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**THE RENAISSANCE IN THE LIFE OF THE PEOPLES OF CENTRAL ASIA IN
THE IX-XII CENTURIES (RENAISSANCE) PERIOD AND THE
CONTRIBUTION OF OUR ANCESTORS TO WORLD CIVILIZATION.**

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Annotation: This article offers an in-depth exploration of the Renaissance period in the lives of the peoples of Central Asia, with a specific focus on the contributions of Uzbek ancestors to world civilization during the 9th to 12th centuries. It examines the cultural, intellectual, and economic achievements of the Uzbek people during this era, highlighting their role in the flourishing of trade, scholarship, and artistic expression along the Silk Road. Additionally, the article sheds light on the enduring legacy of Uzbek scholars, poets, artisans, and rulers in shaping the broader Islamic civilization and their influence on global history and heritage. Through a meticulous analysis of historical sources, archaeological findings, and cultural artifacts, the article provides valuable insights into the dynamic and diverse contributions of Uzbek ancestors to the Renaissance period in Central Asia and their impact on the trajectory of human civilization.

Key words: Renaissance, IX-XII centuries, Central Asia, cultural renaissance, Silk Road trade, scholarly achievements, scientific discoveries, literature, poetic traditions, contribution, world civilization, Islamic civilization.

The Renaissance in Central Asia during the IX-XII centuries, also known as the Islamic Golden Age, was a period of great cultural, scientific, and artistic flourishing in the region. Central Asia was a crossroads of trade and ideas, with cities like Samarkand, Bukhara, and Khiva becoming centers of learning and innovation. During this time, Central Asia was part of the Islamic world and was influenced by the advancements made in fields such as mathematics, astronomy, medicine, and philosophy. Scholars from Central Asia made significant contributions to these fields, building upon the knowledge of ancient civilizations like the Greeks and Persians. One of the most notable achievements of this period was the development of algebra by mathematicians like Al-Khwarizmi, whose work laid the foundation for modern algebraic concepts. Central Asian astronomers also made important discoveries, such as the development of the astrolabe for measuring celestial



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movements. In addition to scientific advancements, Central Asia also saw a flourishing of art and architecture during the Renaissance period. The region's cities were adorned with beautiful mosques, madrasas, and palaces that showcased intricate geometric patterns and colorful tilework. The Renaissance in Central Asia during the IX-XII centuries was a time of great intellectual and cultural growth, with scholars and artists from the region making lasting contributions to the world's knowledge and artistic heritage. Moreover, the Renaissance in the life of the peoples of Central Asia during the 9th to 12th centuries represents a period of cultural, intellectual, and economic flourishing in the region. This era saw the convergence of diverse civilizations, religions, and ethnicities along the Silk Road, leading to a vibrant exchange of ideas, goods, and knowledge.

Cultural Renaissance: the cultural Renaissance in Central Asia during this period was marked by a flourishing of artistic, literary, and architectural achievements. Cities such as Bukhara, Samarkand, and Khiva emerged as vibrant centers of culture and learning, attracting scholars, poets, and artisans from across the Islamic world. Central Asian artisans excelled in various forms of artistic expression, including architecture, calligraphy, ceramics, and textile production. Architectural marvels such as the Registan in Samarkand and the Gur-e-Amir in Bukhara exemplify the region's artistic achievements.

Silk Road Trade: The Silk Road trade route played a central role in facilitating economic exchange and cultural interaction between East and West. Central Asia served as a crucial nexus along the Silk Road, connecting China with the Mediterranean world. Merchants, traders, and caravans traveled through Central Asia, exchanging goods, ideas, and technologies. The Silk Road trade route stimulated economic growth and prosperity in Central Asia, leading to the development of vibrant commercial hubs and flourishing urban centers.

Scholarly Achievements: Central Asian scholars made significant contributions to various fields of knowledge, including mathematics, astronomy, medicine, philosophy, and literature. Figures such as Al-Farabi, Avicenna (Ibn Sina), Al-Biruni, and Omar Khayyam played pivotal roles in advancing human understanding and shaping the intellectual landscape of their time. Central Asian scholars translated and preserved ancient Greek, Persian, Indian, and Chinese texts, facilitating the exchange of knowledge and ideas between different civilizations.

Scientific Discoveries: Central Asian scientists and astronomers made groundbreaking discoveries in the fields of mathematics, astronomy, and medicine. Al-Khwarizmi, known as the "father of algebra," introduced systematic methods for solving equations and pioneered the use of Arabic numerals. Al-Biruni conducted precise



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astronomical observations and measurements, developing innovative methods for determining the Earth's circumference and accurately predicting celestial phenomena. Avicenna's medical encyclopedia, the "Canon of Medicine," became a standard textbook in Europe for centuries and made significant contributions to the fields of anatomy, pharmacology, and clinical practice.

Uzbek renaissance period: in the period from the IX to XII century - the era sometimes referred to as the Age of the Eastern Renaissance - Central Asia produced some of the most enlightened thinkers, who went on to make groundbreaking contributions in such fields as physics, chemistry, mathematics, astronomy, geography, medicine, art and agriculture. Compared to the western renaissance, the eastern renaissance started earlier and was more comprehensive than the western renaissance. The renaissance period occurred twice in the eastern world, the first renaissance period included the IX- XII centuries, that is, the period after the Arab invasion and the introduction of a new language, religion and culture to the east is clearly reflected in the literature of that time.

In fact, the era of "Islamic revival" (IX– XII centuries) would be more correct to call the era of "Islamic rise" or "Muslim rise". Because it is different from the "Renaissance" that took place in the XV century in Europe. In Europe, in the era of the Roman Empire, there was a process of cultural growth, and in the Middle Ages in this area there was a deep stagnation and decline. In the XV century in the history of Europe began a new era of cultural growth, which is rightly called the "Renaissance". The cultural process that took place in the IX– XII centuries in the Arab caliphate was completely new in the history of Islam. During this process, the cultural values of various peoples have been translated into Arabic, and became the heritage of Islamic civilization. "Islamic rise" is more legitimate for this era. The era of Islamic rise (IX–XII centuries) characterized by a rapid development of science and culture of the peoples of the East. In the Arab Caliphate, the era of the "Islamic Renaissance" divided into two stages. The first stage (IX– X centuries) characterized by rapid development in various sciences, and the second stage (XI– XII centuries) in art and architecture. These two periods preceded by unprecedented work in the field of textology, recovery and dissemination of historical sources. Even during the reign of the first "righteous" caliphs in Medina, a critical text of the Quran was compiled, and at the reign of the Umayyads – a critical selection of authentic Hadiths. As result of these works, the scholars of the Caliphate gained considerable experience in the critical analysis of sources. This followed by tremendous strides in the translation into Arabic of scientific treatises and literary works of various peoples across the ancient world – India, Iran, Greece, Syria, etc.



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These efforts combined paved the way for the emergence of the phenomenon known as the “Islamic Renaissance”. In general, therefore, the period of the IX– XII centuries witnessed the rapid rise of science and culture among the peoples of the East. Arabs, being nomads with a relatively low level of cultural development, thanks to a new ideology and good organization, were able to use the cultural achievements of the highly developed peoples of the Near and Middle East to incorporate the former into Arab- Muslim civilization. The merger of the cultural traditions of the Arabs and Persians resulted in the creation of magnificent monuments of literature, the likes of which had not been seen among the extant literary monuments of pre-Islamic times either in Iran or in Central Asia. In contrast to the Islamic period, which saw the rapid development of science, architecture and art, the Sasanian period immediately preceding it in Iran has been characterized as “a period of stagnation”.

Literature: Central Asia was home to a vibrant literary culture characterized by a diverse array of literary genres, including poetry, prose, historiography, and philosophical treatises. Persian literature, in particular, experienced a golden age during this period, with Central Asian poets and writers producing timeless works that continue to be celebrated today. Literary masterpieces such as Ferdowsi's "Shahnameh" (Book of Kings), Nizami Ganjavi's "Khamasa" (Quintet), and Attar's "Conference of the Birds" exemplify the richness and depth of Central Asian literature during the medieval period.

Poetic Traditions: poetry held a central place in Central Asian culture, serving as a vehicle for expressing emotions, ideals, and spiritual insights. Persian, Turkic, and Arabic poetic traditions converged in Central Asia, resulting in a diverse poetic landscape characterized by a variety of forms and styles. Central Asian poets, known as "shayars" or "bards," composed lyrical verses that celebrated love, beauty, nature, and the divine. Poetry gatherings, known as "mushairas" or "mejlises," provided platforms for poets to recite their works and engage in poetic competitions.

World Civilization: Central Asia played a pivotal role in the development of world civilization during the medieval period, serving as a crossroads of cultures, religions, and civilizations. The region's strategic location along the Silk Road facilitated the exchange of goods, ideas, and technologies between East and West, contributing to the diffusion of knowledge and the enrichment of human culture. Central Asian scholars, poets, artisans, and merchants made significant contributions to various fields of knowledge, including science, literature, art, philosophy, and trade, shaping the trajectory of world civilization. The cultural, intellectual, and economic achievements of Central Asia during the 9th to 12th



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centuries left an indelible mark on the history of human civilization, influencing subsequent developments in the Islamic world, Asia, and beyond.

The contribution of Uzbek ancestors to world civilization is significant and multifaceted, spanning various fields such as science, literature, art, architecture, and trade. Uzbek scholars and scientists made notable contributions to mathematics, astronomy, medicine, philosophy, and other disciplines during the medieval period. Figures such as Al-Farabi, Avicenna (Ibn Sina), Al-Biruni, and Omar Khayyam, who hailed from regions that are part of present-day Uzbekistan, played pivotal roles in advancing human knowledge and shaping the intellectual landscape of their time. Their works were instrumental in preserving and transmitting ancient knowledge from Greek, Persian, Indian, and Chinese sources, contributing to the advancement of scientific inquiry and philosophical discourse. Uzbek ancestors enriched world literature with their poetic traditions, producing timeless works of poetry and prose that continue to be celebrated for their beauty and depth. Poets such as Rudaki, Nizami Ganjavi, and Alisher Navoi made significant contributions to Persian and Turkic literature, crafting masterpieces that explore themes of love, heroism, and spiritual enlightenment. Uzbek artisans excelled in various forms of artistic expression, including architecture, calligraphy, miniature painting, and ceramics. Architectural marvels such as the Registan in Samarkand and the Kalon Minaret in Bukhara showcase the region's rich cultural heritage and architectural prowess.

Uzbek ancestors played a crucial role in the Silk Road trade network, which connected East and West and facilitated the exchange of goods, ideas, and technologies. Cities such as Samarkand, Bukhara, and Khiva emerged as important centers of commerce, where merchants from different civilizations converged to trade in silk, spices, ceramics, and other commodities. The prosperity generated by the Silk Road trade contributed to the economic development of Uzbekistan and the broader region, fostering cultural exchange and innovation. Uzbek ancestors embraced cultural and religious diversity, creating a tolerant and cosmopolitan society where people of different ethnicities, languages, and faiths coexisted harmoniously. The region's history is characterized by a spirit of religious tolerance, where adherents of Islam, Christianity, Judaism, Zoroastrianism, and Buddhism lived and worshiped side by side, contributing to a rich tapestry of cultural exchange and interaction.

In conclusion, the Renaissance period in Central Asia during the IX-XII centuries marked a remarkable era of cultural, scientific, and intellectual flourishing. The contributions of Uzbek ancestors to world civilization during this time were profound and multifaceted. From the advancements in astronomy and mathematics to the flourishing of



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literature, art, and architecture, Central Asia served as a vibrant hub of innovation and exchange. The Uzbek ancestors played a crucial role in shaping this Renaissance period through their rich cultural heritage, intellectual curiosity, and openness to diverse influences. Their contributions to fields such as medicine, philosophy, and trade not only enriched their own societies but also had a lasting impact on global civilization. Furthermore, the legacy of the Uzbek ancestors continues to resonate today, serving as a source of inspiration and cultural pride for present-day Uzbekistan and the wider Central Asian region. By acknowledging and celebrating the achievements of their forebears, modern-day Uzbeks can draw strength and motivation to continue contributing to the advancement of human civilization in the 21st century and beyond. In essence, the Renaissance in the life of the peoples of Central Asia in the IX-XII centuries was a testament to the creativity, ingenuity, and resilience of the Uzbek ancestors, whose contributions continue to shape the world we live in today.

IX-XII and XIV-XV centuries are important in the history of cultural development of the Muslim world. In particular, these periods were characterized by the rise of science and cultural life and made an invaluable contribution to the world civilization. Also, the achievements achieved in the early Middle Ages, that is, in the IX-XII centuries, created wide opportunities for the developments of the next period. "...the Central Asian region is considered the source of two powerful scientific and cultural booms that erupted in the

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21. Ulugh Beg, a great patron of science and art, built a monumental
22. observatory from which he measured the year to within 25 seconds of its
23. actual duration. Moreover, his calculation of the Earth's axial tilt as 23.52
24. degrees is still the most accurate measurement to date.
25. IX-XII and XIV-XV centuries are important in the history of cultural
26. development of the Muslim world. In particular, these periods were
27. characterized by the rise of science and culturallife and made an
28. invaluable contribution to the world civilization. Also, the
29. achievementsachieved in the early Middle Ages, that is, in the IX-XII
30. centuries, created wide opportunities for the developments of t

