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General Qualities of East and Western Renewal Ideas

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ANNOTATION: This article emphasizes that the study of our cultural and spiritual heritage of the Renaissance period, which is of great importance in the history of our national statehood, is one of the most pressing tasks of our time. Central Asia is one of the most ancient regions in the world with a rich culture and rich history, as well as the development of medieval culture, secular way of life and values of the peoples of the East, the Central Asian Renaissance and the new social order that emerged during this period (IX-XII centuries). The political, economic and spiritual situation has enabled the peoples of Central Asia to make enormous contributions to world civilization.

KEYWORDS: renaissance, scientist, work, culture, enlightenment, contemplation, glorious, thinker, idea, perfect man.

The Renaissance was a period of distinct cultural and intellectual development in Central Asia, Iran, China (IX-XII and XV centuries), and Western Europe. The term "Renaissance" was originally used to refer to the cultural and spiritual upsurge in Italy (XIV-XVI centuries), which was considered a period of transition from medieval stagnation to a new era. The main features of the Renaissance are: the glorification of man (Humanism), the revelation of his talent, intellectual potential, breaking through dogmatism, ignorance and bigotry in thinking and science; return to the culture of the ancient period (Greco-Roman), its restoration, enrichment; to get rid of the scholasticism of the church, to sing the songs of worldly beauty, life in literature and art; human freedom, the struggle for freedom. As a result, glorious works of art, magnificent buildings were created, science was developed, demonstrating the power of creativity and thinking.

In Italy, the poet Petrarch and Dante, the artist Jotto, the writer and thinker Boccaccio, Ariosto, Tasso, Byome appeared as heralds of Renaissance ideas. Later Michelangelo, Raphael, Shakespeare, Cervantes continued this in various European countries. But the Renaissance is not just a European phenomenon. The work of scholars who have studied world culture as a whole has shown that Movarounnahr, Khorasan, and Iran, located in central Asia, underwent a great cultural upsurge a few centuries earlier than Italy (IX-XII centuries), science, philosophy, literature flourished, and advanced humanitarian ideas occupied the mind 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 embodies the main features of the European Renaissance: vigorous creative activity, great creative work, the creation of incomparable masterpieces that amaze the mind. The Eastern Renaissance also produced great scholars, encyclopedic scholars, and famous thinkers.

Muhammad Khorezmi, Abu Bakr Razi, Abu RayhanBeruni, Ahmad al-Fargani, Umar Khayyam, MirzoUlugbek made world-class discoveries in the field of exact sciences. The philosophical works of Abu Nasr al-Farabi, Abu Ali ibn Sina, Ibn Rushd, Muhammad al-Ghazali, and Nasafi Aziz al-Din enriched the treasury of thought, studied the universe, man, and society as a whole, opened new laws, expanded the horizons of intellectual knowledge, and developed the theory of perfect society and perfect man. . In Sharia, genius artists such as Abu Abdullah Rudaki, Abulalo al-Maarri, AbulqasimFirdavsi, Jalaliddin Rumi, Hafiz Sherazi, NizamiGanjavi, Abdurahman Jami and AlisherNavoi grew up and created immortal works, sang love, love, heroism, freedom and goodness. Several schools of miniature painting were formed, in which the paintings of KamoliddinBehzod laid the foundation for a new creative direction. Another sign of the Renaissance is the proliferation of exciting adventures that embody the spirit of the people, such as "A Thousand and One Nights", "Kalila and Dimna", "Forty Ministers", "Tutinoma", "Sindbodnoma", "JomeulHikoyot". , on the other hand, is a description of universal ideas rich in wisdom and philosophy, embodying human ideals, as in the Hamsa.

The peoples of Iran and Central Asia have a history of several thousand years of civilization. After all, there will be no Renaissance in a nation without antiquity, without ancient statehood. In Central Asia in the IX-XIII centuries, the



desire to return to the antiquity of their people, to reconstruct the philosophy of the Avesta with the knowledge of the Qur'an, was reflected in the philosophy of mysticism, the philosophy of "ishraq". On this basis, various theories and doctrines emerged, and intellectual diversity developed. The establishment of mystical doctrine, the sects were also, in fact, a sign of apostasy and faith in human perfection. Representatives of the Renaissance fought not against religion, but against those who made religion a source of scholasticism and ignorance. Two in contemplation: mental

They worked together to cleanse it of the dust of fanaticism. Therefore, among the rational thinkers, along with the rationalist scholars, there were also the learned Sufis.

Representatives of the Eastern Renaissance used the ancient culture of their peoples as well as the heritage of the Greek and Indian peoples. The works of Greek scholars were translated into Arabic in the VIII-IX centuries. Plato's views influenced Ibn al-'Arabi and gave rise to the philosophy of "unity of existence", which Plato and Aristotle were also considered to be their teachers by Eastern philosophers. But the Greeks got a lot of ideas from the ancient Asians. This is the law of history; Manuscript of Abu RayhanBeruni's "Kitab at tafhim li avoilsinoatattanjim" (XIII century). a nation prepared for ascension will ascend to heights again, assimilating its own culture and its own human achievements.

The period of the Eastern Renaissance was wide-ranging: education and analysis, madrasa-education developed, hundreds of thousands of volumes of books were collected in huge libraries, students of sciences and masters talked in "khazinatulhikma" and "dorululum", and the scholar's reputation was highly valued. The achievements of the Eastern Renaissance had a direct impact on the Renaissance in Western Europe. Because in the XII-XIV centuries, the relationship between the Muslim world and European countries had intensified. This process was especially strong in the adjacent border countries: Kurdoba (Spain), the Caucasus, the Balkans.

Europeans studied the works of Oriental scholars through translations into Latin, Spanish, and Hebrew, or directly into Arabic. Translation of Ibn Sina's "Laws of Medicine", "Ash-Shifa", Farabi's "Classification of Sciences", Ahmad Fergani's "Total Book of Celestial Movements and Astronomy", Muhammad Musa al-Khwarizmi's "Aljabrvalmuqabila", Ibn Rushd, Abu Bakr Razi was published later. Algebra, algorithmic sciences were formed due to Khorezmian works. The Laws of Medicine served as a medical textbook in European universities for 7 centuries.

The ideas of Ibn Rushd, a student of Ibn Sina, initiated Italian and French thought. Ibn Sina - Avicenna, Ibn Rushd - Averroes, Ahmad Fergani - Al Fraganus, Abu Bakr Razi - Al Ramzats, Abu MasharBalkhi - Albumazar. "At that time (XIII-XVI centuries) in many parts of Europe in the grip of ignorance, Muslims lit the lamp of knowledge ...; both the Spanish script and the northern Aramaic script were derived from Asia; Northern, Western, and Eastern European cultures are descended from Greco-Roman Arabs "(G. Gerder). The works of Plato and Aristotle also entered Europe first through Arabic translations and interpretations.

"The Orientals illuminated the West with the philosophy of Aristotle." (Gegel). The exact sciences and methods of studying them, agriculture and animal husbandry, swimming, and Western technology were developed from Eastern Europe. "Muslims have a great service in mathematics, chemistry, and medicine. As teachers in Europe (G. Gerder). European Renaissance writers Dante, Petrarch, Boccaccio were inspired by the works of Oriental science and literature. In K. Marlo's "drama" Amir Temur is described as a brave, savior.

In music, too, the rise typical of the Renaissance process first took place in the East. The peoples of Central Asia Traditions have been enriched by the interaction of Arabic, Indian and Persian musical heritage and instruments. Indeed, Pharoah and his follower Ibn Sina studied the theoretical, philosophical and aesthetic aspects of music in detail and created an all-Oriental doctrine. In particular, the peoples of the Near and Middle East, based on the practice of music, have proven that there is a commonality within melodies and methods, applied words, specific forms and genres. Farabi's Kitab ul muzika alkabir (The Great Book of Music) and Ibn Sina's Javome ilmusiqi (Collection of Music Sciences) enriched the views of Greek scholars (Pythagoras, Aristoxen, etc.) and raised their voices. The inferiority relationship is expressed in a mathematical style.

Also, the pure vocal system, the classification of gentleness and hypocrisy of the Buddhas contained in it, and the theory of iyqa were first substantiated. In the eleventh and twelfth centuries, the Twelve Status System emerged, demonstrating the development of creative and intellectual forces. Amir Temur (XIV century) and Temurids (XV-XVI centuries) ensured the emergence of a new Renaissance in all aspects of music. Artists from different countries, such as Samarkand and Bukhara, contributed to the rapid development of composition, music performance and musicology. Not only certain professionals, but also other artists, in particular, Mirzo Ulugbek, Jami, Navoi, Hussein Boykaro, Zahiriddin Babur, are famous in these fields. During this period, the creativity and performance of the local maqom increased, and other advanced forms of music in the oral tradition (doston, ashula, instrumental melody, etc.) took a



wide place and rose to their highest levels. This process later led to the formation of Bukhara Shashmaqomi, Khorezm maqoms and Fergana-Tashkent makom roads, great songs.

In European music, the principles of the Renaissance were first reflected in the work of the representatives of the progressive trend - "Are nova" (especially its representatives in Italy - F. Landino and others), which was formed in the XIV century. They created the first professional forms of vocal music with a secular content (ballad, madrigal, kachcha, etc.), creating expressive, free-form melodies with a special emphasis on the content of poetic texts. The Renaissance saw the emergence of the first independent forms and genres of instrumental music (richerkar, prelude, fantasy, toccata), especially lyutnya, harpsichord and clavicord music. Due to the interest of artists and music theorists in the artistic heritage of antiquity, new genres (for example, in the process of "reviving" Greek tragedy - opera), polyphonic style in polyphonic music, and later the style of homophony. Religious music genres (massa, motet) were reformed, note printing was introduced, and music theory (Tinktoris, J. Sarlino) generalizing the practice of live music was developed. It was during this period that new national and local schools of composition emerged in certain nations: Dutch (Dufan, Y. Okegem, J. Depre), French (K. Janeken et al.), German (G. Fink et al.), English (Danstable, U. . Bjord et al.), Spanish (K. de Morales et al.), Rome (Palestrina), Venice (A. and J. Gabrieli), and others. At the end of the Renaissance, interest in Eastern themes and images increased in European compositional work. Pereem and French J. Ramo represented a universal oriental exoticism. These pineapples were later deepened in the operas of Italian (A. and D. Scarlattilar, A. Vivaldi and others), German (G. Gendel, G. Telemann and others) authors, who played Amir Temur as the protagonist.

During the Renaissance, theatrical art was a mirror of life, with a special emphasis on the multifaceted human character, reflecting the contradictions of real reality. Theatrical representatives of this period used the traditions of ancient drama to develop the traditions of folk performing arts, trying to create secular stage works that called for the perception of the pleasures of everyday life (L. Ariosto, A. Politsiano, N. McAvelli and others). Renaissance theatrical development in Spain Cervantes and Lope de Vega, U. in England. It has to do with Shakespeare's work. During the Renaissance, the professional factors of theatrical art increased, the theory of drama and acting became established, and the first theatrical buildings were built. Renaissance architecture assimilated ancient traditions and enriched it with new content, new architectural devices were created, multi-storey houses, new-look public buildings were erected. Some progress has been made in decorating the exterior and interior of the building and organizing the space. These changes were very noticeable in the Italian cities of Florence, Pisa, Siena, Genoa, Milan, and especially in Venice. Huge buildings, huge domes, and several-column palaces and temples were built, especially by Florentine architects who made effective use of ancient architectural traditions and the order system. Combining these traditions with the achievements of medieval Italian architectural techniques, local building materials and structures, they created a style of Renaissance architecture. Attention was paid to the integrity of the plane of the wall level, the linear rhythm and proportions of the architectural sculpture, the width of the room, its integrity and elegance began to be emphasized; accommodation and the construction of temples were also renovated. A new type has emerged that is related to the history and structure of the city's social administrative center. The classical style of the High Renaissance, formed in Florence, was Roman, later Led to the creation of monumental monuments (monumental art) in Venice. Large memorial ensembles were created, projects of "ideal" cities were created.

The Renaissance period developed unevenly in Western and Central Europe outside of Italy from the fifteenth century onwards, with great interest in the individual human image and its environment. Fifteenth-century Dutch painters Ya. Van Epk and H. van der Gus, and later other artists paid great attention to depicting ordinary people. Democratic pineapples were vividly reflected in the works of artists of the second half of the 16th century (P. Breigel). In Germany, during the period of sharp political and ideological struggles, graphics and painting, which had a sharp social character, became widespread (A. Dürer, H. Holbein, etc.). In France, a period of Renaissance with a highly harmonious secular content developed, psychological portraits and monumental decorative sculpture spread (painter F. Klue, J. Foucault, sculptor J. Gujon, J. Pilon, etc.). Renaissance features were also observed in Spain, the Czech Republic, Poland and other countries. The Renaissance played a great positive role in the cultural and ideological life of European countries, during which the most rare and priceless works of world culture were created.

In both the East and the West, the Renaissance was a unique period of human development. Many of the ideas of the Renaissance were inherited by the enlightened of the eighteenth century. The scientific and literary works of the Renaissance artists still serve to raise our spirituality.



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