



**CENTRAL ASIA IN IX-XII CENTURIES: SOCIO-POLITICAL SITUATION, SPIRITUAL
AND CULTURAL DEVELOPMENT**

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Annotation

The article analyzes the culture of the Near and Middle East in Central Asia during the Renaissance in the IX-XII centuries, the role, influence and importance of the "great migration" between the West and the East, the ethno-demographic processes, the specific features of this period through a wide range of sources. made.

Keywords: Science, Culture, Development, Renaissance, Arab Renaissance, Renaissance in the Middle East, Fiqh, Observatory, Sivan ul-Hikma, Majlis ul-Ulama.

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. It is gratifying that due to the prudent policy of the head of our state, the future of our great country has begun to collide with that of the developed world, and even more important changes have taken place in our worldview and way of life. Our republic has become a huge construction site. 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. Results and discussion. It is known that al-Khwarizmi, al-Farghani, Jabir, Zakaria ar-Razi, al-Kindi, al-Farabi, Ibn Sino, al-Khwarizmi, who made a great contribution to the development of culture and science of the Near and 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. [1,494] Academician M. Khairullaev objected and it is wrong to interpret it as the restoration and awakening of ancient culture; it may be more accurate to explain that the restoration of ancient culture serves as a primary tool rather than an expected goal of its awakening. [2,91]. 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. But we do not observe such a scene. Even little is known about the extent to which Homer's Iliad and Odyssey, the elder of ancient Greek literature, were known and studied in the Middle East. Beruni provides 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 we do not find Homer's name in Arabic, Persian or Turkish works. The development of science and culture has reached such a rapid and high level that in Kat and Gurganj there are not only primary but also secondary educational institutions - schools, mosques, madrassas, foundations, private (private) libraries, jurisprudence, observatories and so on. 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 Majlisi ul-Ulamo (Ma'mun Academy) of the Khorezmshahs was one of the first scholars, writers and politicians in the whole medieval world. Unlike other "Academies" of its time, the Khorezmshahs' Mamun Academy did not have one or two. rather, he made a great contribution to the development of several dozen world sciences, created a period in the development of science called by his name, for example, Abu-l-Vafo Bozajani - "Buzjani period", "Khorezmian period", "Beruni period" [3,549] and others. famous scientists, thinkers were organized, operated. In the early Middle Ages in the Near and Middle East the oases 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, The revival of economic, political and cultural ties between East and West, the centuries-old traditions of state life in ancient and early medieval times, the sharp differences between different social groups and their ideas, the confusion of settlements between nomadic oases and nomadic deserts, Central Asia and The cultural richness of the peoples of other countries of the East, the development of the script (such as Khorezm, Khoroshti, Sogdian, Turkic script) - all this created the necessary historical conditions for the development of scientific thinking 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 the new major 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, to secede from the centralized state administration and become independent. [4,1455] 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 "[5,10], 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 why 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. "[6,34-35] Therefore, he was exiled to 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 [6,35]. In the Near and Middle East, this cultural development, which lasted for several centuries from the ninth century onwards 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 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.

Conclusion

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 [7,13] 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 the "Arab Renaissance", "Renaissance in the Middle East", to which Central Asian thinkers made a worthy contribution. This rise is based on ancient culture, including Greek science and philosophy.

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