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THE ROLE OF ARABIC IN THE RENAISSANCE IN CENTRAL ASIA

Annotation: Arabic, like other languages, is becoming more lexically rich. Words entered from European and other languages without any changes to Arabic it is being accepted and used in circulation.

Keywords: Aramaic Alphabet, classical period, Arabic types of calligraphy, Arabic-speaking states.

Introduction

Renaissance 9th-12th centuries cultural uplift in Central Asia. The development of the extremely complex political situation, social and economic changes that took place in Movarounnahr and Khurosan in the 9th-12th centuries, also strongly influenced the cultural life of the country.

It is known that when Movarounnahr was invaded and annexed to the caliphate, among the conquered other countries, not only Islam was introduced in this country, but also the Arabic language and its spelling. Because Arabic was the state language of the caliphate. Also, in the Arab Caliphate, the state language was the language of science. Therefore, in many ways the essence of the Arabic language has increased and the desire to master it has become strong.

The interaction of the majority of the population who adopted Islam with the Arabic language, although only during prayer times the Qur'an consisted of reciting short suras of Karim, but local owners considered the Arabic language as the basis for rapprochement with the administrators of the caliphate and the restoration of their political positions in the country and its strengthening. They work hard to master it. This need and aspiration for the Arabic language would not be long after tufayU, even in Movarounnahr, there would appear learned men who had mastered Arabic and writing better than their native language. In the administration of the state, the administration of the Abbasids especially needed a large number of knowledgeable Gypsies. Because among the Arabs, there were still few knowledgeable people who were fit for the work of the state at this time, and bori was weak.

Therefore, at a time when works written in local languages were destroyed in Movarounnahr, Khwarazm and Khurosan and local connoisseurs were being persecuted, many of the Taliban Sciences of these countries would be forced to go to the central cities of the caliphate: Damascus, Cairo, Baghdad, Kufa and Basra and learn and create in Arabic. During this period, the city of Baghdad in particular was a major eastern center of Science and culture. In the 9th century, the city had established the "Beit ul-hikma" ("House of Wise Men"), The Academy of Sciences of the Islamic east of its time. The "Beit ul-hikma" had a large library and observatories with astronomical observations in Baghdad and Damascus.

In addition to research, the Taliban Sciences involved in this field of science were engaged in the study of the scientific heritage of ancient Greek and Indian scientists and the translation of their works into Arabic. It is here that Movarounnahr and khurosan scholars such as Moses al - Khwarazmi, Ahmad al-Farghani, Khabash Marwazi and Abul Abbas Jawhari make great contributions to medieval science.

Moses al-Khwarazmi was born and raised in the ancient Khwarazmian land. Early savod and his knowledge in various fields he receives from many mentors in his native Khorezm and Movarounnahr. He then acts as a warden in the "Beit ul-hikma" during the time of Caliph Ma'mun (813-833).

Khwarazmian, along with contemporary scholars, became obsessed with issues such as the length – radius of the Earth's circumference as well as the compilation of geographical maps. As a famous mathematician, astronomer and geographer of his time, he made a huge contribution to science. Khorezmiy wrote more than 20 works. Only 10 of them have reached US. These are: a short book on the account of "Aljabr and al-muqobala";" on the account of the Indian", that is, an arithmetic work; a book

on geography about "Kitab sural ul-arz", "the picture of the Earth"; works on astronomy, such as "Zij" and "the book on working with the Master"; it is also named after "the book at-history", "a treatise on the identification of the Jewish calendar and holidays". The scientific significance of the book "Aljabr and al-muqobala" in particular in Khwarezmian heritage is extremely great. With this book, he was the first in the history of mathematics to establish the science of algebra. This treatise by Horace is translated and processed into Latin in Spain as early as the 12th century. Our compatriot Khorezmiy laid the foundations of mathematics and left an indelible mark on history.

Another of the scientists active in "Bayt ul-hikma" is the great astronomer, mathematician and geographer Ahmad al-Farghani. Since he was born in Farghana, he found fame in the East under the pseudonym Al-Farghani, and in Europe under the pseudonym Alfraganus. He went on to study astronomy, mathematics and geography in Matu and then in Baghdad, Damascus and Cairo. The series recorded scientific and practical works. He mainly led the work of creating a new "zij", an astronomical table, to determine the movement and position of celestial bodies at the Observatory in Damascus. In 832-833 he took part in measuring the length of a degree of the Earth's Meridian between the Sanjar steppe and ar-Raqqa in northern Syria. In 861, under his leadership, the ancient hydrometer-stream flow level meter "Qolos an – Nil" facility and its gorge, built on the banks of the Nile river on the island of Ravzo, located near the city of Fustat (Cairo), were restored. Ahmad Farghani is one of the first scholars in history to prove the roundness of the Earth.

In the with scholars of secular science, during this period, the Ministry of muhaddis Ulama of movarounnahr also became great on the way to the evolution of Islamic doctrine and ideology. In this regard, especially Imam al-Bukhari, his contemporary and disciple Isa Termiziy – (Abu Isa Muhammad at-Termiziy – 824-894-u. u.) laming's contribution is incredibly great. Imam al-Bukhari alone wrote more than twenty works on Islamic doctrine. His royal work "Jomi' as-Sahih" has been highly regarded in Islamic teaching in the Muslim East for nearly twelve centuries, with the Quran as the main source after Karim. The 7,275 hadiths included in this priceless work, and the many commentaries given to them, do not only express the rules regarding sharia ahcomas, but also provide information about such human qualities as kindness, respect, self-esteem and mutual peace.

During this period, there was no small number of students in the city of Baghdad-a mature master in almost all areas of culture, in addition to scientists who went from Movarounnahr, Khurosan and Khwarezm to the central cities of the caliphate and created in various fields of science.

Abu Mansur al-Moturidi. The great alloma Abu Mansur al-Moturidi, who made an outstanding contribution to the prosperity of the Hadith and fiqh world, ended in the winter of Moturid near Samarkand in about 870. While Al - Moturidi wrote a number of works intended to teach from Islamic etiquette, Sharia law, spiritual and moral perfection mysteries, only his most important works, "Kitab at-Tawhid" ("unity of God") and "Ta'vilot ahl as-sunna", survive. These works are among the most ancient works of theological doctrine and have a special scientific and theoretical significance, the doctrine founded by Moturidius urges people to good, truthfulness, sabru thaw, sharm-Hayah, Highness, love of the Fatherland. Al-Moturidi died in Samarkand in 944 and is buried in Chokardiza cemetery near the city.

The establishment of the somonian state and the rise of Khwarezm allowed political stability and economic rise to the prosperity of cultural life. This period brought the great siymos, such as Abu Nasr Farabi, Abu Ali ibn Sina, Abu Rayhon Beruniy, Abu Abdullah Khwarazmiy, Mahmud Zamakhshari and Muhammad Narshahi, Rudakiy, Miniziy, Abulkosim Firdavsi, who made an enormous contribution to the development of World Science and culture, to perfection in their bosom.

Abu Nasr Forobiy was born in Forob (O'tror), at the confluence of Aris water into Sirdarya, in 873. He was educated in his home town of awal and then in Samarkand, Bukhara and Baghdad. Late in life, he lived in Halab and Damascus, where he died in 950. Phorobias has created works in the fields of

mathematics, falakiyot, medicine, music, logic, philosophy, linguistics, education and literature. He 160 having written more than one work, he made a huge contribution to medieval science and culture. These included a commentary on Aristotle's "metaphysics", a "book of music", "on the pursuit of happiness", "on the members of a living being", "walking politics over cities", and many others. Forobius found fame in the East with the name of the major post-Arastu thinker – "Mulamus-soniy", ("teacher of the second"), due to his erudition, enlightenment, breadth of his opinions, and the depth of his logic. Farobius was a great figure who fought for the victory of reason and science, spiritual liberation, human evolution and a just society in the conditions of the early Middle Ages.

Another great thinker of this period was Abu Ali ibn Sino. He was born in 980 in the village of Afshona near Bukhara in the family of a local official. At the age of five to ten, he received a school education. After graduating, he learned logic, philosophy, mathematics and fiqh from his mentor Abu Abdullah. Since the age of sixteen, he has independently studied the scientific works of scientists from the East and West in various disciplines. In particular he meticulously explores the works of Hippocrates and Golen, the ancient allomas of Medicine Science, and Abu Bakr ar-Rozi (864-925), the great judge and thinker of the medieval East. Ibn Sina grows up to be an observant hakim and scholar by the age of Seventeen.

In the harsh conditions that arose in Movarounnahr and Khurosan in the late 9th and early 10th centuries, Ibn Sina left his native Bukhara to first settle in Urganch, among the ranks of scholars at the Court of Khwarezmshah Ma'mun. Mahmud then also left Khwarazm due to pressure from Ghaznavi. For the rest of his life, he would practice medicine and Ministry under rulers in Obiward, Goorgon, Ray, Qazyin, Isfahan, and Khamadan. He died in 1037 in Hamadan.

Ibn Sina wrote more than three hundred works in various fields of Science in Arabic and Persian. His work "Al-law fit-tib" was translated into Latin as early as the 12th century and used as a major guide in European Medicine until the 17th century. The great alloma of the Middle Ages found fame with the names "Sheikh ur-rais" in the East, and "Avicenna" in the West.

Berunius. Bin Abu Rayhan Beruniy (973-1048) was one of the great thinkers who lived and worked in Urganch at that time. Born in Khorezm, he was initially educated in Urganch. He lived in Gurgon for many years. Khwarazmshah then created at the Court of Ma'mun. In 1017, at the request of Mahmud Ghaznavi, he went to Ghazna and created there for the rest of his life. Berunius died in Ghazna in 1048.

He wrote 154 scientific works on falakiyot, geograflya, mathematics and history. Among these are Berani's major works, "relics from past generations", "India", "Mineralogy", "Geodesy". In his works on falakiyot, he was the first to put forward in the Middle Ages the idea that the Earth revolved around the sun, almost five centuries before Copernicus. Based on the fact that the Earth is round in shape. He made a geographical map of the world. Berani's great legacy of scholarship and philosophy was undoubtedly a great contribution to the treasury of World Science and culture.

Mahmud Zamakhshari (Abulkosim Mahmud az-Zamakhshari – lived and worked in 1074-1144). Another of the great allomas grown in the Khwarezm mid land during this period is Mahmud az - Zamakhshari. He was born in the Zamakhshar Qasab (village) of Khorezm in 1074. At first he gets the information from his father. He then studied at the madrasa. His thirst for knowledge led him to live in Bukhara, Marv, Nishopur, Isfahan, Shorn, Baghdad, Hejaz and Mecca, where he studied Arabic grammar and vocabulary, Proverbs, customs in depth. Collects data on the geography of the region.

Mahmoud Zamakhshari has written more than fifty works on various field sciences. Especially significant are his works, such as "Al-Mufasssal", dedicated to the phonetics and morphology of Arabic, "Muqaddamat ul-adab", "the book on mountains, places and waters", dedicated to khwarezmshah the Horseman. The works "fundamentals of oratory "and" measure in Aruz " (criterion) are considered from

valuable sources. Zamakhshari's work "Al-Qoshir" on the interpretation of the Quran Karim is especially popular in the Muslim world. Students of the religious dorilfununun of Al-Azhar, who have gone to the world in Cairo with Dong, study the Qur'an Ka-rim on the basis of "Al-Qishabr".

The extensive knowledge of Mahmud Zamakhshari, his significant and significant works on various fields of science, he had brought him great fame in the Muslim East as early as the time of his life. Glorified by such honorable names as "Teacher of Arab and non-Arab", "pride of Khwarezm". He died in Khorezm in 1144 at the age of 70.

Burhonuddin al-Marghinani (1118-1197). The famous faqih (jurist) Burhonuddin al - Marghinani was born in 1118 in Rishton township of Fergana Valley. He acquired an in-depth knowledge of Islamic jurisprudence in Rishton, Marghilan, Samarkand, Bukhara and other cities of Movarounnahr, perfectly occupying the knowledge of the Quran, Hadith. Al-Marginani learned science from Najmuddin Abu Khafs Nasafi, Khusomuddin Umar as-Sarahi, Abu Umar ibn AH Poycandiy, Ahmad ibn Rashid al-Bukhari and many other faqih Ulama, and Hadith, meticulously occupied Islamic jurisprudence, created works such as "early education for beginners", "the spread of the sect", "the book that increases Science", "the book on human majbuhyat".

Turkic written literature. In addition to the long-standing oral literature of Turkic peoples in Movarounnahr, Shosh, Fergana, Yettisuv and Eastern Turkestan, written literature emerges during this period. A series of didactic poems was completed. But only very few copies of them have been preserved to us. The most nondescript of these is Yusuf Khos Hajib's "Qutadgu bilig" (the work of the initiator of Bliss). The work comprehensively analyzes a person and his social essence, his place and function in life. The "qutadgü bilig" depicts the common people, the hardworking man, with special reverence. Joseph Khos Hajib especially warmly speaks of farmers, ranchers, artisans and merchants. He puts the peasants higher than everyone else.

"Qutadg'u bilig" brings many valuable pandemics to morality, decency, and knowledge. The author makes wise remarks about issues such as honesty, honesty, decency, loyalty and love. He views Science and enlightenment as the key to Bliss. That is why he calls his epic "Qutadgü bilig". In it, it promotes science and enlightenment, glorifies scientists, encourages heads of state to receive education from the people of Science and act on their advice.

Of the 12th - century Turkic-language poets and thinkers, yana bin Ahmad Yugnaki (born c.1147- C. 1150) and the latter Ahmad Yassawi (died C. 1166/67.y). The only literary legacy from Ahmad Yugnaki remains a work entitled "Hibat ul-haqoyiq". It is considered a valuable and rare monument of the Turkic literary language. In his work, the poet Joseph, like Khos Hajib, glorifies Science, scientists and phosils, promotes enlightenment^varity, calls on people to be learned and enlightened.

Although before us, the collection of Ahmad Yassawi poems reached only later copies, not exactly asli, but the work was instrumental in the creation of Turkic literature and the literary language. This period was also a turning point in the emergence of the Turkic literary language, in particular the old Uzbek and Uyghur languages. As the Turkic tribes grew closer and closer, their language was also mixed, and the Oghuz, Kipchak, Uyghur language groups were yuzagakeldi. The role of economic and cultural relations between the local population and written literature in the progressive development of the literary language, which is called the "chigatoy" language, has become greater. Renaissance 9th-12th centuries cultural uplift in Central Asia.

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