



## **CULTURAL AND SPIRITUAL DEVELOPMENT IN THE MUSLIM EAST IN THE IX-XI CENTURIES**

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### **Abstract**

This article is devoted to the review of cultural and spiritual development, development of science and historical events in the Muslim East in the 9th-11th centuries.

**Keywords:** Harun al-Rashid, "Baytul Hikmat", the Samanid state, the Karakhanid state, al-Beruni, Ibn Sina, Abu Nasr Farabi, Mahmud Kashgari, Imam al-Bukhari, Abu Isa Muhammad at-Tirmidhi.

### **INTRODUCTION**

The period of almost a century and a half rule of the Arabs in the territories of Central Asia could not extinguish the spirited struggle and aspiration of the independent peoples of this region for the independence of their people and their homeland. In fact, by the beginning of the 9th century, the crisis situation in the Arab Caliphate, the political tension, the conflicting processes in Khurasan and Mowarounnahr, and most importantly, the uprising of Rafe ibn Lais (806-810) in this area, caused the people of this region to for getting rid of the Caliphate's dependence, created favorable opportunities for gaining the country's independence. In particular, after the death of the famous caliph Harun al-Rashid (786-809), an intense struggle began between his sons - Amin and Ma'mun - to occupy the caliphate throne. This political conflict, which lasted for several years, not only put the center of the caliphate in a difficult situation, but also had a significant impact on the development of events in the regions subject to it.

### **LITERATURE ANALYSIS AND METHODS**

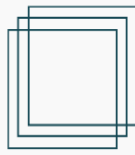
During the research, the principles of systematicity, theoretical-deductive conclusion, analysis and synthesis, historicity and logic were used.

### **DISCUSSION AND RESULTS**

Ma'mun raised a large army and appointed Tahir ibn Husayn from Khurasan as its leader. In a battle near Ray, Tahir ibn Husayn defeats al-Amin's army and begins to march on Baghdad. Tahir won again in 813 and captured Baghdad. Mamun rises to the throne of the caliphate. However, he did not go to Baghdad until 819 and managed the power from Marv. By his order, Tahir ibn Husayn became the head of the Iraqi government and the military garrison of Baghdad (until 819).

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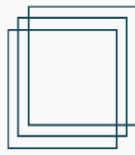
Mamun Marvda also gathered a group of scholars around him. When he went to Baghdad in 819, he founded "Baytul Hikmat" (academy of sciences) there. So, the foundation of this science center was firstly established by scientists from Turkestan.

In 821, Ma'mun appointed Tahir ibn Husayn as the viceroy of Khurasan in return for his great services to the caliphate. In this way, the Tahiri state was established and lasted until 873. Its capital will first be Marv, and later Nishapur. At first, many regions of Movarounnahr were under his control. The reason for this is that the viceroyalty of both countries was the city of Nishapur in Khurasan.

Tahir ibn Husayn, after gaining the reins of government, decided to use it to increase the country's independence, prosperity and power. In 822, in order to restore the independence of his country, Tahir ibn Husayn ordered the name of the caliph to be removed from the sermon. However, soon his mysterious death will not allow much work to be done in this regard. During the reigns of his successors Talha (822-828), Abul Abbas Abdullah (830-844), Tahir ibn Abdullah (844-862), Muhammad ibn Tahir (862-873), the independence of the Tahiri state was secured by deception.

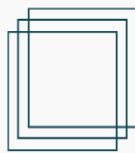
The Tahirites attach importance to the development of socio-economic and cultural life, property relations, regulation of agriculture, improvement of the use of water resources, construction of water facilities, as well as moderation of taxes from citizens. The capital will be moved from Marv to Nishapur. For example, in one of the decrees issued by Abdullah ibn Tahir, it was emphasized not to "offend the peasants", without which the treasury would not receive sufficient taxes. However, despite this, the Tahiri rulers did not actually protect the interests of the peasants, but rather the interests of the large owners and merchants. Therefore, during the Tahiri era, the common people, especially the farmers, were forced to live in dire straits and pay exorbitant taxes. In 844 alone, the amount of tax collected from them was 48 million. formed the dirham. This was unprecedented for the conditions of that time. That is why farmers' riots occurred in Seistan and other regions of the country and intensified. The movement of the Ghazis in the eastern regions of Khorasan and the riots in the agricultural oases were combined and gained large proportions. The brothers Yakub and Amir ibn Lays, who became the leaders of these movements and were originally artisans and coppersmiths, succeeded in capturing Nishapur in 873 and overthrowing the Tahiri dynasty. As a result of this, the Saffari (Miscar) dynasty, founded by Yaqub ibn Lays, came to power. However, no matter how simple the new ruler Yaqub ibn Lays lived in private life, no matter how he tried to strengthen the fighting power of his army, provide soldiers with salaries, the hardworking people paid heavy taxes, passed other payments and obligations. remained unchanged as before. In the end, this situation shook the socio-economic roots of the rule of the Saffari dynasty and condemned it to destruction.

The process of emergence of the Samanid state in Movarounnahr also dates back to the beginning of the 9th century. In this case, Caliph Ma'mun handed over the right to manage the territories of Movarounnahr to the descendants of Somankhudat (his



grandsons) from the Balkh local rulers who served him loyally. For example, Nuh Samarkand, Ahmed Fergana, Yahya Shosh and Ustrushona are governors. By the middle of the 9th century, Ahmad and his eldest son Nasr Somanids were able to unite most of the territories of Mowarounnahr. During the reign of Nasr Somani (856-888), the position of Movarounnahr became stronger. Samarkand was the capital of the state. After the overthrow of the Tahiri dynasty in Khorasan (873y), the lands of Bukhara, which were part of it, were also taken over by the Somonites. Nasr appoints his brother Ismail as the viceroy of Bukhara (874y) and the rule of the Samanids now extends to almost all the territories of Movarounnahr. But soon, as Ismail strengthened his power, he did not recognize his vassal status, and drastically reduced the amount of annual revenue he paid to the treasury of Nasr power. As a result, a long-term struggle between the brothers begins. As a result, in 888, a great war broke out between them, in which Ismail won and took power. After the death of his brother Nasr (892y), Ismail Somani becomes the sole ruler of Movarounnahr. In this way, the independence of the state will be restored and will rise. Bukhara will remain the capital of the state. Ismail's successful campaign in 893 against the steppe tribes in the east, taking Taroz and returning with large booty and captives is a clear indication of the high power of the Samanids. Mu'tazid, the caliph of Baghdad (892-902), who was afraid of the growing power of the Somani state, sought to weaken it and regain his influence. along with this, he issued a decree that he was given the right to judge Movarounnahr and incited him against Ismail. This caused a major war between the two countries in 900. The result of the war was decided in favor of the Samanids, and as a result, the lands of Khurasan passed under the hands of the Samanids. In this way, the people got rid of the caliphate. Ismail Somoni, relying on the long-term national statehood experience in this area, creates a system of central state administration and corresponding local administrative bodies. This system continues to improve during the reign of Ahmad ibn Ismail (907-914), Nasr ibn Ahmad (914-943), Nuh ibn Nasr (943-954). No matter how much the Somani state experienced significant changes in socio-political and other spheres at certain historical stages, it gradually turned towards depression and disintegration. From the second half of the 10th century, in particular, the following Samani rulers: Abdumalik ibn Nuh (954-961), Mansur ibn Abdumalik (961-976), Nuh ibn Mansur (976-997), Mansur ibn Nuh (997-999), Abdumalik ibn Mansur (999-1000) in the country, internal disputes and conflicts between local feudal lords, officials, and representatives of the ruling dynasty were continuously increasing. The ranks of the army of Turkish soldiers, considered the military support of the state, lacked unity and solidarity.

This was destined to put the Samani kingdom in serious trouble. For example, the army chief Alptegin has been protecting the Somonians for 60 years. He had 30,000 cavalry under his command, and he could command 100,000 cavalry if necessary. Because of this, the conflict and mistrust between the Somonites and Alptegin ultimately led to the collapse of the Somonites. Also, the rise of arbitrary and bossy behavior of local



rulers, the inability of the central government to control them caused further weakening of the state. People's protests became so intense that even the riot started in 961 by the soldiers of Bukhara on the pretext of the death of Emir Abdul Malik ended with the looting and destruction of the emir's palace. As a result of such serious disputes and conflicting processes, the Somani state weakened and faced a crisis.

In the second half of the 9th century, in the lands of Ettisuv, Eastern Turkestan, the state of Karakhanids was formed as a result of the union of various Turkic peoples and peoples. Abdulkarim Sotuq Bugrokhan (859-955), the founder of this state, belonged to the Yagmo tribe. The titles of the rulers of this state are "Arslankhan" or "Karakhan", and the dictionary meaning of the word Karakhan means "great", "great" in Turkic tribes. Karakhan is also known as "Tamgachkhan". The power of this state is increasing, and it will soon bring large territories under its control. Its capital was the city of Bolasogun in East Turkestan. After the death of Abdulkarim Bugrokhan (955y), Central Tien-Shan and Ettisuv lands were occupied by his successors. Now the Karakhanids will completely occupy the lands of Movarounnahr, which are ruled by the Somonites. During this period, the Samanid state was in a state of tension behind deep internal conflicts and class differences. Taking advantage of this, the army under the leadership of the Karakhanid rulers - Hasan and Nasr Bugrokhans easily overcame the Samanid resistance and captured Bukhara twice (in 992 and 999), the rule of the last representative of the Samanid dynasty, Ismail al-Muntasir (1000-1005y), ended. . As a result, all Movarounnahr territories will be under the control of the Karakhanids. In this way, the rule of the Karakhanids spread over large areas. The liberation of the territory inhabited by Turonzamin tribes and peoples from the occupation and oppression of the Arabs and gaining its independent status had a significant positive impact on the socio-economic and cultural development of our country. In the 9th-12th centuries, when the dynasties of the Somanids, Karakhanids, Ghaznavids, Seljuks and Khorezmshahs ruled, relative peace, calmness, harmony, closeness and harmony emerged among the nations living on the borders of Movarounnahr, behind which material production, cultural development in the country the development process was much faster, the life of cities increased, trade and crafts grew, and the welfare of the population increased.

In the 9th-12th centuries, the material culture in Movarounnahr was continuously developing in its own styles and forms. Local craftsmen, architects, painters, potters, jewelers, and coppersmiths from among the people created wonderful architectural monuments and art examples that made the country famous to the world. Behind the continuous encouragement of science and culture by enlightened rulers belonging to the Somanids, Ghaznavids, Seljuks, and Khorezmshahs, the potential and creativity of many talented people grew and rose. Countless rare and valuable books and manuscripts were collected in the libraries that were built and operated by the initiative of the rulers of that time, which are enjoyed by the people of the present generation.





The rich library near the Samanid palace, where even a great man like Ibn Sina was surprised to meet for the first time, was one of such places of knowledge.

The importance of Islamic culture in the growth of the spiritual culture of the peoples of Central Asia has increased. Islam, not only as a religion, but also as a new spiritual direction, had a significant impact on the entire cultural process, on the strengthening of socio-cultural and educational relations among all Muslim countries. In this period, superstition, any kind of knowledge, respect for science, and freedom of religious movements took precedence in spirituality. Religious and worldly sciences developed in an integral relationship. The traditions and sources of knowledge of ancient Greece, India and other countries were widely used creatively.

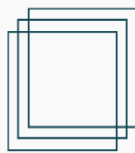
In the second half of the 10th century and the beginning of the 11th century, the famous Ma'mun Academy, which was established in Khorezm, had a positive impact on the development of science. Scholars such as Muhammad al-Khorazmi, Abu Rayhan Beruni, Abu Ali ibn Sina, Abu Nasr Mansur ibn Iraq also grew up in this place of science and rose to maturity.

In the 9th-12th centuries, science flourished in Movarounnahr, and a real foundation was created for many branches and directions of modern science. In particular, the foundation stone of secular sciences such as mathematics, algebra, astronomy, medicine, geology, geodesy, geography, philosophy was literally laid during this period. The name of the great mathematician, astronomer and geographer Muhammad Musa al-Khorazmi (783-850) has a special place in the history of science. The scientist founded the science of Algebra with his works such as "Hisab Aljabr wal Muqabala", "Book on Indian Arithmetic", "Treatise on Sundials", "Astronomical Tables". His treatise on arithmetic was based on Indian numerals and led to the spread of the decimal system we use today in Europe. Alloma's name "al-Khorazmi" was forever imprinted in science in the form of "algorithm". The scientist's work on geography called "Kitab surat al-arz" is so fundamental it is important that it created the basis for the creation of many geographical works in Arabic. That is why he is called the father of Eastern geography. "Zij", created by Khorezmi, determined the development of the science of astronomy both in Europe and in the East. Alloma's book "Kitab al-Tarikh" ("The Book of History") is an important guide for the full coverage of the history of Movarounnahr, Khorasan and the peoples of Asia Minor in the 8th-9th centuries. Al-Khwarizmi's time at the Ma'mun Academy in Baghdad, a major center of the Arab scientific world, was the peak of his talent. As the head of this academy, he set an example for the people of science.

Among the great scholars of Central Asia, the name of Ahmad al-Farghani (797-865) stands out. The scientist's full name is Abul Abbas Ahmad ibn Muhammad ibn Kasir al-Farghani, and he was actually born in Quwa, Ferghana. He traveled many countries in pursuit of knowledge. He spent most of his life in foreign countries, in the centers of the caliphate. His entire conscious life and work was devoted to the path of science. Ahmad al-Farghani gained fame

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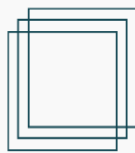
geographer. He is the author of many fundamental works and one of the famous representatives of Baitul Hikma (academy) in Baghdad.

The product of Al-Farghani's scientific potential is "The book on the basics of astronomy", "The book on making an astrolabe", "The tables of Al-Farghani", "The treatise on determining the times of the moon being underground and above the earth", "On the calculation of the seven climates", the books entitled "Substantiating the theoretical views of Al-Khorazmi "Zij"" are rightfully considered unique masterpieces of the treasure of world science. He is known as "Alfraganus" among Western scientists.

Among the geniuses of the Renaissance, who made a great contribution to the development of world science, the figure of our great compatriot Abu Nasr Farabi (873-950) shines like a bright star in the sky of science. Abu Rayhan Beruni, one of the encyclopedic scholars who glorified the honor of our country in the conditions of the Middle Ages in his incomparable secular works, made unparalleled discoveries in the fields of astronomy, physics, mathematics, geology, geodesy, geography, mineralogy, history, etc. (973-1048). The scholar, originally from Khorezm, devoted his entire life to science. Among the hundreds of unique works written by him, there are only a few that have survived to our time, have not lost their invaluable importance, and are a source of learning for people of today's generation. These include "Relics of Ancient Nations", "Famous People of Khorezm", "India", "Masud's Law", "Mineralogy", "Saidona", "Introduction to Astrology", "Astronomy Key", "Book of the Sun that Heals the Soul", "Useful Questions and Correct Answers", "Correspondence with Ibn Sina" can include historical books.

Beruni's works have been widely distributed in the East and West for many centuries, and they have been highly valued. Alloma's legacy is in his today's independent country, in the eyes of his grateful descendants, in his constant attention and honor.

Abu Rayhan Beruni's contemporary and comrade Abu Ali ibn Sina (980-1037) is also famous as a mature scholar of his time and a devotee of science. The fact that the total number of Ibn Sina's works exceeds 450 is a testimony to this. However, only about 160 of them have reached us. What made Alloma's name known to the world is his unique discovery in the field of medicine. Ibn Sina's 5-volume Arabic work "Al-Qanun" ("The Laws of Medicine") is a unique program on medicine. Looking at this set of 5 independent books, we recognize the high medical potential of the scholar, his skill and knowledge in identifying diseases and treating them. In particular, the second book of the "Law" describes the healing properties of about 800 drugs. Abu Ali ibn Sina also created blessings in other fields of science. His works "Wisdom", "Book of Insaf", "Book of Salvation", 10-volume "Book of the Arabic Language" and "The Story of Tayr", "Solomon and Ibsol", "Hayy ibn Yaqzon" are a vivid expression of this. Muhammad Narshahi (899-959), who was outstanding in the science of history, through his work "History of Bukhara" ("Tarihi Narshahi") revealed the big and large-scale issues of his time and illuminated them truthfully. . The book contains a lot of interesting

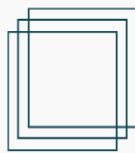


information about the conquest and entry of the Arabs into Central Asia, the famous Muqanna uprising, as well as the state administration system, monetary relations, tax system, socio-economic and cultural life of the Bukhara state during the Samanid period. reached The name of Mahmud al-Zamahshari (1075-1144), a son of Khona Khorezm, is one of the brightest stars in the sky of science. The great thinker is the author of more than 50 unique works on Arabic grammar, lexicology, literature, astrology, geography, tafsir, hadith and fiqh (jurisprudence). His "Al-Mufassal", "Muqaddimat ul-adab", "Asos al-balagha" ("Basics of Oratory"), "Golden joys in the description of sermons and sermons", "The Spring of Virtues and the Description of the Good", |" His works such as "Measure in Aruz", "Finalized Matters", "Delicate Phrases", "Opening the Eyes of Words through the Truths of the Qur'an and its Interpretation" have been recognized throughout the Eastern and Arab world. . Also, the rich scientific and spiritual heritage created by our scholars such as Ismail Jurjani, Mahmud Chag'mini, Burhoniddin al-Marginani spread the fame of our country to the world. Thus, during the Renaissance, which took place in the territory of Central Asia, many extraordinary talents appeared, who made unique discoveries and real miracles in various fields of world science. With this, they raised the honor of our Motherland and left an inexhaustible rich heritage for future grateful generations.

Fiction When talking about the culture of the Central Asian renaissance period, it is impossible not to dwell on its important component, fiction, which is the product of the genius of the people, and the brilliant creativity of its wonderful representatives. . When talking about genius writers who made a significant contribution to the development of the literary process of the 9th-12th centuries and raised the value of the artistic word, Ahmad Yugnaki, Mahmud Kashgari, Yusuf Khos Hajib, Ahmad Yassavi, Abu Abdullah The names of dear figures such as Rudaki, Abulqasim Firdavsi, Nasir Khusrav appear before our eyes. The life-giving creativity of each of them, sealed for eternity, has been giving people's consciousness, aesthetic peace and joy to their hearts, inspiring them to high dreams and goals.

The work of Mahmud Kashgari (11th century), considered one of the founders of Turkic (old Uzbek) literature, occupies an important place in the cultural development of the Central Asian Renaissance. His legacy is also in the development of the fiction of that time, the study of the ethnic composition, geographical location, rank and color customs, customs, unique traditions and many other life aspects of the Turkic peoples, scientific research. is equally important in achieving Acquaintance with the rich content of the only work "Devonu lug'atit turk" ("Dictionary of the Turkish language") that has come down to us from Allama leads one to the above conclusion. In fact, the name of Mahmud Kashgari, who visited the vast territories inhabited by Turkic peoples and peoples and based on reliable sources, gave unique encyclopedic information about those peoples to future generations through his work, is alive forever.

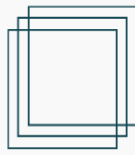
The work of Mahmud Kashgari's contemporary Yusuf Khos Hajib (11th century) is distinguished by its unique artistic polish and high skill. What made Adib's name



famous internationally is his work "Kutadgu bilig" ("Knowledge that brings happiness and happiness"). This book is a work written about the life of the Turkic peoples and peoples, in which many very important problems of the time, issues of ethics, manners and enlightenment are covered with great skill. The Chinese called this book "Adabul muluk", the Mochins - "Oyinul mahzat", the great people of the East called "Zinatul Umaro", the Iranians called it "Shahnoma Turki", the Turanians called it "Kutadgu bilig", others called it "Pandnoma muluk".

Ahmad Yugnaki (XII-XIII centuries) is one of the great representatives of our predecessor writers who are in the early stages of the development of Turkic (old Uzbek) literature. When we look at Adib Ahmad's work "Hibatul Haqayiq" ("Gift of Truths") (consisting of 484 verses), in it many acute, topical issues related to human personality, his education and upbringing are discussed. We see that they have received, that they are correctly, objectively and passionately illuminated. Adib Ahmed glorifies the incomparable place of knowledge in human life, making people knowledgeable and enlightened. invites to be. At the same time, it is possible to imagine the literature of the Renaissance period of the peoples of Central Asia together with the works of Persian-speaking artists. In this place, the work of Abu Abdullah Rudaki (860-941), an incomparable clever poet of the Samanid period, stands out. After all, according to many authoritative sources, none of the poets who created in the Persian-Tajik language have finished works equal to him. According to some scholars, Rudaki wrote up to one million three hundred thousand verses. However, unfortunately, from the rich literary legacy of the poet, only a thousand stanzas of poetic works have come down to us. Rudaki's works, especially his rubai, are so impressive and melodious that they involuntarily charm people's hearts. The poet calls people to love the country, the Motherland, to serve it diligently with the duty of filial piety. The deep philosophical thoughts and life scenes expressed in his poems can serve as an example for the people of today's generation. Another genius artist of the literature of this period is Abulqasim Firdavsi (940/941-1030). The thing that made him famous in the world, made his name epic in languages, and sealed it for eternity is the unique work of this allama - "Shahnoma". After all, in this royal work, the long history of Iran and Turanian peoples going back thousands of years, related destinies, battles and incomparable bravery and heroism are expressed with great skill. The birth of such a large epic work of 60,000 verses is a great artistic feat of Firdausi. Turning to the great past history of Movarounnahr, Khurasan and Iran, the poet drew out the unique pearls hidden in its layers, deeply studied the masterpieces of folk art, and combined them with the current issues and tasks of his time. He created such a great work that it has been in the eyes of mankind for centuries. Islamic culture in the period of the 9th-12th centuries was marked not only by the rise of secular sciences, but also by the formation and deep roots of Islamic culture and spirituality, the emergence of many mature scientists and scholars in this field, and the glorification of the honor of our Motherland. is described.

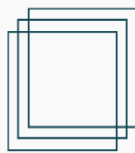




Although the religion of Islam was born in Arabia, the new theological doctrine flourished and improved in the land of Turkestan.

Turkestan gave the Muslim world many unique talents who created under the nicknames of Khorezms, Bukharis, Termizis, Nasafis, Samarkandis. Islam and the ideas of the "Holy Qur'an", which reflect its main teachings, have gradually spread into the life of the country, as well as the acceptance of the principles and beliefs of the local people and their belief in them. Islamic culture was formed and took deep roots. This is a great Islamic scholar who came out of this country

The service of the scholars is outstanding. Along with the rise of Islamic culture in our country, the broad promotion and promotion of its noble ideas and original goals, especially the fundamental research of the science of hadith, became stronger, and the service of a number of great Muhaddith scholars who came out of our country was great. The science of hadith studies, which serves as an important key to the deep understanding and understanding of the meaning and essence of the verses of the Holy Qur'an related to the name and blessed words of our Prophet Muhammad Alaihis Salam, gained serious development in the 9th century. The collection of 6 reliable hadiths (as-sihah as-sitta), recognized as the most reliable sources throughout the Muslim world, was created during the same period. Among them, the name of Imam al-Bukhari (810-870), who received the honorable title of "Amir al-mo'minin" in the science of Hadith, stands out. Al-Bukhari, the possessor of high intelligence, was born in Bukharai Sharif, one of the major scientific and educational centers of the East, and acquired deep religious knowledge from a very early age. Imam Bukhari received education from about 90 teachers in different cities during his travels. At the same time, he himself mentored countless students. Among the students of Imam Bukhari, the names of intelligent scholars such as Ishaq ibn Muhammad al-Ramadi, Muhammad al-Masnadi, Khalaf ibn Qutayba, Abu Isa at-Tirmizi, Muhammad ibn Nasr al-Marwazi, Imam Ahmad ibn Hanbal stand out. Imam Bukhari had beautiful human qualities, but his energy and memory were extremely sharp. It is noted in the sources that he memorized about 600 thousand hadiths. Al-Bukhari left a great, rich scientific legacy for future generations. The list of unique works by his pen exceeds 20. Among these works, the work "Al-Jame' al-Sahih" (also known as "Sahih al-Bukhari") stands out for its perfection and importance. Allama ibn Salah stated that the number of reliable hadiths included in this work of al-Bukhari is 7275 including repeated ones, and 4000 without repeated ones. The most important thing is that al-Bukhari was the first to start this honorable work, and later other scholars followed him and created a collection of hadiths. Allama's work "Al-jame' as-sahih" has been highly appreciated throughout the Muslim world for centuries, has been published many times, and has been a practical guide for Muslims around the world. A perfect copy of it, consisting of 8 volumes, copied in 1325, is now kept in Istanbul (Turkey). Love, generosity, generosity, respect for elders, kindness to orphans, care for widows, love for the



country, honesty, and high human qualities that call for purity, noble feelings, expressed in his works, are always spiritual to people gave food. Abu Isa Muhammad al-Tirmizi (824-892), a contemporary and student of Imam al-Bukhari, a famous scholar of his time, is also one of the bright figures who raised the science of hadith studies to a high level. Born near the city of Termiz (Bug' village - present-day Sherabad district), which is considered one of the major cultural centers of the Middle Ages, the future scholar, after receiving his initial education in his native land, went to Urganch, Central Asia. He improves his knowledge in big cities like Bukhara and Samarkand. Not satisfied with this, Al-Tirmizi, who is always hungry for knowledge, goes on a trip to the countries of the East. Thus, he lived for many years in Iraq, in cities such as Isfahan, Khorasan, Makkah, and Madinah, and learned from various fields of science - science of recitation, science of narration, fiqh, history, and especially the science of hadith. takes lim. At the same time, at-Tirmidhi himself was a kind teacher to hundreds of students and supported them to become famous as scholars of hadith science. A great scientific legacy has come down to us from At-Tirmidhi. Among his main works are "Al-Jami" ("The Compiler"), "Al-ilal fi-l-Hadiys" ("Discrepancies in Hadiths"), "Risola fi-l-khilaf wa-l-jadal" ("Treatise on differences and debates in hadiths"), "At-tarikh" ("History").

## **CONCLUSION**

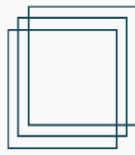
In short, the cultural development in the Muslim East in the 9th-11th centuries had a special and unique impact on the development of world science and culture. This positive phenomenon in the Muslim East can be called "Eastern Renaissance" without hesitation, that is, "Eastern Awakening".

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