who participated in this scientific development were children of this land.

The land of Movarounnahr was considered a place of enlightenment and culture in the Middle Ages in the Muslim East. The scientific heritage of al-Khorazmi, al-Farghani, al-Farabi, ibn Sina, Beruni, Zamakhshari and other great scholars and encyclopedists who grew up in our country has rightfully become a universal property. In the former Soviet period, a one-sided attitude towards the scientific heritage of these scientists was formed, but by the years of

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independence, the activity and scientific heritage of these greats began to be thoroughly studied.

Our country is also the country of muhaddis, theologians, representatives of Sufism, who made a great contribution to the development of Islam. The blessed names of Imam al-Bukhari, Imam al-Tirmizi, Hakim al-Tirmizi, Imam al-Moturudi, Abdulhaliq Ghijduvani, Burkhaniddin Marginani, Bahovuddin Naqshband, Qaffol Shoshi, Khoja Ahror and other religious figures whose names were forgotten during the Soviet era orientalist-historians made a great contribution in restoring and introducing their works to the general public and our people. Because the above-mentioned scientists showed great zeal in demonstrating the great spiritual power of the holy religion of our ancestors, Islam, in the literal sense of goodness and perfection.

If we look at history here, we know that as a result of the formation of Islam, a new religion that emerged in the Arabian Peninsula in the 7th century, fundamental changes took place in the social and cultural life of the countries under the influence of the Arab Caliphate. This process can be evaluated mainly by the role of Islam in the establishment of a centralized state in the Arabian Peninsula. Because the scattered Arab tribes of that time were united only under the influence of Islam, even if it was with great difficulty. Such a process of unification under a certain idea created a strong power. In turn, favorable conditions were created for this government to conquer other territories. This huge empire called the Arab Caliphate included all the countries of the Near and Middle East except the Arabian Peninsula, North Africa, Spain. It included the countries beyond the Caucasus and Central Asia.

The initial spread of Islam dates back to the 30s and 40s of the 7th century, when the Arabs attacked the Sassanid Empire and conquered all of Iran in 651. Then they conquered Central Asia at the beginning of the 8th century. The military success of the Arabs was realized only because of the economic and political weakening of Central Asia and Iran. Central Asia was weakened by continuous wars with the Turkic Empire, while Iran fought bloody battles with Byzantium for a long time (604-630). As a result, the Armenian historian Sebeos said, "the Persian kingdom was in crisis at that time," and the Byzantine "Greek king was unable to raise an army."

The slogans of Islam about brotherhood, equality, freedom from taxation and slavery for all Muslims did not fail to have an impact on the people of Iran and Central Asia. People who lived under the influence of complex social conflicts believed in the realization of such slogans. Therefore, the population did not seriously oppose the Arabs. In this way, the spread of Islam was carried out in various ways, including by force. It should also be noted here that the ground was partially prepared for its reception. The development of monotheism in Zoroastrianism, the presence of Judaism and Christianity, Monophysitism and

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Nestorianism also contributed to this. According to Egyptian scientists Rashid al-Baravi and Muhammad Hamza Uleysh, the process of displacing Zoroastrianism, Monophysitism and Nestorianism was carried out gradually. "Some accepted the new faith because of their convictions, others - because of material gain, and still others - in order to protect themselves from persecution by the ruling circles."

The city of Baghdad was founded during the Abbasids. This place was not only the political center of the caliphate, but also turned into the economic, spiritual, educational and scientific center of the kingdom. During the Abbasid caliphs Mansur (754-776), Harun al-Rashid (786-809) and Ma'mun (813-833), great attention was paid to knowledge. For example, "Bait al-Hikma", which became a large scientific center, was founded, and famous scientists, philosophers, doctors, astrologers, musicians, architects, and engineers gathered in this place. During this period, Arabs, Jews, Christians, Persians, Movarunnahrians, and Khurasanians translated cultural, scientific and philosophical works on mathematics, astronomy, logic, alchemy, geometry, history, and medicine in Jewish, Greek, Syriac, Persian, Indian, and other languages into Arabic. done Ancient Greek philosophers Ptolemy's "Almagest" (Almagest), Euclid's handasa (geometry), Plato and Aristotle's works were translated into Arabic. In particular, the translation of Aristotle's works on logic led to a complete change in the worldview of Baghdad intellectuals.

At the same time, as J. Muhammad noted, "the inertia of the Eastern Renaissance began to enlighten the West: it was a logical continuation of the Renaissance that once began in the East and reached its highest levels. Western poets and philosophers, on the one hand, Aristotle's metaphysics and Plato's idealism, on the other hand, the philosophical heritage of Pharoah, Ibn Sina and Ibn Rushd, as well as on the one hand the foundations of the Christian religion, patristic and scholastic schools of theology, on the other hand, the life-giving ideas of the Islamic religion, they began to turn to Islamic rational thinking - the philosophy of the word and Islamic irrational thinking - the teachings of Sufism and the philosophy of mysticism."

According to M. Kadirov, the research that started the study of Islamic philosophy was Alambe Jourdan's book "Criticism of the translations of Greek documents of the age of Aristotle into Arabic" published in 1819. This book revealed the influence of Islamic philosophy on Western philosophy, especially on Latin teachings. In 1852, Ernest Renan's book "Ibn Rushd and his philosophy" was published. In 1859, Solomon Munch published a book entitled "Jewish and Arabic Philosophy" and has not lost its importance. At the beginning of the 20th century, De Boer's book "History of Philosophy in Islam" (1901) was published in German and translated into English in 1903. In 1922, the book "Islamic thought and its place in history" was published by De Lacy O'Leary.

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In 1957, Cruz Hernandez published a book entitled "Andalusian Muslim Philosophy". In 1962, a book titled "Islamic Philosophy and Theology" was published by Montgomery Watt. In 1964, the book "History of Islamic Philosophy" was published by Henry Corbon. In 1970, Mojed Fakhri's book "Philosophy in the Islamic World" was published in English by the American University of Beirut. This book was published in Persian language in Tehran in 1983, translated by Nasrullah Pour Javadi.

As a result of the formation of Islam, fundamental changes took place in the spiritual and cultural life of the countries under the influence of the Arab caliphate. This process can be evaluated mainly by the role of Islam in the establishment of a centralized state in the Arabian Peninsula. Because the scattered Arab tribes of that time were united under the influence of Islam. It was this process of unification that created a powerful government. In turn, favorable conditions were created for this government to conquer other territories. This huge empire, which was called the Arab Caliphate, included all the countries of the Near and Middle East, North Africa, Spain, the countries beyond the Caucasus, and Central Asia, except for the Arabian Peninsula.

Later, special attention was paid to strengthening the spiritual and cultural life of the state, and a special scientific center "Baytul Hikma" was established. Thanks to the effective activity of this scientific center, new achievements were made in the field of philosophy and natural sciences. As a result of the development of such a scientific outlook, not only the sacred sources of Islam were studied from a scientific point of view, but also a new priority direction of classical philosophical views was determined.

The peculiarity and historical significance of the worldview of Central Asian thinkers Abu Nasr Farabi, Ibn Sina, Abu Abdullah Khorezmi is that it was formed by the interaction of the teachings of Plato, Aristotle, and the Qur'an. During the Mustabid regime, it was important to evaluate the teachings of medieval Muslim thinkers from the point of view of Marxian-Leninist philosophy. Therefore, we believe that it is appropriate to understand medieval Muslim philosophy as the philosophy of philosophers who wrote in Arabic.

The study of the teachings of philosophers who wrote in the Arabic language was carried out on a larger scale in the field of philosophy than in the fields of mysticism, jurisprudence, hadith science, and theology. However, along with presenting its representatives as intellectuals and materialists, it became a common tradition to divide philosophers into "bourgeois" and "proletariat" and, as a result, deny their "idealistic" conclusions. . That's why, today, the true clarification of the heritage of our Central Asian ancestors, the restoration of the spiritual values of our people are putting more urgent issues before our scientists and philosophers. Therefore, it is necessary and urgent to research the philosophy of our ancestors, using the achievements of world philosophers, using all our

possibilities, not limiting it to ideology, but objectively creating the true image of each philosopher and only to reveal the truth. In this sense, researching the philosophical views of thinkers such as Al-Ghazali, along with medieval Islamic philosophers Farabi, Ibn Sina, Ibn Rushd, and Ibn Bajja, places great responsibility on our scientists. It is necessary to carry out special serious research on the problems of Islamic philosophy. Dozens or even hundreds of scientific studies are lacking in understanding the nature of these factors. Because the world recognizes the contribution of Islamic philosophers to the development of philosophical knowledge.

In general, the holy book of Islam - the Holy Qur'an contains wonderful ideas, views, philosophical, spiritual - moral rules and teachings. In addition to Shariat, law - rules, moral perfection, We see that not a single issue related to culture, spirituality, enlightenment, value, honesty, purity, faith, trust and conscience has been neglected. In Islam, the worldly issues that every country and people in the world face every day, which serve to educate a person and improve the society, occupy the main place.

### **CONCLUSION**

There are such wonderful ideas, views, teachings, philosophical, moral, cultural and spiritual rules and teachings in the religion of Islam that it is necessary and important to rely on them in practical activities. In the foundations of Islam, Sharia and laws, one can find many issues related to moral maturity, culture, spirituality, value, honesty, purity, faith, belief, trust and sincerity. There are a lot of thoughts about purifying the human heart and soul, morals and honest living, and being clean both outwardly and inwardly in the doctrine of imagination formed and developed on the basis of Islamic beliefs. In Sufism, morality, purity of heart is defined as the possessor of enlightenment, true human beauty. At this point, the thoughts about "tariqat" are of particular importance. The word "Tariqat" means "way" like "Sharia". But this word refers more to the spiritual education of a person. Unlike Shariat, tariqat is the most acceptable way for a person, which originates from his inner state of mind.

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