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THE ROLE OF EASTERN CIVILIZATION IN WORLD DEVELOPMENT

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Annotation: The article analyzes the great contribution of the peoples of Central Asia to the development of world civilization and science from a historical and philosophical perspective. The author, covering the stages from the "Avesta" to the "Muslim Renaissance", justifies the merits of Eastern thinkers in preserving ancient Greek science, synthesizing the knowledge of different cultures, and laying the foundation for new scientific fields. The article also highlights historical trials, cultural losses during the invasions, and the role of rulers who patronized science. The final conclusion of the article focuses on the need to reach new heights in modern science, relying on the heritage of our ancestors.

Keywords: Avesta, Muslim Renaissance, Turanian science, Beruni, Khorezm, Mamun Academy, world civilization, history of science.

In Greece, which is considered the center of the beginning of science, in the 6th century BC, one of the founders of Greek philosophy, Thales, was trying to justify his scientific views by saying that “The basis of all existence is water”, Anyximenes - “air”, and the great Heraclitus - “fire”, while the great philosopher of the East, the wise man, our compatriot Zoroaster, based on the life experience of our people in the second millennium BC, proved in his work “Avesta” that exactly 4 elements - earth, water, air and fire - are the basis of all existence. If we take into account the fact that Asia Minor at that time was of great importance in the economy of Greece, and in turn, the economic and cultural ties of this region with Iran and Turon, which were the centers of Zoroastrian religion, there is no doubt that the religious, secular, philosophical, and natural sciences presented in the “Avesta” were the initial impetus for the development of science in Greece. Moreover, the fact that Alexander the Macedonian, when he conquered the East, took the original copy of the Avesta, translated the parts he needed in Hellas, and burned the rest, also confirms that Turanian science was the basis for the flourishing of Greek science.

Centuries passed. During this period, the victim Turan was mercilessly trampled by invaders several times. But each time it rose from the ruins, raised its children, and defended its land. Its science, culture, and values developed. The great scholar Abu Rayhan Beruni writes: “Qutayba killed those who knew the Khorezm script, its traditions, and the people who taught the existing sciences among the Khorezmians, he destroyed the calligraphers, killed the priests, and burned their books and scrolls, as a result of which the Khorezmians became illiterate and relied on their memories.” Similar massacres, violence, and destruction occurred throughout the Arab-occupied territories of Central Asia, as the Arabs encountered a culture that was more advanced than their own. Therefore, it was not easy to convert a people with their own religion and culture to the new religion of Islam.

Some were forced to accept, some were encouraged, the customs, traditions, holidays and celebrations of the local population were used. In this way, Islam was introduced in many countries, including a large part of Asia. In such conditions, the buds of science and culture, passed down to their children through the blood of their ancestors, began to grow rapidly. Less than a century after the Arab invasion, great representatives of the science and culture of the Middle East began to

emerge from among our compatriots. There are only a few cities in the Muslim world that became centers of science. Among them, Merv, Urgench, Bukhara, Samarkand, which are in Central Asia, are a matter of pride for us. The 8th-9th centuries were a great turning point in the history of science. This phenomenon, called the "Muslim Renaissance" by Adam Mes, is associated with certain historical figures - the creation of a political environment with the name of Harun-ar-Rashid and especially his successor, Ma'mun, and the revival in science with the name of scientists such as Muhammad ibn Musa al-Khwarizmi. Under the patronage of one, the Baghdad Academy "Bayt-ul-Hikma" was founded, while under the leadership and personal scientific courage of the other, science and progress took the street; this street gradually expanded and turned into a main street, which ultimately led to today's world civilization. As is known, the genealogy of Ma'mun is connected to the ancestor of the Uzbeks on the maternal side. This prompts us to say a few words about him. The rumor about his patronage of science spread widely, and devotees of science began to flock first to Merv, and then to Baghdad. (A similar incident was repeated in Urgench in the 11th century under the patronage of Khorezmshah Mamun, and in Samarkand at the end of the 14th and the first half of the 15th centuries under the patronage of Amir Temur and Ulugbek.) The following example gives a very clear idea of the extent of his interest in science. When the Caliph emerged victorious from the Byzantine master, he included in the peace treaty a provision to send a copy of all the books kept in Constantinople. The Russian writer Gogol was the author of a special lecture about Mamun, which included the following words: "...history will forever preserve the name of the ruler, who was a noble patron of science and technology, among the most virtuous of mankind." History had entrusted the scientists of the East with the task of leading humanity out of the darkness of ignorance that had arisen after the crisis of Greek science into the light of enlightenment. In what Europeans called "Arab science" or "Muslim Eastern science," representatives of all Muslim countries actually participated, with the contribution of scholars from Transoxiana in particular being enormous.

The "Muslim Renaissance" covers a period of seven works, starting with the Academy of Mamun and ending with the Academy of Ulugbek. Speaking about this period, it is necessary to note three great services of Eastern scholars. First, they saved the achievements of Greek science from extinction. The vast majority of the works of Greek scholars have survived only through Arabic translation or their content in the works of Eastern scholars. An illustrative example: Archimedes' "Book of Lemmas" was translated and commented on by Thabit ibn Kura (836-901 AD), a hundred years later, Kuhiy expanded it. Another fifty years later, al-Nasawi shortened it, and finally, in 1659, Foster translated al-Nasawi's manuscript into Latin and published it in London. Second, Muslim scholars synthesized and sorted out the knowledge accumulated in Greece, India, Iran, Khorezm, Babylon, Egypt and other regions. To some extent, China can also be included in these regions. Although there is no clear historical evidence that the achievements of Chinese science (for example, the "Ten Books" on mathematics) were known in the Near and Middle East, indirect evidence supports our hypothesis. For example, it is known that in 1267 an astronomer named Jalaluddin was invited to Khanbalik, and a scientist named Fao Munchi worked at the Maroga Observatory. Or let's take the production of paper, which played an incomparable role in the development of science. It was from China that it spread through Central Asia to the Middle East, and then to Europe. The third great service of medieval Eastern scientists is to raise the rise of science to the next level, including laying the foundation for new scientific fields. Algebra (Khwarizmi), trigonometry (Abul Wafa, Nasir al-Din Tusi), pharmacology (Ibn Sina, Abu Bakr al-Razi), mineralogy (Kindi and Beruni), geodesy (Beruni) are among them.

In short, in the Middle Ages, Eastern science once again illuminated the whole world like a torch through the works of our great ancestors. We are always proud of this, of course, but this alone is not enough. Abu Rayhan Beruni warned: “Do not rely on the fame of your ancestors, find your own fame. Whoever attributes his honorable relatives to his respected relatives, uses them as a means, and does nothing, but only boasts about his dead ancestors, then that person himself is considered dead and his ancestors are alive.” There is no doubt that today's educational reforms are a worthy response to the teachings of the great scholar. We hope that the youth of independent Uzbekistan, guided by the teachings and knowledge of their ancestors, will reach new heights of intellectual achievement. The era of spreading the wisdom of science from Central Asia to the world will come again.

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