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EASTERN TRANSLATED LITERATURE'S PLACE IN RENAISSANCE CULTURE DEVELOPMENT OF THE WEST

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ABSTRACT

In this article, the author discusses the role and place of the literature of the leading Muslim thinkers of the period of the first Eastern Renaissance (IX-XI centuries) of Central Asia (mainly the territory of present-day Uzbekistan), who, reviving the Hellenic and Hellenistic philosophy, gave it their own interpretation in this form introduced it to representatives of the Western world, thus establishing a succession between the philosophy of antiquity and the philosophy of the Middle Ages, on the one hand, and between the philosophical thought of the Arabic-speaking cultural world and the philosophy of the West, on the other.

Introduction

In connections and communications between parts and stages of development of the world, the problem of continuity in time and space is of paramount importance. From this point of view, we consider the line of succession of the Muslim Renaissance, going from the East to the Renaissance of the West. In the 9th-13th centuries in the East, mainly in Central Asia, advanced Muslim thinkers, reviving Hellenic and Hellenistic philosophy, gave it their own interpretation and in this form introduced representatives of the Western world to it. Thus, a successive connection was carried out between the philosophy of antiquity and the philosophy of the Medieval East, on the one hand, and between the philosophical thought of the Arabic-speaking cultural world and the philosophy of the West, on the other. It was the Arabic-language

philosophy in its time (IX-XIII centuries) that had a huge impact on the philosophy of Western Europe, thereby contributing to the synthesis of these cultures.

Main part

Taking on this topic you certainly come across the question of a comparative analysis of the cultures of East and West, which, without a doubt, occupies an important place in world comparative studies. However, despite significant progress in the development of methodological issues of comparative study of history over the past 10 years (especially after the Republic of Uzbekistan gained true independence), some problems still remain unresolved, which are of fundamental importance in terms of the equivalence of compared objects, especially in terms of the criterion of equivalence of objects of comparison. . Of course, there cannot be an



unambiguous interpretation here, since each researcher approaches the solution of this problem from his own purely subjective point of view and aspects of consideration. Here it is important to take into account what historical stages in the development of cultural and philosophical thought are meant.

Our point of view to a certain extent diverges from both the opinion of the supporters of Eurocentrism and the point of view of Asiacentrism. Our conclusions and conclusions are made on the basis of a rigorous analysis of original sources - the works of representatives of the Eastern Renaissance and the works of philosophical thought of the English Renaissance. This study led us to the conclusion that, indeed, the study of the treatises of Arabic-speaking philosophers by Europeans was an obligatory stage in their mastering the basics of philosophical knowledge, as evidenced by the fact that already in the X-XIII centuries. fundamental works of our compatriots al-Farabi and Ibn-Sina were available in the libraries of Oxford and Cambridge universities. This was facilitated by the school of translators, which was formed in Spain (VII-XII centuries), which not only opened the world of ancient philosophy to Europe, but made scientific thought and the works of many scientists - Khorezmi, Farabi, Fergani, Beruni, ibn Sina its property. Among the scholars who served in the Caliphate and translated into Arabic from Greek, Syriac, Farsi and Hindi, Hunayn ibn Ishaq (810-873), Ishaq ibn Hunayn, Khubaish Sabit ibn Kurra (886-901), Yahya ibn Adi, Ishak ad-Dimishki, the Masarjuwayh family, Noubakht, ibn Mukaffa, ibn Manka, ibn Vakhshia. Thanks to the efforts of translators, the achievements of the philosophical thought

of the Muslim East also became the property of the West: they were perceived, developed further and raised to a new, higher level. The works of thinkers of the Muslim East had a fruitful influence on the creativity and worldview of such brightest representatives of European philosophical thought as Seeger from Brabant, Adeliard from Bath, John of Salisbury, Clarenbald, Amalric from Ben. First of all, this influence came from three great philosophers - Farabi, Ibn Sina and Ibn Rushd.

Europeans really actively studied Arabic-speaking thinkers both in the Middle Ages and in the Renaissance. It was thanks to the philosophers, immigrants from Central Asia, that ancient thought did not die out. From the 9th century, the Arabic-speaking educators became aware of the works of Aristotle, and through them - thanks to translations - all of Europe became acquainted with the geniuses of philosophy [3, c.60]. This is also confirmed by the works of Watt W. Montgomery and F. Diterici. Watt W. Montgomery testifies that in the 13th century, European scientists interested in science and philosophy realized how much they had to learn from the Arabs (i.e., Arabic-speaking scientists - K.Sh.), and began to study the main Arabic works, as well as to translate the main ones into Latin..."[6, p.82]. F. Diteritsi notes that medieval Europe became acquainted with ancient Greek philosophy, primarily through Arabic-language philosophy, thanks to the works of Farabi, Ibn Sina, Ibn Rushd [7, p.34]. According to Guy, in Europe of the XII-XIII centuries, after getting acquainted with the translations of the works of scientists of the Muslim world, there is a need for rapprochement in general with the East and its culture [2, p.513 - 514].



The Central Asian region (Bukhara, Samarkand, Merv, Khorezm, Balkh), being the crossroads of world trade routes, was a kind of rich culture and became the center for the development of advanced science and philosophy, playing a decisive role in the formation of the Baghdad "Bayt ul-Hikma". According to the fair assertion of many scientists, this era was the period of the widest spread of the Central Asian, Khorasan culture, science, literature and art to the countries conquered by the Arabs, the era of their assimilation of these cultures[1, p.170]. The Iberian Peninsula conquered by the Arabs, starting from the 9th century, has become one of the most advanced countries in the world: productive forces are growing in Andalusia, economic ties with Western and Eastern countries are expanding, cities and urban culture are developing, trade and crafts are flourishing. All this serves as fertile ground and justifies the flourishing of Arab culture in the West, including the queen of sciences - philosophy, represented by its brightest representatives - Ibn Baja (d. 1138), Ibn Tufail (1110-1185), Ibn Rushd (1126-1198).), whose philosophical and scientific concepts were decisively influenced by the philosophy of Farabi. Scientists and artists from various countries of the Muslim East also flocked to Andalusia, where they found the best conditions for creative work.

It should also be noted the special role of medieval Jewish thinkers-translators, such as Moses Maimonides and others who created their own culture within the framework of the Arab civilization, influencing, in particular, the development of the philosophical thought of the West; they largely contributed to the establishment of a continuity between the Arabic-speaking and Latin cultures.

Scientific and philosophical monuments written or preserved in Arabic passed to Western Europe in large part due to the activity of Spanish Jewish translators.

Approximately from the middle of the XII century, the philosophy of the great thinkers of the Muslim East al-Kindi, Farabi, Ibn Sina, at-Termizi becomes the main source of the philosophy of the Arab West. It was precisely this philosophy that struck contemporaries with its enormous inner spiritual strength, which made it possible for the first time in history to pose, theoretically formulate the entire main range of problems of a universal universal level, concerning all layers, forms and types of being and, above all, the being of man and the being of society. This philosophy was in history a new pole of spirituality, colossal in its strength, consolidating in itself all manifestations of progressive rationality during the 9th-13th centuries, fruitfully synthesizing, at the same time, the cultures of East and West.

Conclusion

Summing up, the East preserved and handed over to the West the most important monuments of the philosophy of the ancient world and Aristotle. Thus, the philosophy of the Arabic-speaking East was transferred to the Pyrenees, and on its basis the philosophy of the Arab West (Ibn Tufail, Ibn Rushd, al-Arabi) was developed and flourished, which, in turn, gave a powerful impetus to all European thought, making a very a lot for the formation and development of theoretical thinking up to the Renaissance, when European philosophy, organically and firmly standing on the ancient tradition transmitted to it by the Eastern peripatetics, was able not only to identify and outline the problematic field of philosophy, but also to formulate its own



language, conceptual and categorical series, affirming and unfailingly supporting an unrestricted intellectual search.

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