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YUSUF KHAS HAJIB AND THE EASTERN RENAISSANCE

Abstract: This article summarizes the socio-political activities of Yusuf Khas Hajib during the Eastern Renaissance, his ideas and his contribution to the development of society. at the same time the peculiarities of the Eastern Renaissance are described.

Key words: Eastern Renaissance, social development, scientific and philosophical thinking, mental thinking, stages of renaissance.

Language: English

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Introduction

The study of the cultural heritage of Yusuf Khas Hajib also helps to clarify the essence of the Eastern Renaissance. It is well known that the question of the nature, essence and character of the Eastern Renaissance, and the existence of the Renaissance in Central Asia in general, as in Western Europe, has become a hot topic in the scientific literature. His interest is due to the emergence of the national forms of Eastern Renaissance, such as the Georgian, Armenian, Azerbaijan, Central Asian Renaissance.

Materials and methods

Determining the essence of the Eastern Renaissance is associated with a powerful cultural event. It is well known that such a rise occurred not only in the Middle Ages but also in the period of ancient civilization (for example, the ancient Khorezm civilization). However, it is worth noting that they are not local in nature, but rather a worldwide phenomenon. In other words, a cultural phenomenon with a specific common law should be viewed as a concretely-historical form.

Based on the understanding of cultural awakening as “the common law of historical process, which will surely occur at a particular stage in the cultural development of peoples of the great civilization”, academician M.M. Khairullaev considers that two stages of cultural development of

the Middle East in the ninth and 15th centuries can be used as characteristic features[2]. The first phase is a common occurrence for the Middle-Eastern Renaissance in the 11th-12th centuries and includes Al-Kindi, Al-Khorezmi, Rudaki, Nizami, Ibn Rushd, and Arabic and some Persian cultures. This stage is characterized by the rapid development of relations in the early medieval period, with the development of economics and culture, which were the most urgent in this region.

Characterizing this stage, the famous Oriental scientist N.I. Konrad writes: “Let's look at the Muslim world of the Muslim world, first and foremost in the 9th and 11th centuries in the Muslim world of Central Asia. It is well known that in these centuries science, philosophy and education, which were great for their time, flourished. It was well known that such great contemporaries as Farabi, Ibn Sina, Khorezmi and Beruni embraced the philosophical and scientific morals of the ancient times, creating new directions in the scientific and philosophical thinking of that time. They appealed to all the sources of the great ancient civilizations that were linked to the historical fate of their people. It is well known that the antiquity in Europe, especially Hellenistic and ancient Indian sources, must have been connected with them by the ancient Chinese[1]. After all, Central Asia was the crossroads of the ancient East and the West. The Renaissance in China is related to the origin of the

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conflict-free stream. Supporters of this movement have put forward the idea that social life lies at the heart of an education, a culture that is the highest value. The same idea must have attracted the attention of medieval Central Asian thinkers. Conrad proves that the notion of "medieval" began to give more scientific meaning than just chronological meanings.

The second stage is the Renaissance of Central Asia in the 14th and 15th centuries, and as a result of the liberation from Mongol oppression, a number of independent feudal states emerged in Central Asia, which was associated with the social and economic development. By this time, the Arabic language had been influenced, but it had begun to lose its dominance. By this time the importance of the local languages, in particular Iranian and Turkish languages, was increasing. The Renaissance of Central Asia during this period was characterized by the life and work of Alisher Navoi, Ulugbek, Jomiy, Behzod, Kazizoda Rumi, Ali Kushchi, Lutfi and others. In this way, the academic M.M. Khairullaev, N.I. Conrad, V.M. In the footsteps of the Jurmenny, he emphasized the distinction between the Middle East Renaissance (IX-XII centuries) and the Central Asian Renaissance (XIV-XV centuries), while remembering their inherited links.

Our teacher, trying to base his point of view, pays serious attention to the definition of the characteristic signs of the culture of the above stages. The most important of these signs is the emergence of cities and urban culture and the fact that secular trends in this culture began to be clearly and clearly seen, the formation of intellectuals, the flowering of philosophical and natural scientific knowledge, the birth of superstition.

Further clarifying the above points, it should be noted that when it comes to the first phase, the first founders of the Turkish Yamaha literature were Mahmoud Kashghari and Yusuf Hos Hajib. Indeed, the Renaissance of the Middle East in the 11th and 12th centuries cannot be imagined without these two great thinkers. The use of cultural wealth and their reinterpretation under the spirit of the time will increase in the fight against medieval dogmas and the way of thinking that follows. This period is reminiscent of the later Renaissance in Italy. As in this period of Italy's Renaissance, great thinkers with vast

encyclopaedist knowledge in science, art, and literature were born, and many of them were successful in science. These include Yusuf Khos Hajib. After all, he was a scholar of his time and was very familiar with the legacy of world-famous thinkers before him, he knew many languages. This can be seen in the fact that in the "knowledge of the mind" he expressed ideas about different fields of science.

The works of the Eastern thinkers are spread not only in their own country but also in the West. It is no accident that along with the works of such great thinkers as Biruni, Farabi, and Ibn Sina, the book by Yusuf Khos Hajib was taken to Istanbul at the Royal Palace Library in Vienna.

This cultural awakening in Central Asia served as a link between China, the Ancient World, and the Roman era, the culture of the Renaissance in Europe and the later. Academic M.M. Hayrullaev writes that "It is the era of ancient East and Greek culture that is the link between the awakening of Europe and the culture of the modern era. In the works of Central Asia IX-XV, - writes VII. Jurmenny, in terms of the development of production and social relations, was at a level which is very similar to the first Renaissance in Italy[2]. Academic N.I. Canrad also points out that in the history of Eastern culture of the IX-XIII and later centuries only in Europe can be seen signs of the Renaissance period of the 14th-16th centuries³. Characterizing this situation, V.K. Chaloyan concludes that succession in spiritual culture has formed a chain between the West and the East and from time to time the West, on the basis of which the human and his civilization has been developed. He points out that the Renaissance is only against scientists who want to confine themselves to Western European countries. Chaloyan argues that although the eastern features of the Renaissance varied in the lives of all peoples, there was much in common in the development of Western and Eastern cultures. This is humanism, one of the main factors of social development. The Renaissance is characterized by the development of humanistic ideals, the desire for liberation from superstition and ignorance, the manifestation of such ideals as nobility, moral purity, the struggle for spiritual beauty and human freedom.

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