

SYMBIOSIS OF CIVILIZATIONS AS AN IMPORTANT FACTOR IN THE FORMATION AND DEVELOPMENT OF SCIENTIFIC THINKING IN UZBEKISTAN

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Abstract: The current article discusses the impact of different civilizations on the development of scientific knowledge in the region of Uzbekistan and the high civilizations formed in the ancient regions of Central Asia. In particular, it analyzes the advanced science and cultures and harmonious combination of different civilizations that have gradually formed over the centuries as a result of various political, trade, economic, cultural and humanitarian cooperation in Uzbekistan.

Keywords: Culture, symbiosis, civilization, Renaissance, Greco-Roman culture, urban planning, analytics, encyclopedia, philosophy, Islamic culture.

INTRODUCTION. The consistent development of universal scientific thought is inextricably linked with the emergence and interdependence of historically different civilizations, which can be seen as a symbiosis of interactions

between them. In this regard, we see that the formation of the Great Silk Road and other external factors have played an important role in the development of scientific thinking in Uzbekistan.

Scientific thinking is a historically stable system of generally accepted methodological standards and philosophical principles that emerges as a specific type of scientific interpretation of reality. Considering the formation of scientific thinking through the prism of the concept of “symbiosis of civilization” allows us to classify the similarities and differences of historically formed forms of thinking, as well as to analyze and predict the direction of its development.

It should be noted that this high civilization in Central Asia, including the ancient regions of Uzbekistan; the high results in the fields of science and culture, for centuries led to various political, trade, economic, cultural and humanitarian cooperation and it is the harmonious sum of the various civilizations that have been gradually formed eventually.

RESEARCH METHODOLOGY. The research was conducted using objectivity, analysis, synthesis, comparative analysis, generalization, historical analysis, and chronological methods.

THE MAIN PART. Representatives of different civilizations, cultural strata, different faiths and worldviews have lived side by side in the land of Uzbekistan since ancient times. The people living here have not migrated and settled down. This land is the ancient and sacred place where our ancestors lived. This land is the crossroads of East and West, North and South, ancient past and great future, the heart of Central Asia, one of the oldest centers of human thought, science and culture. It is in this soil that the roots of a civilization that has amazed the world have emerged, and religious and philosophical traditions from the earliest periods of human history have been formed. It is no coincidence that the

ancient Greek philosopher Heraclitus described this country as the “cradle of philosophical thought”. It should be noted that our civilization is based on a unique way of thinking based on tolerance.

Central Asia, with its beautiful climate, natural resources, huge market potential, and transit opportunities connecting East and West, has always attracted foreign interests in the region. It has also long been a geopolitically and geo-strategically favorable region in which the world’s major powers have a common interest, with particular emphasis on the region of Uzbekistan [2].

If we analyze from a historical chronological point of view, we can see the different cultures that have influenced the development of culture and science of the Uzbek people and the creation of a unique civilization with a history of almost three thousand years of statehood. As mentioned above, self-interested traders, ambassadors and scholars got acquainted with the culture of the region, studied in madrassas of the ancient cities, such as Bukhara and Samarkand, and in turn tried to study the traditions and customs of the local population. At the same time, they took with them some habits and scientific knowledge on their way back home. Thus, in the interaction of these elements a cultural confusion, syncretism has emerged.

Over the past period, several major civilizations have invaded the Central Asian region, strongly influencing the culture of the local population, and in some cases, the local culture has dominated and absorbed foreign culture into its structure [3]. Based on historical research, such cultural influences can be divided into the following period-groups.

1. VI-IV centuries BC, the culture of the Achaemenid period of Iran [4].
2. Hellenistic culture in the IV-II centuries BC [20].
3. Roman-Kushan-Chinese-Indian culture [21].

4. Turkish Khanate and Byzantine culture

5. Islamic culture.

The first of these was the Achaemenid state (559-330 BC), the largest empire of its time, uniting very large territories, including Asia Minor, Old Asia, Greece, Egypt, and Central Asia (Uzbekistan). The peoples of this state, which has ruled for two centuries, have established cooperation in the following areas and achieved success in many areas, including:

- Urban development.
- Zoroastrianism has gained the status of the state religion and the number of believers increased [6].
- The peoples of Asia, Europe and Africa for the first time entered into cultural exchanges and established cooperation in the fields of science and art.
- It is the fact that all the peoples of the empire were treated equally and their cultures were treated with respect, as well as the fact that the common Aramaic script and the Semitic language rose to the level of the state language.
- This attitude of the Achaemenids towards the countries under their influence and their population allowed peoples of different cultures to understand each other well [7].

The Hellenistic culture had a great influence on the development of socio-economic and scientific culture in Central Asia. Even contemporary ongoing research on this topic in Uzbekistan supports our argument [8]. The specific state of development of this period can be seen in the following examples.

- The territories of Greece, Asia Minor, Old Asia, Central Asia, India, Iran, and Egypt were part of a single centralized state.

- For the peoples of Central Asia there was an opportunity to get acquainted with the achievements of ancient Western, i.e. Greek scientists, including the works of philosophers and thinkers such as Socrates, Plato, Aristotle, Heraclitus, Archimedes, Democritus, Herodotus and Thucydides.
- The first written source on the history of the peoples of the ancient East, the Avesta, a philosophical and historical work sacred to Central Asians, was first introduced to the Greeks in modern Uzbekistan, and they were amazed by the region's history, legislation and social welfare. [9] .
- Several Greek-style cities were built in Central Asia.
- The works of Greek historians Strabo, Polyene and Arrian contain important information about the ancient history of Central Asia, including Uzbekistan, which serves as an important source for us to study the history of the period.

The historical roots of cooperation between ancient Rome and Byzantium and ancient Uzbekistan go back to ancient times. According to sources, during the reign of the Roman emperor Hadrian (II century AD), the women of the palace wore clothes made of the silk from Marakand, which was brought through the Great Silk Road. Because at that time silk and carpets from Samarkand amazed the whole world with their charm. This means that historical relations with Rome have actually been developing for more than two thousand years [10]. The period of the Kushan Empire (I and late III centuries BC) is of particular importance in the development of bilateral relations [11]. The exchange of embassies between the two countries is a testament to the extent to which relations have developed. Samples of Kushan culture have been found and studied in present-day India, Pakistan, Afghanistan and Uzbekistan. Samples of chess pieces and Buddhist statues found in the Surkhandarya region show that the direct influence of Indian culture reached the regions of Uzbekistan [13].

It is also worth mentioning China in the development of bilateral cultural ties in the region. The roots of cooperation between Uzbekistan and China go back a long way. This was especially evident in the 2nd century BC, with the opening of the Great Silk Road. In Central Asian regions, Chinese silk, tea, and paper were in great demand. In turn, products from Uzbekistan, i.e. Fergana, such as celestial widows, pomegranates, alfalfa, were exported to China. Trade, economic, scientific and cultural ties between Central Asia and China also developed in the middle ages. Valuable information about this is common found in Chinese sources.

Among Chinese sources, Sima Qian's "Shi Chi" is one of the most important historical sources, which contains valuable information about the history of Uzbekistan. The Chapter 123 in particular, talks about the life of Fergana and its ancient peoples [15].

Another Chinese historian, Ban Gu's Xian "Hanshu", contains valuable information on the history of the peoples of Central Asia. Chapter 95 of Hanshu contains notes on the life of ancient peoples in the territory of Uzbekistan, such as the Kangli, Yuezhi and Usuns.

In the 130th chapter of the Chinese historian Fan Hua's "Hou Han Shu", also known as "History of the Next Han Dynasty", contains information about the history and culture of Uzbekistan.

Historian Li Yuan Shaw's "Bei Shu" (History of the Northern Dynasties), a historian of the Tang Dynasty (618-907), describes the history of the culture of ancient Uzbekistan, especially the people of Khorezm.

Relations between Uzbekistan and China have been developing steadily and have always enriched each other's cultures.

Especially during the reign of Timur and the Timurid dynasty, embassy relations with foreign countries developed at a high level. Later, sources confirm

that such external relations developed to a certain extent even during the khanate periods.

Based on the abovementioned references, it can be noted that a factor that had a significant impact on the culture of Central Asia was the Islamic Civilization, which came here in the VIII century. Its contribution to the development of culture and science of the peoples of Central Asia can be explained by the following arguments:

- Islam did not deny, but accepted the noble ideas reflected in the long millennial spiritual heritage and culture of the peoples of Central Asia. This later played an important role in the formation of a unique Uzbek culture.
- The people, who had believed in several religions, accepted the only perfect religion, Islam, and were given the opportunity to unite as one ideology. This, in turn, formed a common worldview in the customs and traditions of the people, which in turn made a worthy contribution to the political unity of the state.
- It was an important factor in the formation and development of the only centralized state in the region - the Samanyd Empire. This centralization has enabled the country to develop socio-politically, economically and culturally.
- A single writing, a single religion, a single system of education gave its fruit in a short period of time and served as the basis for the Eastern Renaissance.
- Sources related to almost forgotten ancient Greco-Roman culture were re-examined and commented on by Central Asian scholars. Perfect translations made in a short period of time gave the peoples of the whole East, and later the whole world, the opportunity to get acquainted with the ancient civilizations.

It should be noted that the Western Renaissance thinkers learned from the Eastern cultures several centuries ago, and the ancient Eastern culture has accumulated a great scientific and literary heritage, which is gradually becoming a source of new scientific research and promising paths are opening up on both sides in this regard.

During this period, the world-renowned representatives of the Eastern Renaissance: Musa Khorezmi, Imam Bukhari, Hakim Termizi, Abu Nasr Farabi, Akhmad Fergani, Abu Rayhan Beruni, Ibn Sina, Imam Motrudi, Mahmud Zamakhshari, Burhaniddin Marginoni, Bahoviddin Naqshbandi, Alisher Navoiy , Mirzo Ulugbeks lived and created their renowned literary works[16].

Among the great scholars who lived and worked in Central Asia in the IX-XII centuries and their works, such as Musa Al-Khwarizmi's (783-850) "On the Indian Account", and "The Treatise on the Definition of the Jewish Calendar and Holidays", Abu Nasr Farabi's, also known as "Aristotle of the East" (873 -950), "Aristotle's Commentary on Metaphysics", and "The City of Noble People", are considered as unique guide for many politicians around the world and important historical sources. It is also a source of great pride for us that the Indian people still acknowledge with gratitude that Abu Rayhan al-Biruni (973-1048) passed on our ancient Indian history to us by writing his book about India. [17].

The works of these thinkers were translated into European languages and used for a long time as textbooks and manuals in higher education institutions. With their prolific creations, they spread the fame of Central Asia throughout the world, thereby making a huge contribution to the development of world science and playing a significant role in the rise of the Central Asian renaissance. Such a historical and cultural process that took place in the region later served as an

important basis for the Western renaissance that took place in Europe in the XIV-XVII centuries.

At this point, the question naturally arises, how did our ancestors achieve such high results in science in those dangerous, socio-politically difficult times? For example, we can see that Abu Rayhan Beruni was famous as an encyclopedic scientist in his time, and the father of medicine, Abu Ali ibn Sina (980-1037), was a master of 13 important sciences, especially medicine. How did they master several foreign languages? Indeed, we know from historical sources that Abu Nasr al-Farabi knew more than 70 languages. How did they reach the level of analytics, that is, a comprehensive assessment based on an analytical approach to the problem at hand? And again, most importantly, how did they master several disciplines perfectly? Because of this, many of them are recognized as having encyclopedic knowledge.

For example, the sources state that Abu Nasr al-Farabi studied Greek and Roman sources perfectly and had no equal in interpreting them. Even the sultan of medical science, Abu Ali ibn Sina, understood the meaning of the work when he read Aristotle's *Metaphysics* and found it difficult to comprehend its original meaning by finding Farabi's commentaries on the work. Abu Rayhan Beruni, during his long career as the representative of the Ghaznavids Empire (962-1186) in India, studied the ancient language of the Indians, Sanskrit, which became a dead language, studied the sources written in this language and later created the world-famous work "India".

At the same time, there is a growing interest in our country - Uzbekistan and its culture, which occupies a worthy place in the world community with its achievements and successes, especially in the field of education. Evidence of this can be seen in the growing interest in the study of the Uzbek language in many

foreign countries, as well as in the regular international events held in the framework of the Days of Culture of Uzbekistan [18].

CONCLUSION. All of this serves as a basis for greater pride in our ancestors, and at the same time places a great responsibility on all of us, especially educators. We need to study in detail the great heritage of our ancestors and pass it on to the younger generation, to educate the new generation as eager to study the historical heritage of Eastern thinkers.

Cultural ties between the peoples of the East and the West have been developing for almost two thousand years. This, in turn, serves as a historical basis for the peoples of the region to constantly enjoy the rich cultural heritage achieved. In addition, all the above ideas and arguments have always been a necessary element for international cooperation and served as an invaluable factor in the sustainable development of states.

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