

## THE ROLE OF THE EASTERN RENAISSANCE IN WORLD CULTURE.

**Jo'rayev Olim Ismoilovich**

*Bukhara Institute of Engineering Technologies*

*Olimjuraev234@gmail.com*

**Annotatsiya:** *O'rta asrlarda sharq sivilizatsiyasi butun dunyoga ijobiy ta'sir o'tkazgan, keyinchalik g'arb sivilizatsiyasiga o'z ijobiy ta'sirini o'tkazgan va shu asnoda sivilizatsiyalar millat, xalq va jamiyatlarning o'zaro yaqinlashuvida ham ijobiy ahamiyatga ega bo'lib kelgan. Sharq sivilizatsiyasidagi o'z mohiyatiga ko'ra insonparvarlik xarakteriga ega bo'lgan qadriyatlar jahon sivilizatsiyalar rivojlanishida barqarorlikni ta'minlaydi.*

**Аннотация:** *В Средние века восточная цивилизация оказала положительное влияние на весь мир, а позже она оказала положительное влияние на западную цивилизацию, и в то же время цивилизации также оказали положительное влияние на сближение наций, народов и обществ. пришел. Ценности восточной цивилизации, носящие гуманистический характер, обеспечивают стабильность в развитии мировых цивилизаций.*

**Abstract:** *In the Middle Ages, Eastern civilization had a positive impact on the whole world, and later it had a positive impact on Western civilization, and at the same time, civilizations also had a positive impact on the convergence of nations, peoples and societies. has come. The values of the Eastern civilization, which are humanistic in nature, ensure stability in the development of world civilizations.*

**Kalit so'zlar:** *«Renessans», sivilizatsiya, musulmon renessansi, islom teologiyasi, tasavvuf, tariqat, islom falsafasi.*

**Ключевые слова:** *«Возрождение», цивилизация, мусульманское возрождение, исламское богословие, суфизм, секта, исламская философия.*

**Keywords:** *"Renaissance", civilization, Muslim renaissance, Islamic theology, mysticism, sect, Islamic philosophy.*

The "Renaissance" period is conditional in the countries of the Near and Middle East is a name and covers the 9th-15th centuries. Scholars who have studied world culture point out that Movarounnahr, Khorasan, and Iran, located in central Asia, underwent a great cultural and spiritual upsurge several centuries earlier than in Europe (9th-12th centuries), with the development of science, philosophy, literature, and advanced humanism. His ideas occupied the minds of society, and intellectual and creative activity flourished. This period is known in world science as the "Muslim Renaissance" (A. Mets) or the "Eastern Awakening" (N. I. Conrad). The Eastern Renaissance also produced great scholars, encyclopedists, and famous thinkers. Muhammad Khorezmi, Abu Bakr Razi, Abu Rayhan Beruni, Ahmad al-Fargani, Mirzo Ulugbek, Umar Khayyam made world-class discoveries in the field of exact sciences. The philosophical works of such scholars as Abu Ali ibn Sina, Abu Nasr al-Farabi, Ibn Rushd, Muhammad al-Ghazali, Abu Abdullah Rudaki, Abula al-

Maarri, Abul-Qasim Firdausi, Jalaliddin Rumi, Hafiz Shirazi, Nizami Ganjavi, Abdurahman Jami, and Alisher Navoi were considered.

The unification of Central Asia as an independent state during the reign of Amir Temur will have a positive impact on the economic and cultural development of the country. Science, literature and art, handicrafts and architecture flourished. On the way to the beautification of the country and the capital Samarkand, he gathered many scientists and artists, craftsmen, architects and artists from local and foreign countries. At that time, he paid special attention to production, especially agriculture. Aware of the dependence of agriculture on artificial irrigation in Central Asia, Timur dug the Angor Canal and set up irrigation works in the Murgab Valley. The cities of Samarkand and Shakhrisabz were provided with running water. In agriculture, grain crops, cotton, flax are grown. Rhubarb for dyeing, as well as mulberries are widely planted in silkworms. Grapes, lemons are grown.

In the XV century, a lot of metal products - household items, tools, weapons - were produced. Samarkand became the center of armaments, and the mahalla of armourers was built. Copper and brass items and copper dolls were minted in the cities. The copper cauldron and candlestick made by Master Izzoddin Isfahani by the decree of Timur have survived to this day. Coppersmiths and plumbers performed complex tasks such as refining, casting, embossing, and handling gold and silver. For example, the doors of Bibihanim Mosque are made of seven different ore alloys. Jewelers made exquisite jewelry from alloys of gold, silver and copper. Patterns and inscriptions are engraved on the surface of the vessels, which are encrusted with gold and silver flanges and precious stones.

Pottery was the most popular branch. In the XIV-XV centuries, the mysterious pottery was used in various fields in artistic diversity and various items were made. Glassmaking has developed in Samarkand and various dishes and utensils have been made. Stained glass was used in the construction. Embossed buildings and furniture were made in wood carving. Samarkand paper was popular even abroad.

The Timurid state had regular trade relations with China, India, Iran, Russia, the Volga region, and Siberia. The embassy relations of the Timurids played an important role in expanding trade relations with foreign countries. Timur built trade rastas, markets and roads, multiplied caravanserais on caravan routes. Especially in Samarkand and Bukhara there are bazaars, chorsu, tim, taq, kappon. Shops are located on both sides of the wide street that runs through the city. There were conversations in the markets about literature, poetry, science, decrees were issued, and the culprits were punished. Various performances are shown here, a mosque, a madrasa, a bathhouse are built near the market.

The city consisted of mahallas and was united into guzars. The formation of architectural complexes in the city was the greatest achievement of Timur and the Timurids. Architecture has reached a new stage of development, and along with the scale of construction, its shape has grown. This process placed new responsibilities on engineers, architects and painters. During the reign of Timur, the range of edges in the structure of the domes expanded. In the construction of the two-story domes, the height of the base dome, which supports the outer dome, which rests on arched ribs from the inside, was increased. During the reign of Ulugbek, new types of domed structures were developed. Achievements

in specific sciences are clearly visible in architectural monuments (Shahizinda, Ahmad Yassavi, Gori Amir mausoleums, Bibikhanim mosque, Ulugbek madrasah). There is a clear interrelationship of the geometric structures that determine the overall harmony of the architectural forms when creating plans for their front and interior. Decoration and design work were carried out during the construction of the building.

Before and after the Timurids, the architecture and decoration of Movarounnahr and Khorasan did not increase so much. In the architecture of the period of Temur and Ulugbek there is a variety of colors and patterns in the decoration. The epigraphic inscriptions were applied to special parts of the building by masters who mastered the art of calligraphy in six different scripts.

The mausoleum from the Timurid period, the tombs of clergy and priests, the tombs of saints, and the hut form a separate group. In Samarkand, during the reign of Temur, Sheikh Burhaniddin Sagorji's shrine - Ruhabad mausoleum and the shrine of Timurids - Gori Amir. A group of roofed mausoleums will also be built in the Shoxizinda complex. The results of creative research in the time of Ulugbek also influenced the architectural appearance of the huts. An octagonal mausoleum will be built in the Shahizinda complex and a mausoleum (originally built for the "Sultan's mother", the origin of which is unknown), which is still known as the Rumi mausoleum in Qazizada. Ulugbek also built unique monuments in Bukhara, Izhevsk, Shakhrisabz, Termez and Tashkent. However, in terms of the scale of construction and decoration, the monuments in Samarkand dominate. In Tashkent there is Zangi ota mausoleum and Shayhantahur complex, and Kaldirgochbi mausoleum belongs to the first half of the XV century. During the reign of Timur, a huge structure was built - the mausoleum of Ahmad Yassavi in the city of Turkestan. This mausoleum is the most unique among the architectural monuments of the Muslim East. During the reign of Ulugbek, the Registan Square of Samarkand was formed, the Muqatta Mosque and the Kokaldosh Mosque with 210 domes were erected. Some mausoleums in Shokhizinda, Kokgumbaz mosque in Shakhrisabz, palaces "Chilustun" and "Chinnihona" were built during his time. In the second half of the 15th century, the Khoja Ahror madrasah, Ishratkhana and Oqsaroy mausoleums were built in Samarkand.

During the reign of Amir Temur and Ulugbek, the fine arts rose in different directions. In Islam, the lack of worship of the depiction of living things led to the development of pattern in the fine arts. Murals and fine arts in general, which had ceased to exist in Central Asia due to the Arab invasion, were restored in a new form and content during the reign of Timur. Calligraphy is an integral part of manuscript literature. Miniature art is also considered as a pattern. The murals restored during the Timurid period came to a standstill again in the 16th century. In the palaces and settlements of the Timurids in Samarkand there were murals depicting receptions, battles, hunting scenes, and national holidays. The portraits of Timur, his sons, grandsons, wives and concubines are depicted on these murals. In a photograph of the astronomical work of Abdurahman as-Sufi (10th century), which was re-copied during this period, the constellation Andromeda depicts a woman from Chachlik. The Samarkand Observatory depicts nine celestial bodies, seven flanks, seven star-light levels, time sections, and seven climates of the Earth.

## Conclusion

In conclusion, delivering the best ideas, views, tenets, philosophical and moral views which were put forward by the scholars of the Renaissance period are very important for today's audience, there are cultural and spiritual rules and teachings, which is necessary and important to base and support in practical activities. In this, the fundamentals of Islamic religion, shari'a and laws related to moral maturity, culture, spirituality, value, honesty, purity, faith, trust and sincerity are necessary for developing as a perfect person. Sufism, which was formed and developed on the basis of Islamic beliefs, also includes ideas about purifying the human heart and soul, morals, living honestly, and keeping soft both outwardly and inwardly. In general, studying the works of scholars of this period is very important in educating our young generation.

## REFERENCES:

1. Abduhalimov B. A. "Bayt al-hikma" va O'rta Osiyo olimlarining Bag'doddagi ilmiy faoliyati: (IX-XI asrlarda aniq va tabiiy fanlar). -T., Toshkent islom universiteti nashriyot-matbaa birlashmasi, 2004. - 236 b.
2. Jo'rayev O.I.. Роль мультимедийного обучения в образовании // Международный научно-образовательный электронный журнал «ОБРАЗОВАНИЕ И НАУКА В XXI ВЕКЕ». – 2022. – Т.4. – №.27. – pp. 1306-1313. УДК 37 ББК 94
3. Zhuraev O.I., Ismoilov A.O. Movement of particles in multiphase flows //ResearchJet Journal of Analysis and Inventions. – 2022. – Т. 3. – №. 04. – pp. 98-101. DOI: <https://doi.org/10.17605/OSF.IO/Y56NF>
4. Jo'rayev O.I.“Texnik tizimlarda axborot texnologiyalari”//Information technology in technical systems. elektron o'quv qo'llanma. – 2021. – Т.
5. Qodirov M. Markaziy Osiyo, Yaqin va O'rta Sharqning falsafiy tafakkuri. T.: Toshkent davlat sharqshunoslik instituti, 2010.