

THE CONTRIBUTION OF SCHOLARS, WHO GREW UP IN THE PERIOD OF THE FIRST ENLIGHTENMENT IN OUR COUNTRY TO THE DEVELOPMENT OF THE WORLD.

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Abstract: It is undeniable fact that the scientists of the first Renaissance created the fundamental ideas and invented much of the sciences, that had a huge contribution to the development of other countries. In this article, I try to investigate the works and contribution of outstanding scholars such as Jalaliddin Rumi, Al- Khorazmi, Abu Ali ibn Sina and so on.

Keywords: first enlightenment, contribution, scholars, science.

ВКЛАД УЧЕНЫХ, ВЫРОСШИХ В ПЕРИОД ПЕРВОГО ПРОСВЕЩЕНИЯ В НАШЕЙ СТРАНЕ, В РАЗВИТИЕ МИРА.

Аннотация: Неоспорим тот факт, что ученые первого Возрождения создали фундаментальные идеи и изобрели многие науки, внесшие огромный вклад в развитие других стран. В этой статье я попытаюсь исследовать работы и вклад выдающихся ученых, таких как Джалалиддин Руми, Аль-Хорезми, Абу Али ибн Сина и так далее.

Ключевые слова: первое просветление, вклад, ученые, наука.

INTRODUCTION

The Renaissance - is the period of time when economy, science, policy, culture or art reforms into novel, more civilized, and developed condition. In Uzbekistan, we are living in the Third Renaissance of time, and the First Renaissance lasted between 9-14 centuries in the countries of Central Asia such as [Movarounnahr](#) , [Khurasan](#) and [Iran](#), being one of the initial rebirth, which lately affected to other countries reformations, due to the contribution of outstanding scholars. The uplift in other countries happened much more lately, where I indicate in the following table -1.

| Countries | Period of Renaissance |
|--|-----------------------|
| Central Asia (Movarounnahr , Khurasan and Iran) | 9-12 centuries |
| Italy, Florence | 14-15 centuries |
| European countries (Germany, United Kingdom, France) | 16-17 centuries |

As you see, the Renaissance started much earlier in the Central Asia, than other countries. In contrast to Italy, which was a few centuries earlier (9th–12th century), there was a significant cultural elevation, substantial development in science, philosophy, and literature, widespread interest in cutting-edge humanitarian principles, and a burgeoning of intellectual and creative activity. In world science, this era is known as the "Muslim Renaissance" (A. Metz) or the "Eastern Renaissance" (NI Konrad). The Eastern Renaissance period embodies the key elements of the European Renaissance: intense creative activity, the completion of outstanding creative works, and the production of mind-blowing works of art. Great intellectuals, encyclopedic experts, and well-known thinkers came from the Eastern Renaissance. Discoveries in the exact sciences were produced by Muhammad al-Khorazmi, Abu Bakr Razi, Abu Rayhan Beruni, Ahmad al-Farghani, Umar Khayyam, and Mirza Ulugbek. The treasury of thought was enriched by the philosophical

writings of Abu Nasr Farabi, Abu Ali ibn Sina, Ibn Rushd, Muhammad Ghazali, and Nasafi Azizuddin. The universe, man, and society were studied as a whole, new laws were found, the boundaries of intellectual knowledge were broadened, and the theory of virtuous society and the ideal man was thoroughly developed. Poetry was established by brilliant writers like Abu Abdullah Rudaki, Abulalo alMaari, Abulqasim Firdavsi, Jalaliddin Rumi, Hafiz Shirozi, Nizami Ganjavip, Abdurrahman Jami, and Alisher Navoi, who sung about love, bravery, independence, and goodness. A number of miniature painting schools were established, including Kamoliddin Behzodhis paintings, which established a fresh artistic approach. Another indication of the renaissance period is the rise in interesting adventure-filled works like "One Thousand Nights," "Kalila and Dimna," "Forty Ministers," "Totinoma," "Sindbodnoma," and "Jome'ul Hikayot," which capture the spirit of the populace. On the other hand, works like "Khamsa" describe universal concepts that are rife with wisdom and philosophy and represent human ideals.[1]

LITERATURE REVIEW

Many in deniable masterpieces in the people's life was created firstly by 'Muslim scientists' as the call themselves, they invented the model and masterpieces in almost each direction, which enabled other countries to learn and, to boost their willingness, and willpower and created their own ones. The books of our scholars were and are the main manuals even in these days, that include all of the needed and required information and knowledge. However these scholars great contributions, this article discusses several of scholars heritage an its significance in the development of foreign countries in different spheres for wide demonstration, namely Jalaluddin Rumi, Abu Ali Ibn Sina and Al-Khorazmi.

Jalaluddin Rumi- Jalaluddin Rumi was born on September 30, 1207, in the house of the great sheikh Muhammad Balawaddin Valad, who received the title of sultanal ulama, in the city of Vakhsh in present-day Tajikistan (the country of Khorezmshahs). Young Jalaluddin studied for 7 years in Sham, Aleppo, Damascus, Caesarea and other major centers of knowledge, becoming a mature scholar of his time. In the words of the well-known Romanist Zarrinkub, "Mawlana's wonderful 68-year life was full of poetry, beautiful, unique, and complex poetry, sound and tone." [2] During the past eight centuries, Mevlana Jalaluddin Rumi has been acknowledged as a live participant in artistic-pedagogical-psychological-aesthetic art by poets, writers, thinkers, architects, and painters from throughout the world. Mevlana Jalaluddin Rumi, the creator of numerous important works including Divani-Kabir, "Fihi ma fih," "Majlisi-Saba," "Mektubat," and "Masnavi" didn't just recite life-affirming verses, express their ideas through straightforward poetry, or converse with readers in everyday terms. Mevlana was a pedagogue and educator who translated and educated the facts of life with the amazing power of art; he inspired his readers, helped them to comprehend life and its beauty. [3] For seven centuries, Western and Eastern scholars have disagreed and discussed Jalaluddin Rumi's "Spiritual Masnavi," which has been the subject of numerous discussions and disputes. Rumi's "Masnavi" is considered by world thinkers to be a book of the world, an encyclopedia of mysticism, a sea of spirituality, and a poet of humanity, which is evidence of the importance and significance of this work.[4]

Al-Khorezmi. One of the first encyclopedic scientists in the history of science, Khorezmi, Abu Ja'far (Abu Abdullah) Muhammad ibn Musa al-Khorazmi (783, Khiva - 850, Baghdad) was a Khorezmian mathematician, astronomer, and geographer. The science of algebra was established by Khorezmi, whose book "Kitob mukhtasar min izal aljabr valmuqobala" is where the word "algebra" originates ("A short book about algebraic calculus"). Yet, there is the argument that Khorezmi just systematized the approach to solving linear and quadratic equations that was already

well-known at the time. This concept developed since Khorezmi's work was based on this subject. However the majority of Khorezmi's book is devoted to algebraic calculations.[5] Al-Khorezmi was appropriately dubbed "the Father of Algebra" by the international scientific community for his substantial contributions to mathematical science and popularization. Al-Khorezmi is the finest mathematician of the time, and, if one takes all conditions into account, one of the greatest of all times, according to the prominent American historian of science of the 20th century George Sarton.[6]

Abu Ali ibn Sina. The renowned Central Asian encyclopaedist Abu Ali ibn Sina (full name: Abal al-Husayn ibn Abd Allah ibn Sn al-Balkh) is mentioned in various sources as a scientist, physician, and philosopher in Bukhara Persian. He passed away at Hamadan on August 16, 1037. He was born on June 18, 980 in the town of Afshona, which is close to Bukhara. More than 30 of Ibn Sina's works on medicine have come to us, including a medical encyclopedia called "Qanun," numerous books on theoretical and practical aspects of medicine, "Urjuza fi-ttibb" ("Medical Ur-juza"), "alAdviyat" alqalbiya" ("Medicines of the heart"), "Daf' almadorr al-kulliyya an-al-abdon al- ("Treatise on Health"), Many more treatises exist, including "Risola fi-s-sikanjubin," "Risola fi-lfasd," and "Risola fi-lhindabo" ("Treatise on Sachratqi"). Ibn Sina gave the classification of sciences substantial consideration during his time, and he wrote a book titled "Aqşam al-ulum alaqliya" about it ("Classification of mental sciences").[7] He was well renowned for his contributions to medicine and Aristotelian philosophy. He wrote the *Al-Qann f al-ibb* (The Canon of Medicine), one of the most renowned publications in the history of medicine, and the *Kitb al-shif* (Book of the Cure), a sizable philosophical and scientific encyclopedia. Ibn-Sina pioneered the use of extremely sophisticated drug design principles, including drug delivery, organ targeting, deposition at the site of action, pain relief, wound healing, clearance after action, and support for the organ.[8]

CONCLUSION.

It is an evident notion that uzbek scholars (was born and lived in this territory) have a big contribution to the world's first renaissance. In each direction may it be science, poetry, medicine, geography, astronomy, mathematics and etc... they have built the initial fundamentals and introduced them to the world, because of this the first uplift in Central Asia was occurred before that in other countries such as Italy, or other European countries.

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