

THE PEOPLE OF CENTRAL ASIA DURING THE RENAISSANCE AND THE CULTURE OF AMIR TEMUR AND THE TEMURIDS

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ABSTRACT

In this article, the great figures of Renaissance culture rely directly on the heritage of ancient culture in their work and research. We noted that the peoples of Central Asia were closely acquainted with the culture of the ancient Greeks, Romans, Mesopotamians, Indians, and Chinese who were fluent in these languages. Despite the Arab conquest (Ibn Qutaybah), which destroyed the country, destroyed the cultural monuments, and persecuted the scholars, the ancient rich culture did not disappear without a trace. Although Islam has had a certain influence on all cultures, languages, and traditions, its essence has not changed. These are the virtues of our people: kindness, compassion, humanity, kindness, generosity, tolerance, thirst for knowledge, trust and respect for other peoples.

KEYWORDS: *Renaissance, Muslim culture, Qarakhanids, Samanids, miniatures, painting, calligraphy, manuscripts, kingdoms, Baghdad, Sultaniya, Bibihamim, Caravanserai, mosque, mausoleum, Movarounnahr, Registan, mysticism, Naqshbandiyya, rules.*

INTRODUCTION

Only the scholars of Central Asia, who were well acquainted with the culture of Greece, India, and China, could acquaint other peoples with the culture of others. That is why the famous mathematician al-Khwarizmi raised the system of accounting of the Indians, the philosophical teachings of Aristotle of Farabi Greece, Ibn Sina Hippocrates to a new level of medicine in a new era, Imam al-Bukhari based on Islamic teachings, the second in the science of hadith after the Prophet Muhammad became a person. The term Renaissance was first used by Italian humanists. For example, the Italian writer J. Bakachcho first used the term to refer to Džotto's work, saying that "he awakened ancient art." The Renaissance is mentioned as a concept that represents an entire period in the book "Excerpts from the lives of famous artists" (1550) by art critic J. Vazari (1511-1574). The concept originally meant the revival of ancient cultural traditions in Italy "after a thousand years of savagery" and was later widely used in scientific research. As interest in the subject grew and scientific research increased, different views were expressed on the concept of the Renaissance, the chronological and geographical boundaries of the culture of this period, and its chronology. While Hayes in his Autumn of the Middle Ages sees the Renaissance as the end of medieval culture, other scholars say the Renaissance was the beginning of a new era of culture. While many scholars believe that the classical chronology of

the European Renaissance dates back to the fourteenth and sixteenth centuries, others suggest that the Renaissance culture began a little earlier in the twelfth century, the Carolingian Renaissance, with the Renaissance of Spain and northern Italy. They end with the seventeenth century.

Since the mid-1950s, the issue of the Eastern Renaissance has been hotly debated. In his analysis of the history of Chinese culture, Academician N. Konrad considers the Renaissance as a universal phenomenon common to all regions of human civilization, as well as the ancient and medieval. The Renaissance, a universal process, began in the East (China) in the 6th and 8th centuries, shifted to the West, and became a European phenomenon in the 14th century. Contrary to this interpretation of the Renaissance, there are those who believe that this phenomenon cannot be a regional or universal phenomenon. The Renaissance was different in China (Konrad), Kuria (Ten), Iran-Tajikistan (Braginsky, Nikitin), India (Selishev), Turkey (Mellov), Armenia (Chaloyan), Azerbaijan (Gajiev), Georgia (Nusubidze, Natadze). gives some information about the periods. At the same time, proponents of such views are severely criticized by the authors (A. Losev, M. Petrov), who consider the European Renaissance a completely unique event.

How do you explain the promotion of non-national ideas in today's technologically advanced world? An example of this is the concept of "New Chronology" by a member of the Russian Academy of Sciences, topologist A. Fomenko. He draws incredible conclusions, relying on some inaccuracies in the *Almagest* by Claudius Ptolemy, the great astronomer of antiquity. In particular, he noted that the real history of mankind began in the XI-XII centuries, and the events of antiquity are imaginary of medieval history. otherwise breastfeeding! Based on such non-national views, A. Fomenka arbitrarily changes the time of events, and the period of historical figures. For example, he believed that Jesus was born in 1054 and was a man with Pope Hildebrand (Gregory the Seventh) and that ancient Babylon was in Italy. This concept, which at first glance seems insignificant as a product of the scientist's imagination, is inherently inhuman. Because it has undermined the thousands of years of human history, religion, culture, and the foundations of science, turning real historical processes into imaginary ones. If we accept this "discovery" in science, we will have to admit that there is no country in the world older than Russia and that the great culture created by the Sumerian, Babylonian, Indian, Chinese, Greek, Iranian and Turanian civilizations is a product of imagination. Unfortunately, such "ideas" and "concepts" are not published in ordinary or secret publishing houses, but in one of the most prestigious educational institutions - Moscow State University. What is even more surprising is that while this has surprised the American and Western scientific community, scientists in the CIS, including our scientists, are in no hurry to comment. It is well-known that unscientific and inhuman activities are aimed at depriving a person of his identity, thinking, and inculcating ideas that turn him into a manicurist who unconditionally obeys any command. Albert Camus, a French writer, and Nobel laureate, said: 'Iadi. Kaltabin ignores the evidence that disproves his views and puts forward ideas based on fabrication. The fanatic, on the other hand, seeks to exaggerate and distort today's notions and ideas. It's difficult to say which of them is more dangerous.[1] "

In Uzbekistan, the issue of the Eastern Renaissance has not been sufficiently developed to summarize local materials. When comes to the Renaissance in Central Asia, it should be considered an ancient culture that developed and enriched on the basis of the Islamic faith in the

IX-XII centuries. In its long and complex history, Central Asia has seen many invasions and lootings, and fought for freedom and independence. The idea and movement for independence is not a denial of the cultures created by nations. Just as all cultural achievements of universal significance have been creatively combined in Central Asian culture, at the same time, the culture of the region has effectively influenced and enriched the cultures of other peoples.

Based on the analysis of the available literature and ideas, the peoples of Central Asia can be divided into three periods of the National Cultural Awakening:

1. IX-XII centuries - the period after the Arab conquest.
2. The period after the Mongol invasion of the XIV-XV centuries.
3. The political and national, cultural renaissance of the early twentieth century and the post-Soviet period.

Independence and National Culture The events of the Renaissance are, in essence, inextricably linked. MM Khairullaev writes: "Independence and Awakening, Independence and progress are inextricably linked, it requires from us intelligence, knowledge, talent, activity, strength" [2].

The features of Renaissance culture in Central Asia are as follows:

- Aspiration to secular sciences, interpretation of religion and religious knowledge in the interests of society and people;
- Use of past and global spiritual and cultural heritage and values;
- Increased interest in the study of nature, society, and the universe, the growing desire to discover and use their secrets, and in this regard, the development of natural sciences;
- Increasing the role of reason as a criterion in cognition, mental cognition, rationalist method, and science;
- Love for man, striving to reveal his moral, intellectual qualities, abilities, and qualities, to pay more attention to the science of logic, cultivate a perfect man, to strive to create a mature team;
- The predominance of the moral theme in religious ideas and teachings, human behavior in religious ideas, the dominance of the mind, the achievement of inner spiritual maturity and spiritual growth;
- Understanding, description, poetry, philology, high development of art culture, rhetoric, rhetoric become an important feature of culture, understanding the socio-moral power of folklore and written literature[3].

The importance of the development of human spirituality has always been in the minds of scholars. In particular, Nizami Ganjavi's *Iqbolnoma* states that when Alexander blocked the Gog and Magog roads in the north with stone walls, he continued on his way, and his beliefs were based on truthfulness and honesty. the property comes to a prosperous country where everyone is equally distributed. The country is ruled without a king or governor. Alexander asked, "Why don't you have a king?" "Because our people are content and religious, they don't quarrel with each other over wealth, so there are no thieves or robbers," he said. We do not pursue lust, we work equally, and we enjoy the harvest equally. One hundred bushels of wheat will return to us. God has blessed us, and we live in reliance on God. We are free from gossip and jealousy, and

we blame ourselves, not others. We are all proud, we are kind to the whole world, and we do not care about the wealth of others. So what do we need a king for? The king is needed to prevent conflicts, reconcile classes, to catch and punish thieves and liars. We have no quarrels and no thieves. "[4] This answer surprises Alexander. According to Nizami, the society he dreamed of, seeing the happy mood and contentment of life, exemplary behavior, hard work, creativity, and solidarity with the people of Alexander, who wanted to introduce justice, equality, and good behavior on earth. realizes that it is a country. He points out that it is possible to achieve contentment and prosperity in a Nizami society by stating that Alexander encountered good people and a just society, renounced worldliness, and followed the path of prophecy.

It is no coincidence that the rise of culture in the Central Asian region in the IX-XII centuries, the cultivation of great thinkers who amazed the world, has been historically regarded as the cradle of scientific enlightenment and scientific discoveries. Medieval historians and tourists report that during this period, Central Asia's economy and trade flourished, beautiful cities flourished, and science flourished. Monumental architecture, fine arts, painting, and music flourished, and libraries flourished[5]. Sources say that at that time "Bukhara had palaces with high stone walls, hotels decorated with various paintings, skillfully built gardens, alleys, swimming pools." Abdul Wafa al-Buzjani, in his book *On the Necessary Aspects of Geometric Rules for Craftsmen*, tells about various patterns using different geometric methods, ways of making building decorations, the experience of builders, and artistic methods. Other sources give information about the fine arts of this period, especially portraiture[6].

Archaeological excavations and manuscripts show that music and musicology were also widely developed at that time and were considered an integral part of mathematical science. The great scholar of this period, Abu Nasr al-Farabi, is the author of the book "Great Music", which is devoted to the analysis of the theoretical foundations of music, the many, the instruments, the criteria and terms of musical culture. ("Kitab al musiqi al Kabir"). These two chapters, devoted to the theory of music in the medieval Muslim East, consisted of 3 books. In addition to "Great Music", Farabi is the author of "A Word About Music", "A Book on the Order of Rhythms", and "On Additions to Rhythm"[7].

During the Renaissance, the emphasis on raising national culture rose to the level of public policy. The first rulers of the newly independent Samanid dynasty realized that full state independence was impossible without stabilizing national cultural values. While not banning the creation of fiction in Arabic, the Samanids fully supported authors who wrote in a language understood by the common people. The Samanids not only sponsored the literary community, but all scholars, and created a huge library that competed with the Sheraz library. According to the great scholar Ibn Sina, the library was multi-room, with Arabic books in one room and books on fiqh in another. In this order, each room has a collection of books on a particular field of science. The rise of book writing, the art of calligraphy, its decoration, and its illustration with patterns led to the development of the art of painting.

The persecution of religion and believers has brought great destruction to the spiritual culture of the people. With the establishment of the administrative order, the scientific approach to religion began to be rejected. The worldview of religion and atheism was replaced by a political confrontation. The rule that "religion has no place in socialism, religion is alien to it" prevailed. Thus, the negative attitude towards religion turned into violence against him. Most Uzbek priests

were sent to prison camps in the 1930s. Almost all mosques and madrassas have been closed in the past, despite being centers of religious ceremonies and cultural, scientific, educational, and artistic centers that have preserved and enriched the nation's great heritage. In the post-Soviet period, the contradictory tendencies of progressive and regressive development in the cultural life of the Republic became more and more pronounced. In the 70s and first half of the 80s, as in other areas, there was a crisis in the spiritual life of Uzbekistan, but at the same time during these years, the culture of the republic has achieved certain successes[8]. The network of cultural and educational institutions has significantly expanded, their material and the technical base has been strengthened, the general level of education of the population has grown, and the ranks of creative intellectuals have increased. Many wonderful works of art, theater, and music have been created. A large group of talented young people joined the development of culture and art, and the sense of national identity began to grow.

Conclusion. The use of principles such as classism, partisanship, and the dominance of ideology over art in the evaluation of spiritual and artistic phenomena, and the predominance of socialist realism in literature, created a mechanism that hindered the development of culture and art. These principles were enforced under the pressure of the party's unlimited totalitarian rule. In the spiritual sphere, on the one hand, there have been significant changes, and on the other hand, there has been a crisis. With the strengthening of the command-and-control system of the management of the spiritual sphere, blind obedience to the authority of opinions and evaluations became more interference in creative activity, depriving creativity of even the simplest freedoms. Commanding the spiritual life by command, ideological constraints, the barrier mechanism, the contradictions in cultural policy, and the denial of the needs of the spiritual realm have defined the crisis in the spiritual life of society.

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