

ESTABLISHING THE FOUNDATION OF A NEW RENAISSANCE - THE DEVELOPMENT STRATEGY OF NEW UZBEKISTAN

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Abstract. *The reasons for the origin of the factors that motivated the occurrence of the renaissance in the Eastern and Western worlds have always been thought of not only by scientists but also by free researchers. The fact that the waves of the renaissance spread widely and affected the entire civilization of the earth plays an important role in the formation of a new era. The main factors are the occurrence of comprehensive changes in the fields of science, education, culture, art, and trade. Most importantly, the emergence of the idea of humanism in the minds of people. Revealing the true nature of the renaissance and in-depth research during the past period is of great importance for fully understanding the development trends and dynamics of the countries of the present world. It is no exaggeration to say that the stages of the renaissance passed in the East are the foundation of the current New Uzbekistan and the opening of a new stage in the world community.*

Keywords: *Renaissance, East, and West, civilization, the idea of humanism, tendency and dynamics, freedom and independence, comprehending, social consciousness, New Uzbekistan.*

ЗАЛОЖЕНИЕ ФУНДАМЕНТА НОВОГО ВОЗРОЖДЕНИЯ - СТРАТЕГИЯ РАЗВИТИЯ НОВОГО УЗБЕКИСТАНА

Абстрактный. *О причинах возникновения факторов, обусловивших возникновение ренессанса в восточном и западном мире, всегда задумывались не только ученые, но и свободные исследователи. Важную роль в формировании новой эпохи играет тот факт, что волны Возрождения широко распространились и затронули всю земную цивилизацию. Основными факторами являются возникновение комплексных изменений в сферах науки, образования, культуры, искусства, торговли. Самое главное, зарождение идеи гуманизма в сознании людей. Выявление истинной природы ренессанса и углубленное исследование прошедшего периода имеет большое значение для полного понимания тенденций и динамики развития стран современного мира. Не будет преувеличением сказать, что этапы ренессанса, пройденные на Востоке, являются основанием нынешнего Нового Узбекистана и открытием нового этапа в мировом сообществе.*

Ключевые слова: *Возрождение, Восток и Запад, цивилизация, идея гуманизма, тенденция и динамика, свобода и независимость, осмысление, общественное сознание, Новый Узбекистан.*

INTRODUCTION

The word "Renaissance" is of French origin and means "rebirth." But based on the principles and conditions of the Renaissance of the West and the East, if we pay close attention to their history, there is a need to edit its meaning. However, there is a commonality in the genesis of this word.

The word came into scientific circulation in the West as "rebirth" and in the East as "Renaissance." The great figure who caused the term to come into circulation in the West during the 16th century, its direct introduction into human life and the world of science, is the Italian artist, architect, writer, and historian Giorgio Vasari.

MATERIALS AND METHODS

But the word "Renaissance" actually belongs to the French dictionary. The main reason for this was that G. Vasari went to France at the age of 20 and became a student of one of the famous painters - Guillaume de Marseilles, where he spent more than half of his life in France.^[1]

By the 18th century, the French writer and historian François Voltaire was instrumental in spreading the word "Renaissance" throughout Europe. The term "Renaissance" was coined as a result of his public appearances and writings. The essence of this is that the people of Europe have lived in socio-economic and cultural stagnation for centuries, unable to break out of a mold, and then, as a result of the sudden Renaissance, people aspire to innovation and choose the path of development in all spheres of life.^[2]

RESULTS

The most important signs of the Renaissance are freedom in thinking and the human mind, the formation of independent thinking, the beginning of the struggle against ignorance with knowledge, and the abandonment of the remnants of antiquity. For example, the Renaissance represents the process of revival, and development, stepping into a new stage of social consciousness and values in all spheres of life in culture, science, art, education, and common being, thereby in the spirit of progress of nations, as well as humanity manifested as a whole. itself as a powerful factor in determining the aspiration to heights.

When it comes to the Renaissance, it is rarely mentioned that it originally began in the East. Evidence suggests that the Renaissance began in the East in the ninth century, while in Europe it began in the thirteenth century, that is, four centuries later. However, in the East, the Renaissance occurred twice - in the IX-XII and XIV-XV centuries, and the West - in the XIII-XVII centuries. At the same time, the scientific legacy of the ancient Greek scientists in the works of our compatriots served for the beginning of the Renaissance in the West. Nevertheless, some literature describes mainly the Western Renaissance and tends to bypass the Eastern Renaissance.

In the early development of the Renaissance, the creation and development of sciences such as philosophy, mathematics, astronomy, art, logic, history, medicine, science, astrology, literature, jurisprudence, geodesy, and ethics began in the East. There is also a lot of evidence that the activity of the Mamun Academy in Khorezm (late tenth and early eleventh centuries), which was the hearth of science, had a strong influence on the development of the West, the sciences created and developed by the scientists who worked there.

Musa al-Khwarizmi (783-850) and Ahmad Farghani (797-865), the founders of algebra during the First Renaissance, made many discoveries at the Baghdad Observatory under his leadership, proving the roundness of the earth. The new equipment "coverage" (nilometer) al-Nil. His "al-Zizh al-Mamun al-tested Mumtahana" (al-Mamun and astronomical tables) is one of the first astronomical works in Arabic, has spread to Europe in the Middle Ages), virtuous society project created by Abu Nasr al-Farabi (873-950), Abu Rayhan al-Biruni (973-1048), the first to predict the existence of the Americas, Abu Ali ibn Sina (Avicenna), the founder of medical science (980-1037), Yusuf Khas Hajib (1017) 1070), Mahmud Qashqai, Abu Hamid al-Ghazali (1058-1111), Ibn Rushd (Averroes) (1126-1198), great scientists, as well as great hadith scholars - Imam Bukhari (810-870) and Imam at-Tirmidhi (824-892). The names of our compatriots became known to the world, their works are translated into European languages at

Toledo School of Translators, Spain. Many mature people are the brightest representatives of the developmental stage.

The Renaissance of this period aroused not only scholars and intellectuals but entire nations, who published their world-famous works. In particular, Abu Nasr al-Farabi's "City of Virtuous People" deals with the essence of Islam, the principles of Shari'a, and the science of jurisprudence. His works have not lost their significance even today, they have become more and more important over the years.

The work of Yusuf Khas Hajib "Qutadg'u bilig" ("Knowledge that leads to happiness") is not only an encyclopedic work that develops the Turkic languages but also lives as a source of perfection for society. It was the humanistic and noble ideas of the first Renaissance that spread throughout the world his wise sayings, "Learning is blessed, knowledge is an honor, and man is great because of these two."

During the First Renaissance, the achievements and knowledge of various sciences awakened the people, the system of government was popularized, the states of Movarounnahr became known to the world, and sciences strongly influenced the development and improvement of handicrafts, trade, military, education, health, justice, and religious enlightenment. For example, since al-Farabi's research and studies were directly analyzing and interpreting the scientific legacy of Aristotle and Plato, translating them into Arabic and other languages, their ideas entered the Islamic world and strongly influenced the revival process.

Al-Farabi's invaluable guide in the field of musicology had a positive impact not only on Eastern but also on European musical culture. His musical instrument was called the "Law", and his theories of musicology ushered in a new era in the field.

Farabi's early X century just plain and simple model of civil society describes the project as follows: "Cultural and social city (or country) so that the population of this country every man skills, the release of all equally, each one teaching some engages in a desired or chosen profession. People will be truly free. One will not be the head of the other. There will be no sultan (king) who interferes with the peace and freedom of the people. There will be various good habits and pleasures among them." The main feature of the "cultural society" put forward by this scientist was one of the most important elements of civil society - the promotion of human freedom. At the same time, the idea that the people of a "cultural society" and a "cultural city" have the right to freely choose the professions of their choice is one of the most important features of modern civil society.

One of the great scientists of the First Renaissance was Abu Ali ibn Sina (Avicenna) (980-1037). He prioritizes the spiritual and moral relations between people as a condition for the formation of a virtuous society. High spirituality is achieved through enlightenment. According to this, the rise of moral relations ensures the spiritual and moral health and stability of society. Also, the attainment of spiritual and enlightenment perfection of people ensures the further improvement of society and the stability of the principles of justice in it. Ibn Sina, the satisfaction of one's mental activity gives a person the highest level of pleasure. The control of the behavior of a man of a disgusting nature is at the disposal of his animal instincts. Such a person is a completely uneducated person. In short, Abu Ali ibn Sina's views on the formation of the perfect man complemented the content of the first Renaissance. His philosophical works were imbued with the spirit of humanism^[3].

One of the greatest scientists who made a great contribution to the First Renaissance was Nizami Ganjavi (1141-1204). His following verse complements the essence of the Renaissance - humanism:

Sweet talk shows kindness,
What is the use of kindness, or unpleasant language?
Loss of honor is the rest of the speaker,
Solar is more, of an honest man with ears.
The wise gentleman speaks,
There is no matter in the word of the ignorant.
Spoken language is a poisonous killer,
It's a good word, it's bad, you know^[4].

The creators of the Second Renaissance also consisted of our compatriots. In both the West and the East, the main idea of the Renaissance was humanism. However, none of the Renaissance scientists created in the spirit of humanism such as Alisher Navoi (1441-1501). In his works, Alisher Navoi glorifies a just ruler, who belongs to the "mind", and condemns the injustices that occur in socio-political life. Intelligent human qualities - justice, kindness, diligence, honesty, patriotism, honesty, humanity, and heroism - reveal the positive aspects of such qualities.

According to Alisher Navoi, a just society can be built only by high-quality, spiritual people. That is why the thinker puts forward the idea of building a noble society while raising human spirituality. He shows that humanity consists of "the people of meaning" and "the people of image." "Ahli Surat" - this category of people pays special attention only to the form and principles of human relations. They include pride, arrogance, adornment, and the enjoyment of oppressing others. "All meaning" is the possessor of high thinking. What they mean is that it is inherent for this category of people to be intelligent, and to understand the essence and content of different relationships. Such people perceive their needs and interests in harmony with those of others. They enjoy serving and living for the community and the people. They act with the consequences of every action and reality in mind, feeling deeply that this world is short and transient. "Ahli-Mani" seeks to understand the world, acquire knowledge, and be enlightened in this way through the Creator's gift of thinking. Their main goal is to reach the creator. To belong to this category, a person is free, courageous, truthful, has a sense of duty and responsibility, humble, free from the use of force and oppression, selfless for the people and religion, faithful, imaginative, compassionate for other people, able to withstand any oppression, in the face of justice he must have his own opinion, which can renounce any wealth, honor, and interests ^[5].

It can be seen that Alisher Navoi's humanism sang and presented to the world higher human virtues in the ideas of humanism put forward by European Renaissance architects Francesco Petrarch (1304-1374) and Alighieri Dante (1265-1321). For anyone who understands and deeply feels this interpretation of Alisher Navoi, spirituality is the essence of man. Spirituality is both the powerful captive that ensures the survival of all humanity in the world as a society and the incomparable and boundless power that achieves human development or civilization in general sustains and further improves it. ^[6].

The second Renaissance was also enriched and supplemented by the scientists of the Timurid period. Lutfi (1366-1465), Mirzo Ulugh Bek (1394-1449), Ali Qushji (1403-1474), Abdurahman Jami (1414-1492), Zahiriddin Muhammad Babur (1366-1469), who lived in the

"Golden Age of Islamic Culture" (1483-1530). The works of our mature ancestors are recognized as scientific and spiritual riches representing the Second Renaissance.

The unique, secular works and scientific theories created by our Compatriots formed the essence of the first and second Renaissance in the development of the process of complementarity and enrichment between the West and the East. The scientific results and innovations achieved in the field of science in the East at that time were widely disseminated to the Western world, and their works were translated into Latin, Spanish, French, German, and English. Through the work of Eastern scientists, understanding the fundamental roots of human civilization, and following this process, the discovery, invention, and advancement of science became a great force.

In 1167, Gerard Kremonsky, a translator at the Toledo School of Translators, translated the works of al-Khwarizmi, al-Farabi, al-Farghani, al-Razi, and Abu Hamid al-Ghazali has shown great importance in the development and progress.

The work of the Austrian orientalist Adam Metz, entitled "The Muslim Renaissance", written in 1909, is a fundamental work for scholars from all over the world. In it, the concept of renaissance applies equally not only to the West but also to the Eastern world, noting that the first signs of the Renaissance appeared in the East than in the West and were seen as the starting point of the period of development and awakening.

The structure of statehood in the East includes important areas such as education, culture, literature, economics, geography, religion, trade, and the structure of social life, as well as parts from the lowest school to the highest government. It can be seen that the first signs of the renaissance that began in the East occurred much earlier and in an improved form than in the West. According to Adam Metz, the education system and education in the East have also contributed to accelerating development and bringing it to a new level. learn about ^[7].

DISCUSSION

The fact that process of the renaissance in the Eastern world and its penetration into people's lives was recognized not only by the intelligentsia, but also in terms of the perfection of the system of government and society, and the creation of sufficient conditions for this, reached its perfection during the Renaissance.

If we analyze the period of the Timurids from the point of view of the Renaissance, the fact that the system of government of Amir Temur's state developed based on justice, knowledge, enlightenment, intellectuals, scholars, and scientists is proof of our opinion.^[8]

Johann Wolfgang Goethe (1749-1832), one of the most influential figures in the Western world and one of the most influential figures in the development of Eastern science, wrote a book entitled *The West-East Office*, which deals with many problems of world civilization. He was amazed by the achievements of the Renaissance, which had a strong influence on his work. Goethe aspired to be a part of it, in addition to honoring the Eastern Renaissance. He always reiterated the idea that "everywhere I could breathe the fresh air of the East."

The path of renaissance that the whole world has traversed, to be more precise, the people of the East and the two stages of the Renaissance that they have traversed throughout their lives serve as a great school in every direction. The Renaissance, which has a history of hundreds of thousands of years, is the basis of scientific research by scientists and researchers around the world to date, based on information about the origins of the Renaissance and its stages of

development. justifying programmatic plans have been developed and are making a major contribution to improving the character of the people and state structures of the world.

CONCLUSION

At present, the President of Uzbekistan Sh.M.Mirziyoyev has included in the state program of development of education, culture, and enlightenment based on the strategy "New Uzbekistan begins at school, the education system"^[9]. At a time when our values, consciousness, national ideology, and most importantly, science, culture, and enlightenment have been lost and forgotten for almost a century after the Jadid movement, under the initiative and leadership of President Sh.M.Mirziyoyev, great scientists and the Renaissance initiated by the Jadids - a very important task - to continue the path of humanism, spirituality, and enlightenment - these are the first steps towards a new Third Renaissance. The "Third Renaissance" is a model of reform that Uzbekistan must go through successfully.

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