



THE THIRD RENAISSANCE TOWARDS ASCENDING

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"We have set ourselves the main goal of creating a new Renaissance in Uzbekistan, the Third Renaissance, through large-scale democratic changes, including educational reforms. Speaking of which, first of all, each of us, our whole society, must have a deep understanding of the essence of the Third Renaissance.

Historically, our homeland, located at the crossroads of the Great Silk Road, has long been one of the centers of high civilization and culture. The rich scientific and cultural heritage of our people, ancient stone inscriptions, priceless architectural monuments, rare manuscripts, various artifacts testify to the deep roots of our three thousand years of statehood."¹

INTRODUCTION

In his congratulatory speech on the occasion of the 29th anniversary of the independence of the Republic of Uzbekistan, President Shavkat Mirziyoyev stressed that the goal of our development should be the Third Renaissance. This magnificent strategic idea, in its greatness, shows the common goal of national progress in all spheres. In practice, at the current stage of development, the head of state expresses a new and clarified content of the national idea of Uzbekistan.

The idea of the Third Renaissance must first be deeply understood by our society. In all areas, our work in the field, our plans and future programs, education and personnel policy, investment policy - all must be aimed at creating the conditions and environment for it.

"Renaissance" literally means "rebirth" in French. As a term, it has a much broader meaning: it revives and develops rapidly after a long period of stagnation in culture, science, art, education, and society in general, and the

¹ O'zbekiston Respublikasi Prezident Shavkat Mirziyoyev 1 oktyabr – O'qituvchi va murabbiylar kuniga bag'ishlangan tantanali marosimdagi nutqidan.

system of social consciousness and values enters a new qualitative stage. The term was first used in medieval Europe after the 15th and 16th centuries. This social phenomenon, called the Renaissance, was translated into Uzbek as the Renaissance.

In 1909, Adam Mes, a prominent Austrian orientalist, published a fundamental work, *The Muslim Renaissance*. Since then, views and studies have emerged that the Renaissance was not just a European phenomenon, but that the peoples of the East experienced it earlier than the Europeans. The great Russian orientalist NN Konrad points out that the Renaissance began in China in the 7th and 8th centuries and continued in India in the 8th century. It extends the Middle East Renaissance to the time of Alisher Navoi. Jawaharlal Nehru also regarded Bobur as a typical representative of the Renaissance.

From the 15th century, the Renaissance moved to Europe. By this time, Europe had translated the works of Islamic scholars, including our great ancestors, especially the works of Khorezmi, Fergana, and Ibn Sina, into Latin for 300-350 years. One of the most influential figures in the European Renaissance was Ibn Rushd. Until the middle of the 16th century, Averroism (a school based on the teachings of Ibn Rushd) maintained its position in European philosophy and scientific thought.

Unfortunately, in the 30s and 40s of the 16th centuries, our traditional society was firmly established. The social need for scientific and artistic research has declined. Serving the achievements of the past, trying to idealize them and just repeat them, formed a negative attitude to the news. Gradually, a deep recession and crisis began. They joined us due to unfavorable socio-economic, political, religious and ideological, regional conflicts and divisions, and led to the loss of our national independence in the second half of the 19th century. Our Jadid ancestors were the first to draw a deep historical conclusion from the past. The reforms they proposed were aimed at reviving the nation and turning it towards development. However, the dictatorship stifled the Jadid movement.

After gaining independence, it first had to deal with national revival for a quarter of a century. Now that we have moved from a national revival to a national upsurge, the head of state has made it a strategic task to achieve the Third Renaissance. Indeed, historically, we have experienced two Renaissances: the first in the IX - XII centuries, the second in the last quarter of the XIV century - the first quarter of the XVI century. In the First Renaissance, great geniuses such as Fergani, Khorezmi, Farobi, Beruni, Ibn Sino, Yusuf Khas Hajib, Mahmud Kashgari, Mahmud Zamakhshari, great hadith scholars - Bukhari, Termez, mutakallims - Moturidi and Abul Muin Nasafi and other famous secular scholars illuminated.

In the Second Renaissance, Ulugbek, Giyosiddin Jamshid Kashi, Qazizoda Rumi, Ali Kushchi, Lutfi, Jami, Navoi, Behzod, great architects, composers, artists, historians came out and created works that amaze the world today.

During both Renaissance, we were among the most advanced nations in the world. If we want to reach that level again, we have to do the Third Renaissance.

If we pay attention to the following thoughts of our President, we can see the facts about the third Renaissance. "I did not recall Aristotle's thoughts above in vain. As you all know, the torch of science that burned in ancient Greece was re-ignited in Central Asia in the ninth and twelfth centuries. During this period, the first Renaissance appeared in the territory of our country, and it produced famous geniuses who are recognized by the whole world. In particular, the world-famous scientific and creative discoveries of dozens of our great scholars, such as Muhammad Khorezmi, Ahmad Fergani, Abu Rayhan Beruni, Abu Ali ibn Sino, Mahmud Zamakhshari, have had an incomparable impact on the development of mankind.

Great scholars such as Imam Bukhari, Imam Termezi, Imam Moturidi, Burhaniddin Marginoni, Abul Mu'in Nasafi, who grew up in our homeland during this period, which is recognized as the "golden age of Islamic culture", are the pride and boundless pride of the entire Muslim world. is calculated.

In the fifteenth century, the great empire founded by our ancestor Amir Temur and continued by his worthy descendants began the second Renaissance in our country. During this period, such unique scholars as Rumi, Mirzo Ulugbek, Giyosiddin Kashi, Ali Kushchi, Lutfi, Sakkoki, Hafiz Khorezmi, Abdurahmon Jami, Alisher Navoi, Babur Mirzo and other great poets and thinkers appeared in this period. Historians such as Sharafiddin Ali Yazdi, Mirkhand, Khandamir, artists such as Mahmud Muzahhib, Kamoliddin Behzod, many calligraphers and musicians, musicologists and architects became famous all over the world.

It makes us all very proud that our wise people were among the most advanced nations in the world during both Renaissance".²

A national idea is, in fact, a concept or slogan that expresses in a few words or phrases the ultimate goal of a particular nation. He unites and mobilizes the people for that purpose. The people coordinate all their efforts, aspirations and creative activities. If necessary, it will radically reform economic and social relations, the legal, political and ideological foundations of the country, and the education system. One of the main tasks of the national idea is, first of all, to preserve and strengthen the unity of the people, the territorial integrity of the country. Second, it defines the highest goals, development goals and objectives of the nation in general. The national idea can be expressed in different terms. But regardless of the form of expression, it must show the people the future, the social purpose.

² O'sha manba.

In the first years after independence, the slogan "Uzbekistan - a country with a great future" was promoted. In practice, it serves as a national idea and has played a major role in uniting and mobilizing the people. The emphasis in this attractive slogan was not on society, but on the state. Later, when the form of the national idea was improved, the phrase "Free and prosperous homeland, free and prosperous life" was put forward. The emphasis was not on the political organization (state), but on freedom and prosperity for all, regardless of their political or ideological views, for the Motherland and for the individual and society, which will never be indifferent. Such a conceptual expression of the national idea has become much more perfect.

However, it did not take a responsible approach to disclosing its content and the tasks for its implementation. In particular, it did not relate to the directions, areas, stages of reform, current and potential problems of reform. As a result, it remained at the level of an ideological call, a dry slogan. Due to its distance from specific problems and tasks, its influence on people gradually waned.³

It is difficult to give a definite answer to the question of whether the "Free and prosperous Motherland, free and prosperous life", which was met with great interest and benevolence, has a real impact on our economic, socio-political and spiritual life today. In order to revive the national idea, it is necessary to enrich it with the idea of the Third Renaissance. Only by realizing the Third Renaissance can we build a free and prosperous life in a free and prosperous Motherland. Or, more conveniently, it is appropriate to declare the attainment of the Third Renaissance as a new expression of the national idea.

The national idea represents a strategic goal, not a current one. In this sense, the idea of the Third Renaissance is very suitable for the pursuit of the future. The mobilizing power of this idea, in general, has a very high ideological potential. At the same time, the glorious pages of our past are connected with the creative and creative potential of our great ancestors. This notion reminds us of whose heirs we are. On the way to the New Renaissance, our people must not be distracted by various small, temporary issues, various forms of sectarianism, localism, separatism, ideological bigotry. We have no right to forget the lessons of history.

The idea of the Third Renaissance is close to our national spirit, to the aspirations of our people. After all, the people desperately want the river that used to flow to flow again.

It is expedient to evaluate the historical conditions and requirements of the First and Second Renaissances, and to justify and prove that the historical conditions and requirements of the New Renaissance are completely different.

The Third Renaissance coincided with the Fourth Industrial Revolution. For this reason, it requires, first of all, a technological revolution, a highly developed digital smart (smart) economy. In turn, the transition to a digital, smart economy requires a gradual modernization, automation and robotization of production. The stages at which this process will take place in Uzbekistan, and the concrete and promising complex programs for its material, financial, human, scientific and technological support must be ideologically linked with the idea of a new Renaissance. Due to the need for scientific, technological and technological support, all levels of education must be constantly reformed.

The previous two Renaissances were based on a strong spiritual and ideological basis, first of all on the basis of high morality, justice, thirst for knowledge and tolerance. Islam has placed honesty and truthfulness, fairness and justice, knowledge and practical activity above all else. "Even if you go to China in search of knowledge, you are there," "Move from you is a blessing from me," "One hour of justice is better than forty days of prayer for all people," and many similar hadiths and narrations became the social target of our ancestors.

In the House of Wisdom, more than 40 translators have translated scientific, medical, and philosophical works from ancient Greek, 14 from Sanskrit, and 4 from Chinese into Arabic. There were also translators from Latin, Syriac, and Hebrew. Scientific truth takes precedence over religious affiliation. There is no denying that this work belongs to the pagans and that it belongs to the disbelievers. Our ancestors learned the language and traveled the world in search of knowledge. They were not bound by the shell of restriction, stagnation and localism were foreign to them.

The Baitul Hikma, the Khorezm Mamun Academy, and the work of scholars in the Islamic world in general are the most striking examples of international scientific integration at that time. We cannot succeed in the Third Renaissance without a thorough study of the spiritual foundations and causes of the First and Second Renaissances, as well as the subsequent crisis. Even today, we must be characterized by ideological and scientific tolerance, thirst for knowledge, truth, complete denial of national narrow-mindedness and ideological bigotry.

From the above, it is clear that the Third Renaissance requires us to be more deeply integrated into the international community in the fields of science, technology, information, culture and economics. But we must preserve our identity, our language, our national identity, our spirituality. This means paying close attention to the education system.

Every society nurtures the person it needs. It has a number of ethical, religious, professional, legal and other requirements based on its level of development and trends. The ultimate goal of the development of society is also the human being, his prosperous, free and safe life. A person who fully meets the needs of society has been called differently at different times. Yusuf Khas Hajib called him a "perfect man," Farobi a "noble man," and mystics a "perfect man." The terms "comprehensively developed person" and "harmoniously developed person" are also used.

³ A.Erkayev. Uchinchi Renaissance – milliy g'oya sifatida (maqola), Toshkent:2020-y.

After independence, we began to use the terms "perfect man" for the individual and "harmoniously developed generation" for the younger generation. It's not a term. No matter what quality we use, in educating the future man, we must first of all take into account the trends of social development and, at the same time, the characteristics of our national spirituality. Therefore, we need to model in advance the requirements of the "fourth industrial revolution" based on artificial intelligence and high technology, and adapt the education system to them.

Similarly, in order to preserve our national identity, we need to find optimal ways to adequately teach our native language, history, literature and art. Our traditions also need to be improved and modernized. There must be a shift in social consciousness, in people's behavior, in the establishment of new ideals and values.

Extreme care must be taken in teaching the Third Renaissance and communicating it to the general public. There is a flaw in the ideological work left over from the Soviet era: we turn the propaganda of any idea into a campaign.

We talk about what we know and what we don't know, day and night, without feeling that it has touched people's stomachs. We gradually direct the content of the idea, and some aspects of it are involuntarily falsified.

According to the law of dialectics, when a norm is violated, any process becomes a denial. In simple language, it's called "raising an eyebrow." This is how the national idea, proclaimed in 2000, reacted. We hastily introduced it into all spheres of education, but paid almost no attention to the scientific research and substantiation of the idea. It did not occur to us to give a lively content to the specific tasks of the reforms and to the specifics of the spheres. As a result, he fell into the trap of ideology.

The intermediate tasks of the Third Renaissance must be defined. For example, in 2030, in 2040-2050, we will estimate the GDP per capita, and in what places in the world rankings we will rise. What are our achievements in education, culture and science? Targets should be set for them. Then the mobilizing effect of this idea will be concrete and strong. However, the targets should not be airy and should not consist of specific numbers. Tasks in the field of new ICT, nanotechnology, biotechnology, artificial intelligence and so on should not be neglected.

Any great plan, any great idea, becomes vital and real only if it is directly connected with human needs, the improvement of life, the increase of freedom, and spiritual maturity. Otherwise, it will remain as an air of desire. In his congratulatory speech, the President outlined the main directions and tasks. Now we all, the whole society, must begin to implement them.

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