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DEVELOPMENT OF MATERIAL AND CULTURAL SITUATION IN THE HISTORY OF THE PEOPLES OF CENTRAL ASIA OF THE IX-XII CENTURIES

Shaniyazov Zhenisbai Ungarbaevich
Nukus Branch of the State Institute of Art and Culture of Uzbekistan

Abstract
We see the further rapid development of scientific and cultural life in Central Asia in the XIV-XV centuries, that is, during the Temur and Temurid periods. Amir Temur paid great attention to medicine, mathematics, astronomy, history, literature, linguistics, religious sciences. During the Temur period, the Bibihonim mosque, the Shohizinda mausoleum, Ahsaray and the mausoleum in Shahrisabz, the Ahmad Yassavi temple in Turkestan, the Zangiot mausoleum in Tashkent were built in Samarkand.

Keywords: Islamic religion, science, culture, ancestors, thinkers, spiritual-cultural, socio-economic, crafts, trade, development, history.

Introduction

The Arabs, having captured Khurosan, Movaruankhir and Khorezm, as everywhere, pursued a tough policy of Arabization of the country in our country. Along with the Islamic religion, the Arabic language and the Arabic alphabet were introduced in the region. Arabic has risen to the level of the state language, Islamic religious language and the language of science. Works written in the local language were destroyed, and other connoisseurs were under the rubble.

However, this damage caused by the Arabs did not lead to the complete destruction of the culture of the peoples of Central Asia. The restoration of the rural cage, trade and craft gradually began. In the 9th century, cultural life began to flourish in Central Asia.

In such large cities as Damascus, Cairo, Baghdad, Kufa, Basra and others, the number of our ancestors who went from Movaraunnahr and Khorezm and contributed to the development of science and culture increased.

In particular, the city of Baghdad is the educational center of the East. In Khorezm, the House of Sages was also created during the time of King Mammun ibn Mabmun. Organized in Urgench, Bayt-ul-Hikma-Mabmun Academy (Khorezm Academy). Great martyrs and thinkers studied at the House of Sages in Bogdad and Urganchi at

one time. Among them are such great and great personalities as Ahmad Ferghani, Al Khorezmiy, Beruniy, Ibn Sino, Ibn al-Hammor, Abu Sahl Masihiy, ibn Iraq.

It should be emphasized that in Movaraunnahra and Khurosan in the IX-XII centuries, the main factor and cause of positive successes and successes in socio-economic and cultural development was the emergence of centralized independent states here.

During the times of self-names, Karakanids, treasurers, Saldzhians and Khorezm Shah in Central Asia, who had great attention and authority in the international arena, state khokimism strengthened in the country, relative peace, calm and barkorirism were formed. As a result, material production improved, crafts and trade developed, and culture grew. Bukhara, Samarkand, Urgench, Kiet, Cash, Naqshab, Ghazna, Punjikent, Binokent, Shosh, Termez, Kuva, Kabadien, Boikent and other cities, as centers of trade and trade, professionalism and culture. The capital of the Somonites of Bukhara is the second Mecca in the world. Thus, the prevailing socio-economic, spiritual and cultural favorable situation in the country, which arose in the 9th-12th centuries, led by local rulers after the Arab invasion, created such an atmosphere thanks to which from this region with their abilities, free and unique creations, huge cultural and educational masterpieces into the treasury of civilization of world culture.

Material and Methods

Muhammad ibn Muso al-Khorezmiy (783-850) was a Shah of Khiva, who received his primary education from a private teacher and then studied at a madrasah in Marva. After the son of caliph Khorun al-Rashid sat on the caliphite throne of Mahmun (813), Muhammad Musa took al-Khorezmi with him to Baghdad and appointed him head of the House of Sages created there.

He performed in the field of Khorezmian mathematics, geometry, astronomy, geography, history and other sciences. His books Al-Jabr Wal Muktobala (Equations and Views), Hisob Al-India (Indian Accounting), Book Shot of Al-Arz (Book on the Depiction of the Earth) Book equestrian history (Book of History), Book of Al-Amal Al-Usturlabat (Book at).

Khorezmiy Al-Jabr was one of the first in the history of mathematics to begin the science of algebra.

The work of the scientist "Book Horse" (Book of History) reflects brief and accurate information about the history of Hurosan, Asia Minor and Movaraunnahr in the VIII-IX centuries. The works of Horezmius on Zij (Astronomical table), the Sun Hour made a great contribution to the development of the science of catastrophology.

Our native soil, our Uzbekistan is Ahmad Ferghani, one of the greatest Siimo and gods, who wants to blind distant and distant generations with a sense of pride and pride. Presumably, he died in 861. Ahmad Ferghani worked in the field of mathematics, geography, astronomy, history, made a significant contribution to the development of these disciplines. In the Muslim East, he received the nickname Hisab. Nevertheless, he became famous for his work in astronomical, geographical areas. His works in the field of science were translated into Latin in Spain in the 11th century and were widely used in their scientific research by Arabic scientists. Ahmad Ferghani wrote his works in Arabic, so Arab scientists consider him the first Arabic astronomer.

Associated with the scientist Ahmad Ferghani Mohammed ibn Muso, with Baitun-Hikma, acting under the leadership of the outstanding scientist Muhammad ibn Muso al-Khorezmiya. He personally participated in the construction of observatories in Baghdad and Damascus.

In 812, Ahmad Ferghani predicted before the Solar eclipse, discovered that the Earth has the shape of a ball. Later, while living in Egypt, he created a device for measuring the water of the Nile River.

One of the largest scientific works of Ahmad Ferghani on the disaster is a book on the complex of sanitary movements and star science. This work also belongs to the foundations of astronomy.

Results and Discussion

The works of Ahmed Ferghani were translated into Latin in the XII century.

One of the largest scientists in Central Asia, the father of the philosopher of the East Abu Nasr Muhammad ibn Muhammad Farabi. He was born in 873 in the town of Wasij near Farab and died in 951 in Damascus.

Farabi's scientific work on philosophy, linguistics, logic, mathematics, and music theory brought her great fame and laid the foundation for the history of world science. Farobius received his first lesson in Farab. Then he visited several cities of Shosh, Samarkand, Bukhara and Iran, improved his knowledge and studied various languages. Then he arrived in Baghdad to further deepen his knowledge.

He lived in the cities of Bogdad and Damascus, raised his scientific level, mastered almost all fields of science and created more than 160 works. He wrote about the goals of the Metaphysical work of Aristotle (Arastou), About the members of a living being, about the achievement of Happiness of the Musical Book of Politics Al-Madonia (Politics over Cities, Shahri Fozilov People The essence of questions Book about laws, About the content of thinking, about entering Logic.

Farobius was an expert on the wisdom of Hellenic culture. If for his outstanding services in the development of science Aristotle was awarded the title of first teacher, then for his excellent knowledge of the wisdom of Farobius Ell, Aristotle, a great contribution to the development of science Al-Muslim al-Soni Second teacher - Aristotle of the East, then this title is a title.

Pharobius gives the order, classification and detail of about 30 fields of science, about the origin of Science, about the classification and other descriptions of sciences known at that time.

One of the great scholars of the East, Abu Ali Hussein in Abdulloh ibn Sinodir. He took the pseudonym Sheikh ul-rais in the eastern world of science. In Europe, this scientist is known as Avicena. Ibn Sino was born in 980 in the village of Afshana near Bukhara.

Ibn Sino's scientific views developed in two directions: medicine and philosophy. At the age of 17, they formed as scientists, became authoritative doctors. Ibn Sino was invited to the palace and cured Nuh ibn Mansur, the emir of the Somonians, where the patient was lying. In exchange, Ibn Sinod was allowed to use the library located in the Somanid Palace.

In 1002, Ibn Sino went to Khorezm and showed activity at the Mamun Academy in Urgenich. There were the philosopher Abusakhl Masakhi, the outstanding tabib Abulhair Hammor, the largest scientist of the XI century, a connoisseur of science Abu Raihan Beruniev.

After Khorezm occupied Mahmud Ghaznavi, Ibn Sino moved to the Gurgon emirate, from there to Paradise, Qazvin, and then entered the service in Hamadan. He spent the last years of his life in Isfahan.

One of the works of Ibn Sino is the work of Al-Kif fi-t-tib, dedicated to medicine. This is a unique medical institution consisting of five parts. The book has been translated into Latin, Persian and other languages of the 13th century. This book until the end of the 18th century "served as the main teaching aid in medical educational institutions in Western Europe.

Another essay by Ibn Sino is a healing book (Medical Book), consisting of 18 parts. The book is devoted to various areas of philosophy, logic, mathematics, geometry, metaphysics.

In the Middle Ages, one of the brightest stars of the Mamun Academy, the great scientist and thinker Abu Raihan ibn Ahmad Beruni, was created in Khorezm. Born 120 km from the city of 973 near the ancient city of Kat (now Beruni). He received his primary education in Urganche. Fate was in many cities of the East. For a long time he lived in Gurgon, then worked at the Mamun Academy. Mahmud Ghaznavi occupied

Khorezm in 1017. Beruni continued his scientific activities in the city of Kazna. Together with Mahmoud Ghaznavi, he repeatedly visited India. He died in 1048 in the city of Kazna.

Bernouni in his more than 45 catastrophic works concluded that almost five centuries ago the center of the world was not the Earth, but the Groom. For the first time placed the rotation of the Earth around the Groom in the center.

In the IX-XII centuries, religious knowledge was also widely developed.

We see the further rapid development of scientific and cultural life in Central Asia in the XIV-XV centuries, that is, during the Temur and Temurid periods. Amir Temur paid great attention to medicine, mathematics, astronomy, history, literature, linguistics, religious sciences. During the Temur period, the Bibihonim mosque, the Shohizinda mausoleum, Ahsaray and the mausoleum in Shahrisabz, the Ahmad Yassavi temple in Turkestan, the Zangiot mausoleum in Tashkent were built in Samarkand.

During the years of Ulugbek, sponsorship of science and culture became even more rapid. Ulugbek built mosques and madrasas in Samarkand, Bukhara, Gijduvan and Shahrisabz. A lot of work has been done in the field of historical sciences. During this period, fruitful work was also carried out in the field of literature. In this process, the great merits of Alisher Navoi, a poet and statesman. Jomius, Lutfius, Saccoci created immortal works in which the artistic activity of Kamoloddin Behzod developed.

Scientists from Movaraunnahr at the Mamun Academy. At the initiative of Khorun al-Rashid, a scientific Center-Academy (Bayt ul-Hikma) was organized in Baghdad, which brought together scientists and philosophers from all Muslim countries, including Central Asia. In this center, scientists such as Movaraunnahr and Jurosan Musso Khorezmiy, Ahmad Ferghani, Marvozi, Marvarudiy, Javhari made a great contribution to the popularization of the Baghdad Academy. The establishment of the dominance of the Arab caliphate in Movaraunnahra and one of the positive aspects of the widespread spread of Islamic religion, giving an example from the scientific academy in Baghdad, in the twentieth century, the Mamun Academy appeared in Khorezm, whose members were art historians of their time, rotating Movaraunnahr with their work. Also, prominent religious figures of the Islamic world grew from the territory of our region; as well as adventurers whose names are still on the upper stages of both secular and mythical science.

Mamun Academy in Khorezm. As you know, the history of the development of the peoples of Central Asia with a long past has experienced from the very beginning various events, periods of recovery and lag. Of course, all these periods left their definite mark on history. In particular, in the development of our culture, science

plays the role of the period of the IX-XII centuries. It should be noted that Shah Mahmun ibn Muhammad at the end of the 10th century united Khorezm into a single center, divided into southern and northern parts. In particular, the capital turned Gurgancha into one of the largest scientific and cultural centers in the East. "Baitul Hikma" (House of Sages). It was also called the Mamun Academy. In this place, prominent thinkers Al-Khorezmiy, Beruniy, Ibn Sino, Ibn al-Hammar, Abu Sahl Masihiy, Ibn Irok, Ahmad Ferghani worked. Also among them were great gods from many countries of the East.

Information about Central Asian thinkers.

Abu Abdullo Muhammad Ibn Muso al-Khorezmiy. (783-850) The work of the great thinker and scholar al-Khorezmiy on arithmetic and algebra, "The Book of Al-Jabr Val Mukobal" (Book on Filling and Contrasting), not only laid the foundation for a new period in mathematics, but also served as the basis for its development in subsequent centuries. Thanks to the work "The Book of Indian Arithmetic," first the eastern peoples, and then the European peoples, got acquainted with the system of counting the large positions of ancient India. (Translation into Latin in the XII century). The works of Al-Khorezmiy "The Book of Photos of al-arz" (photo of the Earth) are devoted to geography, astronomy "Astronomical Tables," which glorified the author. Also, such outstanding works as "Rizola at the bottom of the men's clock," "Drawing history," "Drawing about Usturlab," "Drawing music," and also immortalized his name brought great attention to the scientist. Al-Khorazmi's work "Al-Jabr val alternative" later became known as "Algebra" in Europe. His work on astronomy played a large role in the development of asronomic science not only in the East, but also in the West.

(Translation into Latin in the XII century). Al-Abul Abbas Ahmad ibn Muhammad Al-Ferghani. Information about the biography of Al-Ferghani in history has been slightly preserved. He died in 861. Experts in astronomy, mathematics, geodesy, hydrology took an active part in the construction of the observatory in Baghdad and Damascus, where they checked Ptolemy's data in the "Schedule of Stars." Al-Ferghani in his work on astronomy "Fundamentals of Astronomy" streamlined knowledge of astronomy, enriched them with new results. In accordance with the tradition of that time, seven climates were studied by countries. Wedding watch. made a statement, created astronomical instruments. This work of Fergani BC was used in Europe as the main guide to astronomical science.

Abu Nasr al-Foray (873-950). Born in Utra, received his primary education in Shosha, Bukhara, Samarkand, lived for a long time in Baghdad and was in a scientific dialogue with scientists of our time. He wrote more than 160 treatises of various fields of

science. The popular work "The Big Book at Music," dedicated to the theory of music, is one of the first historical sources devoted to the history of this sphere. He's a gray, rich scientist.

Abu Raihan Beruni (973-1048). A native of Khorezm created about 150 works devoted to astronomy, history, medicine, mathematics, jugrophy, geodesy, meteorology, ethnography, philosophy, philology. These works were called Beruni. It is also known that he ran out of stories, poems. Beruni was the first in the Middle Ages to create a globe. He knew perfectly well Arabic, Persian, Indian Turkic languages. His works "Pharmocanasia," "Geodesy," "India," "Mineralology," "Law of Maksud," "Monuments of Ancient Peoples" have been translated into Uzbek and Russian. Mahmud also served in the Kazan Palace. He was also a contemporary of Ibn Sino.

Abu Ali Ibn Sino (980-1037) created hundreds of works on philosophy, logical clergy, literary criticism, poetry, music, geology, mineralogy, physics, mathematics, medicine, astronomy. The range of scientific interests of Abu Ali was so wide that he created more than 40 works devoted to medicine, 30 astronomical and natural sciences, 185 philosophical, logical and theological.

The development of literature, architecture and religion in the 9th-12th centuries. Great Islamists of Central Asia.

Beautiful mausoleum built on the grave of Ismail Somoni in Bukhara. The building has a rectangular shape; the roof is covered by a dome. The rectangular panel is converted to an octagonal shape using relief flaps. At the same time, this building has four facades. Its four sides are the same, decorated like in front. Simply put, the building is taken away, does not have side and back sides. Everyone is decorated the same way. During the construction and decoration of the mausoleum of Ismail Somani, architectural features characteristic of that time in the Arabs were also used. For example, set the columns on the outer corners of the building. In such forms inside the building, as well as in pre-Islamic monuments, there are also squares overlooking the fog.

On the example of many mosques, one can also observe the delay in the development of architecture of the 9th-10th centuries. Written sources note that many mosques of the Somonian period are built on the basis of the timely adaptation of temples to the Arabs to the mosque. They are one-room, the roof of the mosque rests on a pole. The roof of mosques usually had the shape of a dome. On mosques, especially in the form of mercy, the ornament is decorated with carved bricks, bitten gangs and even pagan waters. Speaking of mosques of this period, one can mention the mosques Magoki Attoron, Poikand in Bukhara, Chorustun in Termiz, Childukhtaron in Shahristan. These monuments made it possible to trace the development of religious architecture

in Central Asia. Narshahi writes that Emir Nasr ibn Ahmad built a palace for himself in Bukhara Registan and invested in its construction. This palace was very beautiful. And in front of the palace there are buildings for walls. The palace of Amir and Khokim was also located in Nishopur, Marva, Samarkand and other cities. These palaces are distinguished by their maturity and beauty. Often such palaces were built on kushmanzars, in gardens.

Yusuf Khos Hajib (XI century), born in Bolasogum, is also valuable in that the famous work of Yusuf Khor Hajib "Kudadgu bilig" (Knowledge guiding Saodat) is the first artistic work of the Turkic peoples that has reached us. The author outlined in this essay the ways, policies, images and laws of peoples and the moral laws of a centralized feudal state through 6407 bytes. In "Blind Knowledge" there are also bytes about maintaining health, communication and in general about tabobat.

Ahmed Yugnaki (II half of the XII century - the beginning of the XIII century), a native of the village of Yugnak near Samarkand, is especially known for his work "Hibbat the Righteous" (hadith of truth). The work outlines mainly human qualities.

Abu Abdullo Rudaki (; 884-954) - the great mentor of Persian Tajik literature. Born in the village of Rudek near Samarkand. His poetic legacy is very rich and colorful. Fragments of the poems "Kalila and Dimna," "The Age of the Offtob," "Sindbodnom" have been preserved.

Abu Mansur Muhammad Mintius (942 - 1020) was born in Samarkand, unlike the sources of the most famous poets of the 10th century after Rudaki. He lived in the Somanid Palace. He was the first to write "Point." But he managed to write only a certain part and died by accident. 1209 bytes were saved from it. There are also sources that minute music has made a great contribution to the development of science.

Abulkosim Firdavsi (942-1020). Born in the Iranian city of Tue. He is well versed in Arabic and Persian literature. He spent his whole life creating a large epic work "Point," dedicated to the legendary heroes of the Iranian Shah. The work is published in many languages of the world. Pharaoh with his "Sign" created an eternal monument to himself and was grateful to his descendants.

Observing the development of the culture of Central Asia of the 9th-12th centuries, one can observe how during this period the teaching of imagination (sophism) penetrated into all aspects of culture and spirituality. Sufism is based on personal freedom, cleansing and the achievement of spirituality by Alloch. In imagination, the path to perfection of the spirit and its ultimate goal - the achievement of Olloch consists of 4 stages: 1) Sharia. 2) Tariqat. 3) Enlightenment. 4) Truth.

Sufism theorists, scientists carefully studied the knowledge of their time, were experts and thinkers. Since the 10th century, the ideas of Sufism began to spread in the cities of Central Asia. Following this direction below, we think about some thoughts known to the world by their creativity.

Ahmed Yassavi (1105-1165) was born in the city of Iasi (Turkestan). His father, Ibrahim, worked for many years as a sheikh in Sayat Rom. Ahmed Yassavi received his origin from the famous Turkish driver from Tashkent Arslanbob Toshkandia. After his death, he studied science with Yusuf Hamadani. The only inheritance that has come down to us from Yassavius is his Hikmat Wall. It presents the hikmats of Yassavi, "Faqrnoma." The description is reflected. Ahmed Yassavi founded the cult of Yassavia in the imagination.

Suleiman Bakirgani (died in 1186). A worthy student of Ahmed Yassavi, one of the successors of his work. Born in the town of Bakirgon Khorezma. Among the Turkic peoples, the ruling father is also known by the nickname. His works on religion and imagination, hard work and morality were read throughout Turkestan. His major work, entitled "Bakirgon Book," has also reached Uzbek readers in recent years.

Najmiddin Kubro (1145-1221). Poet and scientist. The largest Sufi tributary in Central Asia is Kubravia. Born in Khiva. A common current in the countries of the Middle and Middle East, in the territory of Central Asia, India, Iran, Afghanistan. Najmiddin Kubro, who issued the rules of the brotherhood of Kubravia, at the age of 76 gathered weasels against the muguls who attacked Urgancha and began to attack the people. The recognition of Islam as the main religion in the country, the suppression of other religious beliefs, the deterioration of the way of life of the hardworking national economy began to force them to look among them for an idea that contributes to their advancement and weight relief. This idea became an idea of imagination.

Imam Ismail al-Buhari (810-869) During his life, the great adventurer scholar Imam Buhari collected 600 thousand hadiths, 7275 of which were included in his 4-volume collection "Faithful Collection." The 1205th anniversary of Imam Ismail al-Bukhari, the largest scholar of the Islamic world who spoke at the highest level in Vakhtanism, was solemnly celebrated internationally in 1998, when a pilgrimage temple was finally erected in the city of Chelak, a suburb of Samarkand, where he died. Thousands of people from different parts of the world come here.

Abu Iso Muhammad al-Termizi (824-894) - a well-known adventurer in the Islamic World Imam al-Termizi was born in the village of Bug near Termez. From the age of 26 he began to meet with famous muhaddis scientists in Samarkand, Bukhara, Hijez, Iraq, Nishopur. He is a great adventurer scholar, in his upbringing, the mentorship of Imam Ismail al-Bukhari occupies a large place. A great scientific heritage remains

from At-Termiziy dedicated to collecting life events, including: "The Book of al-Jomye al-Sahih," "The Book of ul ilm," "The Book of al-Tamoyli al-Nabawi," "The Book of al-Zuhl," "The Name of Kitabul wal hun."

Burchoniddin Marganoni. (died in 1197). The full name is Burkhoniddin Marginoni Ibn Abu Bakr al-Ferghani al-Rishtani. Bidoyatul Mubtadi (original title) Al Mazid is a book about children. Burkhoniddin Marginoni's work Hidoya Phi Furu al-Fukh (Fikh Sphere Guide) consists of 56 books, which are called sharia codes.

Conclusion

In conclusion, the Arabic language and its writing have always been valuable to the Uzbek people. Of course, in which of these areas of study depends on the specialty, goals and objectives of the educational institution, as well as on the teacher and audience. But it is obvious that during the current globalization, any student seeking to master foreign languages is interested in effective methods of language teaching, technical means, and exhibition programs. This requires every teacher of the Arabic language to develop new methods that meet the requirements of the period, to introduce modern technologies into the educational process.

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