



The Ideological-Spiritual Foundations And Historical Conditions Of The Early Renaissance

Salamov Khurshid Bariddinovich

Renaissance University of Education
"Socio-political science"
Department researcher

ABSTRACT

This article analyzes the ideological and spiritual foundations of the early Renaissance, the formation of independent states in Transoxiana in the second half of the 9th century, and the development of religious and secular sciences. The views of the great scholars who emerged from Transoxiana and Khorasan, especially Khorezm and Bukhara during the early Renaissance, including Muhammad ibn Ismail al-Bukhari, are presented.

Keywords:

Renaissance, enlightenment, technology, Movarounnahr, Khorasan, "Amirul Momineen", "Sheikhul Islam", "Imamud Duny", "Al-jami' as-Sahih", "Al-Adab al-muftrat.

The Arab conquest of our country at the beginning of the 8th century gave strength to the economic-political, cultural-spiritual development of the peoples of our region. The invaders destroyed many towns and villages. The land was viewed as a source of wealth. The Arabs took control of all areas of the country's social life, including the economy and spirituality, forcing people to adapt their lifestyle to themselves.

As a result of colonial policies, socio-economic life, spirituality, social communication and attitudes were forcibly subjugated and adapted to the Arabs. "Not only legal consciousness, but also moral, aesthetic, philosophical consciousness, as well as social consciousness as a whole, was formed under the influence of Islamic dogmas and acted under the influence of Islam ... the influence of Islam on the spiritual environment also became very strong"[1].

Pre-Islamic Zoroastrianism, Buddhism, monism, Christianity, mazdakism, as well as most sects were repressed. Temples, which were the Centers of propaganda of these

religions, were demolished. Arab isteloans began forcibly introducing Arabization policies in Movarounnahr, displacing thousands of people, bringing the best lands to them. They were exempted from taxes and other fees.

In order to strengthen their dominions, to keep the people long in the shackles of colonialism, the talents eroded the cultural and spiritual riches created over the centuries, persecuted national customs, deeds and rituals, values, National peculiarities of etiquette. The Arabs ended the Sughd, Khwarezm, Uighur, Turk, Oromo letters. Islam became the dominant ideology in mobarounnahr. However, the movement towards independence always kept Arab isteloists under threat and fear. In the 8th and 9th centuries, the caliphate's rule in Movarounnahr and Khurosan was ended by the struggles led by Abu Muslim, Muqanna, Hamza al-Khwarij, Ibn Lais on the path of Erk, Haq and Justice, National Independence. In its place came the Independent States of Somonians, Ghaznavids, Karakhanids, Saljuqians and Khwarezmshakhs.

The emergence of independent states in Movarounnahr (across the river) and Khurosan (northeastern Iran, lands from Southern Turkmenistan to Amudaryo) became the political basis for the gurkyrab development of science, culture, literature and art, the initial awakening.

The formation of centralized states on the territory of our homeland gave a great impetus to the rapid development of the economy, social spheres, all spheres of life of society. Productive forces developed in movarounnahr. Crafts, trade were progressive, objective and subjective foundations were laid for the development and restoration of national values, customs, traditions. Hundreds of prosperous and picturesque cities appeared next to ancient cities such as Bukhara, Samarkand, Kesh, Nakhshab, Ghazna, Shosh, Termez, Quva, Urganch, Marv. In these cities, Rabat, Shahristan, caravanserais, jome mosques, madrasas and book Rastas, and a large number of libraries were built.

In the second half of the 9th century, the growth of international economic, political and cultural ties of The Independent States of Movarounnahr caused the development of not only natural, technical, but also socio-humanitarian Sciences. The fact that many rulers gathered in their palaces the fairies, historians, poets and writers, musicologists and astrologers, religious scribes, sheikhs, imams and jurists, in a word, All Sages, and patronized the people of science by showing their influence on the progress of Science and culture, spirituality and enlightenment at that time.

On the basis of the objective requirements and needs shared by the development of society, and due to the favorable conditions and opportunities created, in the 9th-15th centuries, Turonzaminu Turkestan experienced a revival of Science and culture, spirituality and enlightenment.

Aha during these times, the founders of the medieval mathematical science and school in the East and West, the great allomas, who were awarded the title of "second teacher" or "East Aristotle", the highest peak of medical science, "Sheikh ul-Rais" or "King of scientists",

the people of the Holy intellect, proud not only of the East, but also of all mankind,

The Awakening, which took place for the first time in Turonu Turkestan in the East in the 9th-12th centuries, has universal significance due to its essence, consequences and positive impact on the development of World Science and culture. This is stated by academician M.Khairullayev wrote: "by the 9th-12th centuries... the scientific cultural uplift moved from Baghdad to the Lands of Movarounnahr, Khurosan, a period that cultivated great Siamese in various sciences, literature. This cultural wave led Movarounnahr to make a name for itself as a scientific cultural center throughout the Islamic world. This period can be called the Central Asian Renaissance-Renaissance, or rather, the early Renaissance. The cultural achievements of this period also had a positive impact on the development of the culture of the countries of Western Europe. One of the important factors in the cultural rise of the 15th-16th century renaissance there " [2].

During the early Renaissance, great scholars from Movarounnahr and Khorasan, especially from Khwarezm and Bukhara, went to major cities such as Damascus, Cairo, Baghdad, Kufa, Basra and made great contributions to world civilization with their vivid and unique creations, invaluable intelligence and thinking. In the "Beitul-hikma" (House of Wise Men), founded in Baghdad in the 9th century, the names were mentored by our world-famous alloma and thinkers. In their work, they synthesized Eastern and Western culture, achievements of the Enlightenment, the most progressive ideas and teachings. During this period, our country was counted from the Centers of world civilization. In the 9th and 12th centuries, the great hadiths, sectarians, fiqhists, geniuses of religious and secular science, philosophers, historians, architects, composers, hattots, who grew up from Movarounnahr, were pioneers in the development of World Science and culture.

The 9th century is considered a golden age in the development of Hadith science. The most famous of the muhaddis is Abu Abdullah Muhammad ibn Ismail al-Bukhari (810-870), iftihar of the Islamic world. The created Imam

al-Bukhari was endowed with an immodest broad and elegant heart, a kuvhli memory and a sharp mind. We are amazed to see what intelligence and knowledge we need to memorize 600,000 hadiths.

Muhammad ibn Ismail al-Bukhari is an allomah who is awarded the honorific "Amirul MU'minin ("Emir of the faithful in the science of Hadith"), Shaykhul-Islam ("teacher of Muslims"), Imamud Dunya ("imam of all believers and Muslims in the world").

"Al-jomi' as-Sahih is considered the great fruit of years of hard and extremely responsible work. The Imam al-Bukhari himself said: "I have classified Al-Jome' as-Sahih in sixteen years out of six hundred thousand hadiths (sorted by their Sahih), and made it proof between myself and Allah Ta'olo (of my faithfulness to the covenant)" [3].

Imam Bukhari kept himself apart from the above 600,000 hadiths that only 7,275 of the Prophet's blessed words, religious and secular instructions, Proverbs, moral precepts are undoubtedly true and truthful.

The issues expressed in the work are relevant not only for the past, but also for the present and the future.

"Al-Adab al-mufrat" (the masterpieces of Adab) is considered to be one of Imam al-Bukhari's rarest works, tolerant of questions of morality and decency. The work can also be learned from the chapters "about pleasing the mother", "about gentle talk to the mother", "about the neighbor's salary", "about being kind to orphans", "about Misery", "about saving and breeding cattle", "about arrogance", "about shame, shyness".

In the work's chapter rewarding parents: "no matter how good the child does to his parents, he cannot return their goodness. Except when he finds it as a slave, buys it and frees it,"[4] they said.

If all the hadiths of this book are carefully read and died, it becomes clear that these Hadiths are called upon to educate a person, especially young people, to cultural and spiritual perfection.

The following are the specific aspects of early Renaissance thinkers:

1. One of the greatest qualities of the thinkers of the Renaissance was that there was no thinker who did not speak four to five and even more so many languages.

2. The great thinkers are characterized by omnipotence-universality.

3. They made great discoveries in whatever field of science they were involved in.

4. The glorification of Man, the protection of his rights, the education of the perfect man was a priority in the scientific creation, philosophical teachings of the thinkers of the Renaissance.

5. The views of the thinkers of the Renaissance are very important not only for that time, but also for the present and the future.

6. Their paths of life are the greatest lesson, educational and educational school for the present and future generation.

The unique and unique scientific and spiritual heritage of our great ancestors should become a vital program for us in constant movement. This immortal legacy is always by our side and must always bear us strength and inspiration.

Today's " world is moving from IT to DT. Information technology (it) is gradually moving towards data technology (data technology, DT)"[5].

Here it is not about technological updates, but about the approach to the implementation of tasks.

Our state is literally moving to a new way, as President Mirziyoyev sees the future of New Uzbekistan in education and ilmu science, repeatedly emphasizing the issue of the third Renaissance on the agenda as a strategic task and on the upper minbars. As the exalted said, "the flowing river flows," again, on the stage of this holy zamindar world, a great nation is formed, which can speak its word, turn the people of the world towards itself.

List of literature used

1. M.Khairullayev. Renaissance and Eastern thinkers. T., "Uzbekistan", 1971, P.81.
2. Stars of spirituality. T., People's heritage publishing house named after Abdullah Qadiri, 1999, p.387.

3. Imam al-Bukhari is the Sultan of the muhaddis. State Scientific Publishing House of the National Encyclopedia of Uzbekistan. T., 1998, pp. 56-57.
4. Al-adab al-Mufrat.T.," The morning", 2008, p.72.
5. Kuchilla Rafikov. Grief of the motherland and the nation, T., Akademnashr. 2020, P. 187.