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AVICENNA PERIOD CENTRAL ASIAN MUSLIM RENAISSANCE HERITAGE AS THE WEST  
INTELLECTUAL-SPIRITUAL PROPERTY

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✓ *Resume,*

*The paper considers issues dealt with Central Asian philosophical thought of the IX-XIII centuries and its interdependence and interconnection of the XIX-XXI centuries European Medieval and Renaissance philosophy. The author's main concern here is to try to prove that both Central Asian (IX-XIII cc.) and European (XIV-XVII cc.) philosophical complexes were quite indispensable parts of the history of world philosophy.*

*Keywords: contribution, Central Asian philosophy, thought, cultural-spiritual development, civilization, historical time.*

МАРКАЗИЙ ОСИЁ МУСУЛМОН УЙҒОНИШ ДАВРИДАГИ ИБН СИНО МЕРОСИ ҒАРБ  
ИНТЕЛЛЕКТУАЛ-МАЪНАВИЙ БОЙЛИГИ СИФАТИДА

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✓ *Резюме,*

*Мақолада Марказий Осий мусулмон уйғониш давридаги ибн Сино мероси Ғарб интеллектуал-маънавий бойлиги сифатида эканлиги ёритилган ва исботланган.*

*Калит сўзлар: мерос, уйғониш, фактор, интеллектуал, маданий, Ғарб.*

НАСЛЕДИЕ ИБН СИНЫ ПЕРИОДА ЦЕНТРАЛЬНО-АЗИАТСКОГО МУСУЛЬМАНСКОГО  
ВОЗРОЖДЕНИЯ КАК ФАКТОР ИНТЕЛЛЕКТУАЛЬНО-КУЛЬТУРНОГО БОГАТСТВА ЗАПАДА

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*Статья посвящена проблеме наследия ибн Сины периода Центрально-Азиатского мусульманского Возрождения в качестве фактора интеллектуально-культурного богатства Запада.*

*Ключевые слова: наследия ибн Сины периода Центрально-Азиатского мусульманского Возрождения.*

The focus of this paper is to discover a major contribution of classical Central Asian philosophy of the IX-XIII centuries, and first of all that of Avicenna's, to further development of the Middle Ages and the Renaissance philosophical thought of Europe. Our main concern here is to try to present that both Central Asian (IX-XIII cc.) and European (XIV-XVII cc.) philosophical complexes were quite indispensable parts of the history of world philosophy. Central Asian philosophical thought and science of the IX-XIII centuries in general is considered to contribute great in (XIV-XVI centuries) Europe's cultural-spiritual development, represented by such bright encyclopedically educated enlighteners as al-Beruni, al-Farabi, ar-Razi and Avicenna as its crown. Cultural-philosophical influence of that region on general evolution of world civilization is, as is known, outlived the historical time itself. That is why the Central Asian civilization, its culture, philosophy, literature, science which ensured its medieval renaissance, excites lively interest in our contemporaries.

This traditional cultural-spiritual heritage of our greatest ancestors - scholars, enlighteners, of the past - exert powerful, incessant influence on ideology of sovereign Uzbekistan in general, and its national consciousness (due to additional positive initiatives as well) which put forward new education strategies including also cardinal change or transformation towards philosophy knowledge as the most important component of universal and individual culture.

In the light of the above mentioned, a number of urgent problems become actual, and their solution is dealt with objective interpretation of history as the main source of formation of a national ideology. What we mean is, first of all, the necessity of adequate realization and preservation in modern spiritual culture and in our daily practice of a peculiar value of classical philosophical heritage including that of the European one, capable to influence fundamentally on formation of high spirituality process on individual level and on the level of a social group, nation and society.

This is a very important question put forward if we take into consideration the fact that the XX century was

characterized by awfully active attacks from the side of philosophical dilettantism on really classical philosophy content and their numerous attempts to substitute genuine philosophical knowledge by its arbitrary subjective interpretations. At the same time it is known far and wide that in globalization period the Central Asian culture and its philosophical-spiritual thought known as the Muslim Renaissance (the *Maveraunnakhr* period - IX-XII cc.) attracts deep attention of various specialists, scientists and broad sections of the public all over the world. Such an interest, in my understanding, is not considered to be accidental as ties joining modern culture with that of medieval are becoming much closer and strengthened. Image of medieval scholars, philosophers, their highly humanistic and including philosophy, appear before us by their new aspects, which were hidden for observance during the totalitarian soviet regime period.

Spiritual qualities are of ever growing interest of the XXI century representatives especially with the collapse of the former USSR and formation of NIC states themes of the ideal of human unity as also that of the necessity of change of human nature had seized the movements of the revival of Central Asia. Asiatic peoples had begun to make bold and clear claims to sovereignty, equality and independence, and they had behind them centuries of inner culture and discovery of spiritual knowledge, which if applied to life, could serve as effective means of the change of human nature. As a result, many traditional, many-sided investigated problems of the medieval culture, the Middle Ages Muslim culture, philosophy and science in Central Asia, especially those of the IX-XIII centuries, open wide scientific investigation perspectives.

Comparative-historical analysis of the East-West culture takes an important place in the world comparative typological studies. The significance of such an analysis is, particularly, in a wide historical perspective which stimulates generalizations of universal-historical character. From this point of view, the researchers of sovereign Uzbekistan pay a special and serious attention to comparative analysis of the East and West especially in the domain of the philosophy and literature history.

Some important principles of comparative investigation of objects of cultural-historical processes have been generalized by the Uzbek scientists in these very branches of knowledge during the years of the Uzbekistan's independence gained in 1991. What we mean is, on the one hand, the differentiation of various types of comparative research depending on the source origin of objects under comparison; on the other hand, it's of urgent importance to know whether this generalization is conditioned by common origin, different interrelations or in the presence of some general functioning laws, regularities and objects development. Though a considerable progress in work-out of methodological issues of comparative investigation of history has been achieved in the last decades, there are still a number of fundamentally significant problems to be solved. Among them, first of all, is the question of comparing objects' equivalence. Urgent need for the solution of the abovementioned is clearly seen in comparative investigation of the East-West cultures, bringing to light their typological specificity.

Central Asian philosophical thought and science of the IX-XIII centuries is considered to be as natural stage of development of European and the world culture in general; it was the stage with its peculiar unique typological specificities. In order to single them out the

following factors may serve as important reference points:

- the common character of stable linguistic situation and confession of faith within the limits of common statehood (though multi-ethnic by nature, Caliphate had one main ethnic nucleus - Muslims, and the Arabic language dominated in its cultural life existed in the IX-XIII cc. Central Asia;
- the only Muslim religion predominated there;
- the entire region was notable for its relative statehood stability and centralized rule;
- in contrast and to medieval Europe the eastern philosophical thought of the IX-XIII centuries was distinguished by its more closer link with science and scientific ideas of the epoch;
- philosophy itself was notable for its bright spirit of rational way of thinking and common sense;
- due to its geographical, ethnical and economical disposition (location) the Central Asia was a kind of peculiar 'golden bridge' between the East and the West; also, in cultural-philosophical development of Europe of the Middle Ages it served a link between the East and the West, thus, leading to their mutually beneficial cultural synthesis.

All the above mentioned allows as to conclude that due to the achievements of philosophy, spirituality and science in IX-XIII cc. Central Asia as well as the East-West correlation and inter-conditionality, it naturally became possible to precipitate formation development and further evolution and cultural upraise of the Middle Ages and the Renaissance Europe.

Historical inter-conditionality of traditions proves it to be true to the fact that the IX-XIII centuries Arab scholars' works including that of the Central Asian thinkers, served as one of the main sources of learning philosophical and scientific knowledge gained directly or indirectly by all the prominent European philosophers of the Middle Ages and the Renaissance period. Getting to know the treatises written by the Arabic, mainly the Central Asian, philosophers of the IX-XIII centuries by Europeans was a compulsory stage of assimilation of fundamentals of philosophical knowledge. For example, basic works of philosophical and scientific character of al-Farabi and Avicenna were existent in the XI-XIII cc. libraries of the Oxford and Cambridge universities of England [4].

The school of translators shaped up in Spain (VII-XII cc.) contributed great to propagate the works of ancient philosophy of Greece and Rome; it, as a matter of fact, opened not only the majesty of the original Greek philosophy, but also propagated the science and philosophy of the IX-XIII cc. *Maveraunnakhr* scholars like al-Khwarizmi, al-Ferghani, al-Beruni, Avicenna and made it the European property.

Meanwhile, the Central Asian scholars of IX-XIII cc. preserved much of the science and philosophy of ancient Greece and Rome; they carefully translated and originally interpreted many of the Greek and Roman texts into Arabic. Many major Arabic scientific works thus were introduced into Europe and translated into Latin, the language of learning in the West. As a result, achievements of philosophical thought of the Muslim East of the IX-XIII cc. turned into the West intellectual-spiritual property: those were assimilated, developed further and raised to a much higher level.

During the 1100's the first European universities were established. In time, universities were to play a vital role in the growth of science and philosophy. And the Chartres

and Paris universities, educational centres of Bologna, Padua, Genoa and especially the Oxford university of England and Roger Bacon, the Franciscan religious order member and the Averroes teaching follower. As its most distinguished representative Roger Bacon ranked as one of the leading figures in the development of science and philosophy during the Middle Ages, and he helped lay the foundation for the revolution of science and spirituality that occurred in Europe in the 1500's and 1600's.

Critical analysis of the works of Roger Bacon like his *Opus magus* (Longer Work) and *Compendium of Theological Studies* shows that Roger Bacon was greatly influenced by the Greek philosopher Aristotle, the Christian theologian Saint Augustine and Avicenna, the Central Asian philosopher. He urged the study of languages, esp. Arabic as he believed that such study would enable scholars to improve their interpretation of the Bible and to discover more about Arabic and Greek scientific-philosophical knowledge.

Eastern Muslim scholars works exerted great and fruitful influence on the European philosophy development including such bright figures as Peter Abelard, Roger Bacon and Saint Thomas Aquinas. This powerful influence was disseminated by the three great philosophers of the East - al-Farabi, Avicenna and Averroes (Ibn Roushd). As to the philosophy of IX-XIII cc. Central Asia itself, we may constitute that it, having been contiguous to the antique philosophy, primarily with that of the Greek one, became the successor of Aristotle teaching and the systematizer of natural sciences of the period. Philosophical thought and science of the Muslim period (IX-XIII cc.) enabled mutual enrichment of the East-West cultures, and thus strengthened Renaissance humanism development as the common European phenomenon. It should be also marked that antiquity culture itself, to a certain degree, lived on the Eastern sources as the

Mediterranean, joining together civilizations of Europe, northern Africa, the Middle East and Central Asia, despite to their regions' peculiarities, was the common cradle in the history of the East and West nations.

Concluding the paper, we strive to emphasize that scientific investigation of present-day processes and prognosis making of future is impossible without maximal and full-range knowledge of the past, and the methodology of interpretation of historical-philosophical knowledge enables us to cope with such a task.

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