

THE ROLE OF CENTRAL ASIAN SCHOLARS IN ISLAMIC CIVILIZATION

ИСЛОМ ЦИВИЛИЗАЦИЯСИДА МАРКАЗИЙ ОСИЁЛИК ОЛИМЛАРИНИНГ ТУТГАН ЎРНИ

РОЛЬ ЦЕНТРАЛЬНО-АЗИАТСКИХ УЧЁНЫХ В ИСЛАМСКОЙ ЦИВИЛИЗАЦИИ

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Abstract: This article discusses the developmental stages of Central Asia starting from 2500 years from now where the Achaemenid dynasties ruled these lands. At that time Middle Asian region had developed its own state administration, monetary as well as Aramaic script systems. These developments led to the overall leap in all other spheres including culture, arts and crafts. In the next paragraph, the researcher focuses on the period where Islam arrived into the Middle Asian region. Various sciences such as mathematics, astronomy, medicine and other new scientific disciplines had been developed during this period, between 8th and 12th centuries. The last part of the research focuses on the great scholars and their contributions to the sciences and their role in the development of Islamic Civilization. As a result, this research came to conclusion that the role of the Middle Asia and the scholars of its land made an invaluable contribution to the development of the Islamic and the world Civilization as a whole. It is impossible to fully assess the modern Islamic civilization from the point of view of some events in the world, current changes and superficial events. Civilizations are not related to historical events in a limited time. It should be noted that Islamic civilization is still existing and can be observed in many places. Today's Muslim world, facing global changes, is striving to restore its ancient values in line with development, science and modern achievements. Our opinion is confirmed by the fact that in recent years a number of conferences and collaborations aimed at the development of science and culture are held. It should also be noted that one of the factors leading to positive initiatives is a number of positive shifts in the cultural consciousness that is alive with life. This could be a decisive factor in determining the future of the Muslim world. The objective of the research is to illustrate the life

and scientific contributions of the great Muslim scholars into the Islamic and world civilization. In short, the results of this article shows that the roots of Islamic civilization are healthy and have done no harm to the world. Muslims, on the other hand, today are responsible for restoring and reviving this root. Looking at the aspirations for the tremendous changes that are taking place in our lives, we can say that Islamic civilization will resume its period of "awakening" in the third millennium. Content analysis – used in this research to analyze Central Asian Scholars' contributions through various scholarly activities and their usage over time. This study was divided into smaller paragraphs in order to see the content of each parameter by periods. Content analysis is a research tool used to determine the presence of certain words or concepts within texts or sets of texts. The results will allow us to come up with the conclusion on how effective was the development of the science for the overall development of the state.

Keywords: Development of Islamic Civilization in Middle Asia, Central Asian Scholars, pre-Islamic culture, pre-Islamic civilization of Middle Asia, Islamic scholars, encyclopedic scientists, the development of empirical and natural sciences.

Annotatsiya: Ushbu maqolada Ahamoniylar sulolalari hukmronlik qilgan 2500 yildan boshlab Markaziy Osiyoning rivojlanish bosqichlari muhokama qilinadi. O'sha davrda O'rta Osiyo mintaqasida o'z davlat boshqaruvi, pul va oromiy yozuv tizimlari rivojlangan edi. Ushbu o'zgarishlar boshqa barcha sohalarida, jumladan, madaniyat, san'at va hunarmandchilikda umumiy taraqqiyotga olib keldi. Tadqiqotning keyingi qismida tadqiqotchi islom dinining O'rta Osiyo hududiga kirib kelgan davri, bu davrda 8—12-asrlar oralig'ida matematika, astronomiya, tibbiyot kabi turli fanlar va boshqa yangi ilmiy fanlar shakllanganligi haqida to'xtalib o'tadi. Tadqiqotning oxirgi qismida buyuk allomalar va ularning ilm-fanga qo'shgan hissalarini hamda ularning islom sivilizatsiyasi rivojida o'rni tasvirlangan. Natijada, mazkur tadqiqot O'rta Osiyo va uning o'lkasi allomalarining o'rni islom va butun jahon sivilizatsiyasi rivojiga beqiyos hissa qo'shgan, degan xulosaga keldi. Hozirgi islom sivilizatsiyasiga dunyoda ro'y berayotgan ayrim voqealar, hozirgi o'zgarishlar, yuzaki voqealar nuqtai nazaridan to'liq baho berib bo'lmaydi. Sivilizatsiyalar cheklangan vaqttdagi tarixiy voqealar bilan bog'liq emas. Qayd etish joizki, islom sivilizatsiyasi hali ham mavjud va uni ko'p joylarda kuzatish mumkin. Global o'zgarishlarga duch kelayotgan bugungi musulmon olami taraqqiyot, taraqqiyot, ilm-fan va zamonaviy yutuqlarga mos ravishda o'zining qadimiy qadriyatlarini tiklashga intilmoqda. Keyingi yillarda ilm-fan va madaniyatni rivojlantirishga qaratilgan qator anjumanlar, hamkorliklar o'tkazilayotgani fikrimizni tasdiqlaydi. Yana shuni ta'kidlash kerakki, ijobiy tashabbuslarga yetaklovchi omillardan biri hayot bilan jonli madaniy ong'dagi qator ijobiy siljishlardir. Bu musulmon dunyosining kelajagini belgilashda hal qiluvchi omil bo'lishi mumkin. Tadqiqotning maqsadi buyuk musulmon allomalarining hayoti va islom va jahon sivilizatsiyasiga qo'shgan ilmiy hissalarini yoritishdir. Xulosa qilib aytganda, ushbu maqola natijalari shuni

ko'rsatadiki, islom sivilizatsiyasining ildizlari sog'lom va dunyoga hech qanday zarar yetkazmagan. Musulmonlar esa bugungi kunda bu ildizni qayta tiklashga va yanada taraqqiy etishga mas'uldirlar. Hayotimizda ro'y berayotgan ulkan o'zgarishlarga bo'lgan intilishlarga nazar tashlar ekanmiz, aytish mumkinki, islom sivilizatsiyasi uchunchi ming yillikda yana o'zining "uyg'onish" davrini boshlaydi. Kontent tahlili metodi ushbu tadqiqotda Markaziy Osiyo olimlarining turli ilmiy faoliyatlar orqali qo'shgan hissalarini va ularning vaqt davomida qo'llanilishini tahlil qilish uchun foydalaniladi. Ushbu tadqiqot har bir parametrning mazmunini davrlar bo'yicha ko'rish uchun kichikroq paragraflarga bo'lingan. Kontentni tahlil qilish - bu matnlar yoki matnlar to'plamidagi ma'lum so'zlar yoki tushunchalarning mavjudligini aniqlash uchun ishlatiladigan tadqiqot vositasi. Natijalar ilm-fanning rivojlanishi davlatning har tomonlama rivojlanishi uchun qanchalik samarali bo'lganligi haqida xulosa chiqarish imkonini beradi.

Kalit so'zlar: O'rta Osiyoda islom sivilizatsiyasining rivojlanishi, Markaziy Osiyo olimlari, islomgacha bo'lgan madaniyat, O'rta Osiyoning islomgacha bo'lgan sivilizatsiyasi, islomshunos olimlar, qomusiy olimlar, aniq fanlar, tabiiy fanlar rivoji.

Аннотация: В данной статье рассматриваются этапы развития Центральной Азии, начиная с периода, когда этими землями правили династии Ахеменидов. В то время в Среднеазиатском регионе сложилось собственное государственное управление, были разработаны денежная система, арамейская письменность. Эти события привели к общему скачку во всех других сферах, включая культуру, искусство и ремесла. В следующем параграфе исследователь сосредотачивается на периоде прихода исламской религии в регион Центральной Азии. В этот период между 8-м и 12-м веками были развиты различные науки, такие как математика, астрономия, медицина и другие научные дисциплины. Последняя часть исследования посвящена великим ученым и их вкладу в науку, а также их роли в развитии исламской цивилизации. В результате этого исследования был сделан вывод о том, что ученые Центральной Азии внесли неоценимый вклад в развитие Исламской и мировой цивилизации в целом. Невозможно полноценно оценить современную исламскую цивилизацию в свете текущих событий и изменений в мире. Следует отметить, что современный мусульманский мир, столкнувшийся с глобальными изменениями, стремится восстановить свои древние ценности в русле развития, прогресса, науки и современных достижений. В последние годы ряд конференций и сотрудничество по развитию науки и культуры в мировом масштабе подтверждают наше мнение. Одним из факторов, ведущих к позитивным инициативам, является ряд сдвигов в культурном сознании людей. Это может стать решающим фактором в определении будущего мусульманского мира. Результаты этой статьи показывают, что корни исламской цивилизации здоровы, и мусульмане сегодня несут ответственность за восстановление и развитие этих истоков. Исламская цивилизация снова вступает в период

«ренессанса» в третьем тысячелетии. В исследовании для анализа вклада ученых Центральной Азии в различные виды научной деятельности использован метод контент-анализа. Полученные результаты позволяют сделать выводы о том, насколько эффективным было развитие науки в рамках общего развития государства в исследуемый период.

Ключевые слова: развитие исламской цивилизации в Центральной Азии, центральноазиатские ученые, доисламская культура, доисламская цивилизация Центральной Азии, исламоведы, учёные энциклопедисты, развитие точных и естественных наук.

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Introduction

Islamic civilization reached its maturity in the Middle Ages. At a time when some representatives of the Western world consider this period to be a period of "darkness", our ancestors experienced a period of light. However, the American scientist George Sarton in his book *Introduction to the History of Science* divided the scientific stages into several periods of 50 years, consisting of half a century. In particular, he listed the names of scientists who lived from 750 to 1100 - 350 years. A careful observer will be convinced that these scholars are representatives of the Muslim world. Among such scholars as Jabir ibn Hayyan, Muhammad Khwarazmi, Abu Bakr Razi, Masudi, Abul Wafa, Abu Rayhan Biruni, Umar Khayyam, who worked in chemistry, mathematics, medicine, geography, astronomy, and natural sciences, were Arab, Turkish, Afghan, and Persian Muslims.

The book traces the work of Muslim scholars such as Ibn Rushd, Tusi, Ibn Nafis, as well as European scholars, from 1100 to the next 250 years. Since then, the western world has begun to study and translate the sciences of the Islamic world, a process that continues to this day. This historical fact is acknowledged by many scholars. Dr. Muhammad Mansur, an Arab-Muslim scholar living in Germany and a candidate for the Cambridge University team, is also on the list of 2,000 people who have made an effective contribution to the development of human life over the past century. If civilization, by its very nature, satisfies man's vital needs in the material and spiritual spheres, Islamic civilization has been able to satisfy such needs at all times. Because it is the result of the common efforts of the Muslim Ummah over the centuries to improve life and make people happy. In this sense, it has been able to

answer all the questions in all ages and has undoubtedly lived as a world civilization. At the same time, it was never a culture of conflict and war. From this point of view, it can be said that the Islamic *Hadhara* laid the foundation stone of modern European civilization with its knowledge such as medicine, pharmacy, chemistry, mathematics, physics, astronomy. As a result, the period of the Western Renaissance accelerated and various new fields of science emerged, and many scientific achievements were made. It is an undeniable fact that such an effect continues to this day.

The famous medieval Muslim scholar Ibn Khaldun, in his book *Muqaddima*, spoke of Central Asia and, in particular, *Mavaraunnahr* (Gafurova I., 2020), and said that the region had a rich pre-Islamic culture as well.

This ancient land has been a “home of knowledge and enlightenment” for centuries. It is impossible not to remember that it has become world famous with its hundreds of scholars.

During his visit to Uzbekistan in August 2017, Abdulaziz al-Tuwaijiri, Director General of the Islamic Organization for Science, Education and Culture (ISESCO), also stressed the role of our country in the development of Islamic civilization. He noted that he spent his time in *Mavaraunnahr* and spoke about the services of such scholars as Imam Bukhari, Imam Termizi, Mahmud Zamakhshari, who grew up in our country.

In this regard, the number of manuscripts recognized by the international organization UNESCO and included in the list of cultural heritage in our country is more than 100 thousand. It should be noted that all these heritages are stored in the treasury. Another important point is that the most sacred book of all Muslims - the oldest manuscript of the Qur'an - the Uthman Mushaf is kept in Tashkent.

We all know that there are the best manuscript collections in the world, such as Istanbul, Alexandria, London, Paris, Moscow. However, the Tashkent Foundation does not lag behind them in any way. The Institute of Oriental Studies named after Abu Rayhan Biruni in Tashkent keeps a number of scholarly legacies of the great Central Asian scholars such as: Muhammad Khwarizmi, Ahmad Fergani (*Al-Fraganus*), Abu Nasr Farabi, Abu Rayhan Biruni, Abu Ali Ibn Sino, Mahmud Zamakhshari, Mirzo Ulugbek, Ali Kushchi who had left an indelible mark on the history of world science along with the exact sciences such as physics, chemistry, geodesy, pharmacology, medicine, enriches their works in the fields of history (Ganiyev, Avazbek; Hassan Shakeel Shah, and Mohammad Ayaz., 2017) geography, philosophy, culture, art and architecture. It can be said without a doubt that the scientific ideas and

discoveries of such great beings have left a huge mark on the development of world science and civilization.

Methodology

Historical analysis - methods are based on the secondary data on the field of study and within the research, it helps the research to find answers on how the Central Asian scholars' legacy helped to develop Islamic Civilization as a scientific based one. The historical investigations allow to know and to reflect on a phenomenon, considering emphasize of the concepts and hypotheses and aims at understanding the relations of the History with the Time, with the memory or with Space. In this sense, two important structures need to be dominated by those who are interested in this type of historical study. This is the theory and methodology of history.

Content analysis – used in this research to analyze Central Asian Scholars' contributions through various scholarly activities and their usage over time. This study was divided into smaller paragraphs in order to see the content of each parameter by periods. Content analysis is a research tool used to determine the presence of certain words or concepts within texts or sets of texts. The results will allow us to come up with the conclusion on how effective was the development of the science for the overall development of the state.

Main part

The independent development of Central Asian [Tokhtiev, Sh.:116] civilization and culture was halted by the first major invasion by the Achaemenids of Iran. Sughd, Bactria, Khwarazm mil. av. In the VI-IV centuries it was part of the Achaemenid state. It is part of the empire, a single administration, the rule of law, the establishment of a monetary system, the application of the Aramaic script on a nationwide scale. It has a significant impact on the culture of the peoples of Central Asia [Ganiyev, A., & Zinatullayev, Z.: 313]. During the Achaemenid period, the creation of favorable conditions for the development of international trade created certain opportunities for the development of Central Asian cities. Under Achaemenid rule, tourists and scholars were able to visit the countries. During the same period, Herodotus, Democritus and others traveled to the countries of the East. The largest cities of the Achaemenid Empire - Suza, Persepolis, Memphis, Nippur, Babylon - were inhabited by people from different places, especially Khwarazm, Bactria, Sughd, the military population of the Saks. In turn, mil. av.

In the 5th century, on the right bank of the Ox River, the settlement of the Greeks of Miletus was formed. Thus, within the Achaemenid Empire, the peoples of Central Asia had close relations with the Persians, Medes, Babylonians, Egyptians, Greeks, Indians, and the interaction of their cultures.

The culture of the Achaemenid Empire is also a synthesis of scientific knowledge, religious beliefs, and artistic achievements created by the peoples of many countries. The peoples of Central Asia have also contributed to this culture. With the adoption of Zoroastrianism as the state religion of the Achaemenids, it also began to spread to Farb. Many raw materials from the Central Asian region were brought for the construction of a huge monument of Achaemenid art in Susa and Persepolis. Gold was brought from Bactria, laurels and precious stones from Sughd, and turquoise from Khwarazm. The Amudarya treasure, found in southern Tajikistan in 1877, is a shining example of cultural synthesis. The cultural relations of the peoples of Central Asia have greatly expanded, and the process of enrichment of cultural values and the interaction of different cultures has had a positive impact on the very rapid development and enrichment of their cultures. Hellenistic elements entered the culture of Central Asia, where the Achaemenid Empire and the lands of Central Asia were occupied by the Greco-Macedonians. The Greco-Bactrian invasion that overthrew the Achaemenid Empire transformed the Central Asian region, especially the Sogdian culture. Unless, of course, Alexander the Great's Sipoxis were as opposed as anywhere else in Central Asia. The Macedonian, who brutally suppressed the liberation movement, began to feel the need for the support of the local population. Over time, he consciously tried to remove all ethnic barriers, to mix different peoples in the territory of his Kingdom, and to establish a single cultural and linguistic unity. To this end, Alexander the Great introduced Oriental customs and dress in his palace, organized marriages of different ethnic groups, introduced Bactrian and Sogdian units into his army, and sentenced more than 30,000 boys to Greek education. Thus, Alexander the Great began the Hellenization of Central Asian culture. The Hellenistic process is characterized by its high development in Parthia and Greco-Bactria, which were independent of the Seleucid state. In the Greco-Bactrian state, the synthesis of Greeks and local cultures soon yielded positive results, the number of cities grew rapidly, and agriculture, animal husbandry, and especially handicrafts developed. The Central Asian region plays an important role as a center of international trade along the Great Silk Road. During the reign of the Greco-Bactrian kings from Diodotus to Galpoki, coins of various values (drachma,

obol, dixalka, halka) made of gold, silver and copper were minted at a high artistic level. In the development of commodity-money relations, the minting of the Bactrian kings' money had a positive effect on the development of international trade, as well as a high artistic level.

The Kushan period has a special place not only in the history of the peoples of Central Asia, Afghanistan, Pakistan and India, but also in the development of world culture. As a result of the intermingling of cultures of different peoples, a new culture was formed here, which at the same time served as a basis for the development of the culture of the following centuries. The interaction of Eastern and Farb cultures has entered a new historical stage. The traditions of Hellenic culture were creatively reshaped and reinterpreted during the Kushan period.

During the Kushan period, different systems of writing followed. The Kushan-Bactrian alphabet, Sogdian and Khwarazmian scripts were developed on the basis of the Aramaic script: the Kushan script in the Greek alphabet was found in Surkhq Qotal (Afghanistan). Inscriptions on the Brahma and Khorasan inscriptions of the Indians were found in Qoratepa and Termez in Termez. Kampirtepa (Surkhandarya) is the oldest and rarest manuscript in Central Asia (1st half of the 2nd century BC).

Of particular interest is the "ancient Sogdian inscription" found in one of the towers of the Great Wall of China at the beginning of the century. The inscription was written in 312-313 AD and contains information about the activities of Sogdian traders in China. The art of the Kushans created patterns that influenced the art of neighboring countries and peoples. Er. The main feature of the artistic culture of the I-IV centuries is to weigh the Hellenistic influence on the understanding of the world in Asia. Halchayon (1st century BC) is one of the first monuments of Kushan art.

A set of clay statues at the top of the walls of the lobby depicts rulers and nobles. The images of the statue are expressive, in which the individual features of the images depicted stand out. It features a ceremonial reception and battle scenes.

Special mention should be made of Khwarazmian culture. Irrigated agriculture in this region is one of the oldest settlements in which urban culture was formed, where the ancient state of Uzbekistan (VII-VI centuries BC) was founded. Khwarazm (in the 4th century BC) was a state liberated from the Achaemenid invasion before the invasion of Alexander the Great. In historical chronicles, the Khwarazmians were noted for their entrepreneurship and enthusiasm, and they were called "masters of science".

Canals, castles, multi-storey palaces, construction required not only practical skills, but also complex

calculations and measurements. (Khwarazmians created a special calendar system that they used from the 1st to the 8th century. This calendar is described in detail in Al-Biruni's "Monuments of Ancient Peoples". The original documents also confirm that, according to Biruni, the Khwarazmians made independent astronomical observations and were familiar with the star map of the sky. It is surrounded by walls with 8 strong towers and has a diameter of 80 meters. The wall of the two-store central building was 7 meters thick. Due to its location, it can be called "Khwarazm Stonehenge". The peculiar development of Khwarazmian culture continued in the following periods. 2000s ago formed Central Asia, North India, Pakistan and Eastern Iran and a single state territory. The mighty Kushan Empire stretched from the shores of the Aral Sea to the Indian Ocean, along with the other three great powers of the time — Rome, Parthia, and Han China. The period of the Kushan Empire marked a new period in the development of Eastern and World culture. In the Kushan culture, the traditions of Hellenistic culture, the unique styles brought by the steppes of the Asian expanses, were creatively combined with the ancient Eastern-type regional civilization and the traditions of Hellenistic culture.

During the Kushan Empire (I-III centuries) in Central Asia irrigated agriculture, handicrafts, urban planning, trade and economic relations flourished. This is evidenced by the Kushan-Bactrian inscriptions, inscriptions in the Brahma and Kharoshhi Indian alphabets, Kushan coins. The official level of Buddhism is reflected in the decoration of Buddhist temples with the art of the time. Statues of yellowish stones are placed on the roofs of the outer walls of the temple found in Ayritom near Termez. Remains of a brick statue of Buddha were found inside the building. The style of work, clothing, and musical instruments of the sculptures testify to the development of the interaction of the cultures of India, Central Asia, and Greece. This can be seen in the example of various artifacts, cultural monuments and finds from Khwarazm, Fergana, Sughd and Parthia. During the Kushan period, the construction of cities developed extensively. The cities are surrounded by thick walls, in which arches and various buildings are erected around the arches. Applied art is widely developed. He developed jewelry, labor and weapons, and weaving. In general, the culture of the Kushan period is the pinnacle of Central Asia and is not limited to a specific region and time. This culture embodied and supported the achievements of ancient Asian, Central Asian, Ancient and Indian cultures, laid the foundation for the development of medieval culture of the peoples of the East and left an indelible mark on the history of world culture.

The development of Islamic civilization in Central Asia. The famous medieval Muslim scholar Ibn Khaldun mentions in his book *Muqaddima*, spoke of Central Asia, and of Mavaraunnahr in particular, and said that the region had a high pre-Islamic culture.

In addition, there are unique manuscripts of scholars recognized in the Muslim world, such as Imam Bukhari, Imam Termezi, Abu Mansur Moturudi, Abu Muin Nasafi, Qaffol Shoshi, Burhaniddin Marginoni, Mahmud Zamakhshari, Bahauddin Naqshband. He introduced the science of our country to the world with his unique books in Islamic sciences such as *usulul fiqh* [Mukhamedov, N. 15], *furuul fiqh*, *fatwa*, *ilmul khalafiyat*, mysticism, Islamic history, Arabic linguistics and lexicography, *nahv*, *sarf*, puberty, eloquence.

In independent Uzbekistan, there are more than 300 research institutions, research and production enterprises, innovation centers. Currently, the Center of Islamic Civilization is being built under the slogan "Against Ignorance - Enlightenment." International scientific research centers named after Imam Bukhari and Imam Termizi make a worthy contribution to the further development of scientific activity in the country. Tashkent Islamic University has a special department of ICESCO. In addition, 9 secondary special and 2 higher Islamic educational institutions serve the needs of specialists in the field of religion. In general, today a number of works are being carried out to study and further enrich the great spiritual heritage that has had a great impact on the development of the Islamic culture for centuries.

It is well known that the current state of Islamic civilization has not reached the position that the Muslim world should occupy. At the same time, it would be wrong to call it a "period of decline." This is because such an assessment is not fair and does not accurately cover the real situation. Theories about the decline, or extinction of Islamic civilization have been proven wrong with many facts and views. In particular, the historian Arnold Toynbee was one of the first to give a detailed explanation of the concept of "crisis of civilizations". His book, *A Study of History*, translated and published by the Egyptian thinker Fuad Muhammad Shibl, states: "A crisis does not mean a complete cessation of development. Because history has not witnessed any limits to the development of social life. It is natural for a living being to stop developing, but it is not the case in human society." Therefore, in the history of society, the stages of growth and development are constantly changing.

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We all know that there are the best manuscript collections in the world, such as Istanbul, Alexandria, London, Paris, Moscow. However, the Tashkent Foundation does not lag behind them in any way. The Institute of Oriental Studies named after Abu Rayhan Biruni in Tashkent has left an indelible mark on the history of world science. Along with the exact sciences such as physics, chemistry, geodesy, pharmacology, medicine, enriches his works in the fields of history, geography, philosophy, culture and art, architecture. It can be said without a doubt that the scientific ideas and discoveries of such great beings have left a huge mark on the development of world science and civilization.

In addition, there are unique manuscripts of scholars recognized in the Muslim world, such as Imam Bukhari, Imam Termezi, Abu Mansur Maturidi, Abu Muin Nasafi, Qaffol Shoshi, Burhaniddin Marginani, Mahmud Zamakhshari, Bahauddin Naqshband. He introduced the science of our country to the world with his unique books in Islamic sciences such as *usulul fiqh*, *furuul fiqh*, *fatwa*, *ilmul khalafiyat*, mysticism, Islamic history, Arabic linguistics and lexicography, *nahv*, *sarf*, puberty, eloquence.

In independent Uzbekistan, there are more than 300 research institutions, research and production enterprises, innovation centers. Currently, the Center of Islamic Civilization is being built under the slogan “Enlightenment - Against Ignorance” International scientific research centers named after Imam Bukhari and Imam Termezi (Mukhamedov, 2020, p. 82) make a worthy contribution to the further development of scientific activity in the country (Ganiyev, 2020, p. 202). International Islamic Academy of Uzbekistan has

a special department named after ICESCO. In addition, 9 secondary special and 2 higher Islamic educational institutions serve the needs of specialists in the field of religion. In general, today a number of works are being carried out to study and further enrich the great spiritual heritage that has had a great impact on the development of the Islamic culture for centuries.

It is well known that the current state of Islamic civilization has not reached the position that the Muslim world should occupy. At the same time, it would be wrong to call it a “period of decline.” This is because such an assessment is not fair and does not accurately cover the real situation. Theories about the decline, or extinction of Islamic civilization (Ganiyev, 2021) have been proven wrong with many facts and views. In particular, the historian Arnold Toynbee was one of the first to give a detailed explanation of the concept of “crisis of civilizations”. His book, *A Study of History*, translated and published by the Egyptian thinker Fuad Muhammad Shibl, states: “A crisis does not mean a complete cessation of development. Because history has not witnessed any limits to the development of social life. It is natural for a living being to stop developing, but it is not the case in human society.” Therefore, in the history of society, the stages of growth and development are constantly changing. Toyinbi is also a word for “crisis.”

Discussion

In the Central Asian region, there are great scholars who are known throughout the Muslim world for their works, who founded the region, especially Uzbek literature, who remembered the scientific achievements of our ancestors and brought them to the forefront of world scientific thought. The research they have carried out, the discoveries they have made, are a golden treasure of the world, of human science and culture. All over the world, respect for the inexhaustible genius of our great ancestors, interest in studying their rich scientific heritage has always been high. Scientific and artistic works about their life and work have been created in foreign countries. Let's get acquainted with some of the thinkers of the Muslim world.

Abu Ali ibn Sina (full name: Abu Ali al-Husayn ibn Abd Allah ibn Sina al-Balhi; is a Central Asian scholar and philosopher. He was born on June 18, 980, in the village of Afshona near Bukhara, and died on August 16, 1037, in Hamadan. In the West, it is known as Avicenna.

Ibn Sina's father, Abdullah, was from Balkh. He married a girl named Sitara in the village of Afshona and had two sons. The eldest of his sons was Husayn (I. S), the youngest was Mahmud. When Hussein was

5 years old, Ibn Sina's family moved to the capital, Bukhara, to study. Less than 10 years old, Ibn Sina mastered the lessons of the Qur'an and etiquette. At the same time, he is also engaged in arithmetic and algebra, and is fluent in Arabic language and literature. Ibn Abdullah Sina's first teacher in the field of science was Abu Abdullah al-Natili. He was popularly known as a judge and philosopher, so his father Ibn Sina gave him a discipleship. In Natili's hand, the scholar studied logic, mechanics, and astrology, and surpassed his master in some philosophical matters. Seeing Ibn Sina's intellect, his teacher instructed his father not to engage him in anything other than science. After that, the father created all the conditions for his son to study science and deepen his knowledge. Abu Ali read tirelessly and began to study various fields of knowledge. He studied music, optics, chemistry, jurisprudence (Ganiyev, 2020), especially medicine, and began to develop rapidly in this science.

Another physician from Bukhara, Abu Mansur alhasan ibn Nuh al-Qumri, played an important role in Ibn Sina's mastery of medicine. Ibn Sina learned medicine from him and learned many secrets of this science. Qumri became much older during this period and died in 999.

At the age of 17, Ibn Sina became known among the people of Bukhara as a skilled physician. At that time, the ruler Nuh ibn Mansur was ill and the court doctors were unable to treat him. The young doctor, whose fame spread all over the city, was invited to the palace to treat the emir. From his treatment, the patient recovers quickly and stands up. In return, Ibn Sina will have access to the palace library. The Samanid (Gafurova, 2020) library was at that time one of the largest and richest libraries in the entire Middle East. For several years, Ibn Sina read day and night in this library, becoming one of the most educated and knowledgeable men of his time, and from that time onwards began to study medieval philosophy independently. He read with great interest the work of Greek authors, in particular Aristotle, Metaphysics. But much of what is described in this book was incomprehensible to Ibn Sina. Coincidentally, the young scholar came across Abu Nasr al-Farabi's book "On the Purposes of Metaphysics" and only after reading it did Ibn Sina master metaphysics. Thus, Ibn Sina received all the necessary knowledge in Bukhara. At the request of his neighbor and friend Abu al-Husayn al-Aruzi, he authored a multi-disciplinary work, *Al-Hikmat al-Arozi* (The Wisdom of Aruzi), a treatise on the psychic powers, *Urjuza*, dedicated to Mansur, at the request of another friend, the faqih Abu Bakr albar qiy (or Baraqi), a 20-volume encyclopedia "*Alhosil val-mahsul*" ("End and Outcome") and a 2-volume "*Kitab al-bir val-ism*" ("Generosity and crime book").

In 999 Qarakhanids after the conquest of Bukhara and the overthrow of the Samanid state, Ibn Sina's life began to be anxious, restless and difficult. In 1002 his father died. The struggle for the throne of the representatives of the two dynasties continued until the end and ended with the complete victory of the Qarakhanids in 1005. In this situation, it was impossible to stay in Bukhara (Ganiyev, Avazbek; Zinatullayev, Ziyodilla, 2020). Therefore, Ibn Sina left his homeland and went to Khwarazm. At the beginning of the 11th century, Khwarazm was relatively peaceful from the Qarakhanids' invasion and was a more economically and culturally developed country. The Khwarazm kings Ali ibn Ma'mun (997-1009) and Ma'mun ibn Ma'mun (1009-1017) were important rulers of science and created favorable conditions for the scientific activity. Therefore, during this period, many well-known scholars of his time gathered in Gurganj (Urgench), the capital of Khwarazm. The great mathematician and astronomer Abu Nasr ibn Iraq (1034 BC), the famous physician and philosopher Abu Saql al-Masihi (1010 BC), Abu al-Khair Hammar (942-1030) and the great scholar Abu Rayhan Biruni is one of them. In 1005 to this scientific period. Ibn Sina also came and joined. In Khwarazm, Ibn Sina was mainly engaged in mathematics and astronomy. Scientific dialogues with Ibn Iraq and Biruni played an important role in deepening their knowledge in these areas and shaping their scientific worldview. Ibn Sina's correspondence with Biruni and his disciple Bachmanyer on the teachings of Aristotle is well known in history. Ibn Sina also learned a great lesson from the medical experience and knowledge of Abu Sahl Masihi. Since Khwarazmshah's minister, Abul Husayn al-Sahli, was a fan of science, Ibn Sina befriended him and wrote an alchemical treatise on him, entitled *The Treatise on the Al-Iksir* (Elixir). However, peaceful life in Khwarazm did not last long. Sultan Mahmud Ghaznavi, the ruler of Ghazni, whose power was growing in the East, was eyeing the country. He first wrote a letter to Mamun asking him to send a group of scholars from the palace to the Ghazna. In response to this letter, Biruni and Abul-Hammar moved to the Ghazna. Ibn Sina, on the other hand, rejected this suggestion and agreed with the Masihi in 1010-1011 to leave Khwarazm secretly. From then on, the scientist's wandering years began and he was forced to live far from home until the end of his life. Masihi and Ibn Sina went to Jurjan, the Masihi's homeland. But because of the hardships along the way and the thirst, Masihi became ill and died. As a result, Ibn Sina suffered and, after a short stay first in Nisa, then in Obivard, Tus, Shiqqan and other cities of Khurasan, finally reached the Emirate of Jurjan, located southeast of the Caspian Sea. In Jurjan Ibn Sino stayed for only

two years between 1012—1014, but in this short time one of the most important events in his life occurred - a meeting with Abu Ubayd Jurjani and a lifelong friendship – took place. He was not only a student but also a loyal friend to Ibn Sina. He was with Ibn Sina until the last breath of the scholar for 25 years. Jurjani's contribution to the writing of Ibn Sina's biography, the compilation and arrangement of many of his works, and their transmission to future generations is significant.

Musa Al-Khwarizmi, Abu Ja'far (Abu Abdullah) Muhammad ibn Musa al-Khwarizmi (783, Khiva - 850, Baghdad) - mathematician, astronomer, geographer, one of the first encyclopedic scientists in the history of science. He received his primary education in Khiva and was formed as a mature scientist. The main role in this was played by the ancient traditions of Khwarazm science, which were preserved to some extent after the Arab conquest. Al-Khwarizmi was invited by the The caliph al-Ma'mun, the son of Harun al-Rashid and his governor in Khorasan, Marv. Al-Ma'mun, who captured Baghdad in 819, took with him Central Asian scholars such as Khwarazmi, Ahmad al-Farghani, Abyssinian al-Hasib al-Marwazi, Abul Abbas Jawhari, and others, and formed a unique scientific community. This team formed the basis of the Bayt ul Hikmat (House of Wisdom), the first official scientific institution in the history of science. In this academy Khwarazmi was a leading scientist and scientific adviser. He lived and worked in Baghdad during the caliphates of al-Ma'mun (813-833), then al-Mu'tasim (833-842), and al-Wasiq (842-847).

Dozens of works of Musa Al-Khwarizmi have come down to us in full, or in parts. These works alone show that Khwarazmi is a scientist who made a great contribution to human civilization. The American historian of science George Sarton described Khwarazmi as "the greatest mathematician of his time, one of the greatest mathematicians of all time, if all circumstances are taken into account." This assessment is due to the unique role of Khwarazmi in the history of mathematics.

Greek culture, which flourished from the 6th century BC to the 5th century AD, was in crisis by the 4th century. In 415, the Library of Alexandria, the treasury of Greek science, was destroyed and thousands of books were burned. As a result, science stopped developing and even its achievements began to be forgotten. Except for the work of some scholars in distant China and India in the IV-VIII centuries, Greek scholars who survived in Constantinople (Byzantium) and Gandishapur (present-day Khuzestan province of Iran), some Syrian, Jewish and Christian priests preserved, translated, commented on only some astronomical observations were made due to religious needs.

In the ninth century, the Arab Caliphate grew stronger, and its capital, Baghdad, became a major

economic and social center, and scholars began to flock here. Al-Hajjaj ibn Matar al-Kufi, Abu Zakariyya Yahya ibn al-Bitrik, Huaayn ibn Ishaq, Qusta ibn Luke al-Baalbaki and other Greek scholars, Muhammad al-Fazari, Ya'qub ibn Tariq, and other scholars began translating books from Hindi into Arabic, and the first commentaries into Arabic. But for science to reach new heights, it had to be taken to a new stage of development. Called the "Muslim Renaissance" by the historian of science Adam Metz, this event in the history of science is primarily associated with the Khwarazmian name and scientific courage.

In Baghdad, Khwarazmi studied the achievements of Greek science, got acquainted with Indian and Iranian sources, even some facts directly from Babylon and Chinese sources, enriched them with his important discoveries and created fundamental works that left an eternal mark on the history of science. Therefore, Khwarazmi is a genius of science who synthesized and enriched the unique heritage of civilization and spread it around the world.

Abu Nasr al-Farabi (873-950). A number of scientific achievements of the Middle Ages, in general, the development of progressive socio-philosophical thinking in the countries of the Near and Middle East, are associated with his name. During his lifetime, he received the honorary titles of "Aristotle the Second," "Aristotle of the East," and "The Teacher as-Sani" ("the first teacher" was Aristotle, the second teacher). This is a high appreciation of his knowledge and services. Farabi's works still amaze Eastern and Western scholars with the breadth of their knowledge. He has written more than 160 works in various fields of science, but many have not survived. Farabi was the first in the Middle Ages in the East to create a doctrine about the origins, goals and objectives of society in his works such as "The City of Noble People", "A Treatise on the Ways to Happiness", "Wisdom of a statesman". This doctrine covers many issues of social life - the characteristics of unification of the state, governance, the functions of the state, the place and duty of man in society, ways to achieve common happiness, education, morality, enlightenment, religion, war and peace, labor and more.

Farabi emphasizes that making a person happy is the main goal of society and it is necessary to achieve it by all means, which shows that happiness can be achieved in a community of happy people. According to Farabi, the fate of man is not predetermined, each person acts voluntarily, creates his own happiness, decides his own destiny.

The encyclopedic scholar Abu Rayhan Biruni (973-148) also has a special place in the development of science and culture in Central Asia. He left a significant

mark on world science, even poetry. He was one of the great scholars who worked at the Khwarazm Mamun Academy, who brought him more fame, led him and was honored. His scientific legacy was extremely multifaceted, encompassing almost all the sciences of the time.

There is information that Biruni wrote 154 translations, works of different sizes, correspondence, but 30 of them have come down to us. In his works, on the one hand, he creatively developed the advanced traditions of Central Asian, ancient Greek and Indian thinkers, and on the other hand, his maturity testifies to the breadth of his scope of thinking. It is noteworthy that Biruni raised the question of the “cause of causes” - the emergence of man and human society. In this regard, he writes, “it is the oldest and most famous of all ancient histories, the beginning of humanity.” Hence, the Scholar was in a position of rationalism on this issue, acknowledging the differences between people, thinking only of external differences, and concluding that the internal structure and organization of people are common to all. Biruni’s great works such as “India”, “Monuments of Ancient Peoples”, “Mineralogy”, “Geodesy” brought him worldwide fame.

“India” is the largest of Biruni’s works, both in size and importance. It was written as a result of 13 years of scientific research and consists of 80 chapters. It took 1 year and 8 months to write the work (from April 30, 1030 to December 19, 1031). A work like “India” is not found in the history of science at all. It covers the history, science, customs, political, economic and social status of the Hindus, their beliefs, matter, God, universe, man, soul, etc. its boundaries and the myths and histories associated with them, their writings and languages, their poems and weights, and their political, economic, and social status at the time, are skillfully articulated.

Biruni analyzes the differences between the traditions of Muslims and Indians, emphasizing that they depend on geographical conditions. It also links the diversity of languages to geographical factors, pointing out that the main reasons for the diversity of languages are the fact that people are divided into groups and stay away from each other.

Conclusion

Weakness in many aspects of the Muslim world, underdevelopment of science, underdevelopment, social and economic situation in some countries is a temporary and short-lived process. There will be other stages after this. Because this process is inherent in the laws of existence and the nature of civilizations. Of course, with such a deep reflection on successive civilizations in the

history of mankind, it is possible to have an unequivocal opinion about the current influence, consequences and duration of the Islamic culture.

It is impossible to fully assess the modern Islamic civilization in the light of some current events in the world, current changes and superficial events. Civilizations are not related to historical events in a limited time. It should be noted that Islamic civilization is still alive and can be observed in many places. Today’s Muslim world, facing global changes, is striving to restore its ancient values in line with development, progress, science and modern achievements. In recent years, a number of conferences and collaborations on the development of science and culture confirm our opinion. It should also be noted that one of the factors leading to positive initiatives is a number of positive shifts in the cultural consciousness that is alive with life. This could be a decisive factor in determining the future of the Muslim world.

In short, the roots of Islamic civilization are healthy and have done no harm to the world. Muslims, on the other hand, today are responsible for rooting out and reviving this root. Looking at the aspirations for the tremendous changes that are taking place in our lives, we can say that Islamic civilization will resume its period of “awakening” in the third millennium.

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