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## THE ROLE OF SCIENTIFIC CENTERS OF MAVERANNAHR AND KHOREZM IN THE RENAISSANCE OF ISLAM

**Abstract:** The article is devoted to a brief review of the role of scientific centers of Maverannahr and Khorezm in the Muslim Renaissance of the 9th-10th centuries. It also sheds light on the processes of scientific and cultural upheaval that continued in these parts of Central Asia until the beginning of the Mongol invasion.

**Key words:** scientific centers, renaissance, theology, hadith, fiqh, exact and natural sciences, Majlis al-ulama, academy, nisba, encyclopedia.

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### Introduction.

The famous work of A. Metz [1] "The Renaissance of Islam" is almost unanimously recognized as an outstanding achievement of Western Orientalists thought, which adequately reflects the success of Islamic civilization in the context of the first period of the history of the Abbasid Empire (750-945). At the same time, there are significant differences in the scientific world in interpretation of the semantic load, which the author has filled with the concept of "Renaissance" [2], which put into the title of the book. These differences, one way or another, are related to the fact that the concept of "Renaissance" implies a revival of what has already happened in the past. In scientific tradition the term "Renaissance" refers to the revival of classical antiquity.

Many prominent Western Orientalists, including G. Becker[3], were inclined to interpret this fact as a hint of the author that Islam took its final form, mainly under the influence of Hellenism [4]. In favor of the correctness of this opinion, the aforementioned and many other Western Orientalists refer to the fact that the 9th and 10th centuries were a time when the material and spiritual life of Western Asia [5] was saturated with elements of Hellenism. It is emphasized that the issues of worship, dogmata and law in Islam have grown on the basis of the Christian-ancient tradition. It is pointed out that the ancient (pre-Islamic) Persian tradition also played a significant role

in this process, although it itself experienced a certain influence of Hellenism.

V. Bartold, arguing about the concept of "renaissance" in relation to the book of A. Metz, noted that in the era of the heyday of Muslim culture there was a certain admiration for the science of the ancients - "T'lm al-ava'il" ava'il", and pointed out that the common feature of the European Renaissance and the flourishing of Muslim culture was the revival of Greek science. Thus, he put in one row the "European Renaissance" and the "flourishing of Muslim culture", considering at the same time that the book would more suit the name "Revival in the world of Islam".

### Main part.

Without denying the existence of certain logic in such reasoning, it is necessary to emphasize that the scientific and cultural phenomenon of world importance that took place in the 9th-10th centuries and named by A. Metz the "Muslim Renaissance", was primarily the result of the development of Islam in the first two centuries since its inception. It is this fact that underlies the scientific and cultural flourishing of the Islamic world, which was concentrated in the 9th-10th centuries, in fact, and sometimes formally, within the boundaries of the vast and amorphous in terms of the unified state of the Abbasid Caliphate.

Of course, the implied scientific and cultural development was fueled by many processes that took

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place not only in the center of the Abbasid Empire, but also on its periphery. The contribution of such, so to speak, “peripheral regions” to the general Muslim renaissance that began in the 9th century and lasted in some regions, such as, for example, in Central Asia, until the end of the first quarter of the 13th century [6], has not been sufficiently studied.

This paper is devoted to a brief review of the place of some scientific centers that were formed in the 9th-12th centuries in one of the important regions of that time - formally Arab, but in fact polyethnic empire, which played an extraordinary role in the framework of the processes outlined in the work of A.Metz as components of the "Muslim Renaissance". For various historical reasons, this region in the Middle Ages was called by two toponyms - Maverannahr and Khorezm [7].

As researchers rightly point out, in the implied period of the history of Central Asia, the main cities of Sogdiana - Samarkand and Bukhara, as well as Termez, became the largest centers of Islamic science and culture in Central Asia. They, of course, were in the forefront of scientific centers that ensured our country's high place in the Central Asian Renaissance. Their role in the scientific and cultural ascent of Central Asia in the 9th-12th centuries has not been studied quite satisfactorily.

For this reason, and due to the limited time available for the report, we will not specifically dwell on them, but concentrate on less studied scientific and cultural centers of historical Maverannahr and Khorezm.

One of them, of course, was Nasaf (Nakhshab). It was glorified during the specified period of history with its scientific schools, where hundreds of eminent scholars lived and worked, including theologians, hadith scholars, jurists, historians, linguists, writers, representatives of the exact and natural sciences, who left behind the richest scientific heritage. The most prominent of them are Abu-l-Mu'ti Makhul ibn Fazl an-Nasafi (died in 930), Abu-l-Abbas al-Mustag'hfiri an-Nasafi (961-1041), Abu-l-Mu'in an-Nasafi (1027-1114), Najmuddin Abu Hafis Umar an-Nasafi or an-Nakhshabi (1068-1142), and others [8].

The beginning of the formation of Kesh as one of the important scientific centers of Maverannahr dates back to the 9th century. Such theologians and Muhaddises as Abd ibn Humaid al-Keshi (786-863), Idriss ibn Burhan al-Keshi (9th century), Abd ibn Yahya al-Keshi (9th-10th centuries), Abu Bakr al-Keshi (died in 1173), Abu Shakur Salemi al-Keshi (XI cent.) and dozens of other eminent scholars ensured the high place of this ancient city in the context of the Central Asian Renaissance of the IX-XII centuries.

An important scientific center in this period of history, especially in the field of theology, was Shash. The merits of such eminent theologians as Abu Bakr al-Qaffal ash-Shashi (904-976), Qosim ibn Imam Abu Bakr Muhammad ibn Ali ibn Ismail al-Qaffal ash-

Shashi (died in 1010), Abu Bakr Muhammad ibn Ahmad i-Shashi (died in 1010), Abu Bakr Muhammad ibn Ahmad i-Shashi (died in 1010) Umar ash-Shashi (1038-1114), Abu Bakr Homid ash-Shashi (1007-1092), Abu Raja' Mu'mil ibn Masrour ibn Abu Sahl ibn Ma'mun ash-Shashi (1049-1123) and hundreds of others contributed to shaping the image of this city as one of the influential factors of the spiritual and cultural life of the Muslim world.

The scientific and cultural centers of the Fergana Valley, which were formed and functioned in the 9th-12th centuries, deserve undoubted attention. The power of Fergana as one of the important scientific centers of Maverannahr in the period under review is clearly demonstrated, for example, by the Ferghana's school of Muslim jurisprudence - fiqh. Its main components were the scientific communities of Akhsikent, Marg'ilan, Rishtan, Qubo, Kasan, Chust, Uzgand, Osh and Khojand, which gave the world such eminent as encyclopedic scholars and jurists like Asiruddin al-Akhsikati (1108-1198), al-Husain Abu Ali al-Akhsikati (died in 11th century), Abu Bakr ibn Mas'oud ibn Ahmad Ala-uddin al-Kasani (died in 1191), Muhammad ibn al-Hassan Burhanuddin al-Kasani (died in 11th century), Abd-l-Aziz ibn Abdur-Razzak al-Marginani (died in 1085), Ali ibn Abdull-Aziz ibn Abdur-Razzaq Zahiruddin al-Kabeer (died in 1113), Shaykhu-l-Islam Burkhanuddin al-Marg'inani (1118-1197), Ali ibn Suleiman ibn Daud al-Khatib Abu-l-Hasan al-Uzgandi (no biographical information available), Hasan ibn Mansour ibn Mahmoud Fakhruddin Qazikhan al-Uzgandi (died in 1197), Siraj-ad-Din Ali ibn Usman ibn Muhammad ibn Suleiman al-Ushi al-Farg'ani (died in 1173) and dozens of other famous scholars who have *nisba* “al-Farg'ani” in their name and left a rich scientific and spiritual heritage part of which is waiting for its researchers [9].

Among the scientific and cultural centers of medieval Ferg'ana, its main ancient capital, Akhsikent (Akhsikat), stood apart. In the considered period of history it became famous not only as a developed center of spiritual, religious and socio-political thought. There lived a lot of scientists who have achieved great success in the exact and natural sciences. For example, the already mentioned Asiruddin al-Akhsikati was also known as a mathematician, chemist, healer, astronomer, poet, linguist, etc. The rich engineering and technological knowledge accumulated in Akhsikent made unique scientific discoveries possible, including in the field of iron processing and the production of very strong steel. Sabers and daggers made in Akhsikent were highly valued in the Middle East. Built in the 10th century, the Akhsikent water supply system functioned well until the beginning of the XIII century. The above and other facts testify to the high level of technological knowledge of the inhabitants of

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Ferg'ana – one of the most important scientific centers of Maverannah in the 9th-12th centuries.

The place of the Dzhizak oasis, the historical Ustrushana in the Central Asian Renaissance of the 9th-12th centuries, remains virtually unexplored. Meanwhile, in the period under review, it gave the world a whole galaxy of prominent scholars and scientists who glorified this region as one of the major centers of science and culture in Central Asia. Among them were such famous theologians, Muhaddises and writers like Taleb ibn Ali ash-Shayrakasi (died in 901), Abu Kasr Sayf ibn Zaahid al-Zaamini (died in 909), Ahmad ibn Husayn al-Usturshani (died in 929) Abu Bakr Dulaf ibn Ja'far al-Shibli (859-946), Abu Ja'far al-Usturshani (died in 1013), Rayhaan ibn Muhammad al-Usturshani (died in 1015), etc.

One of the most significant figures of the mentioned scientific center was the talented pupil of the great Burkhanuddin Marginani (1123-1197) - Jurist Majduddin ibn Mahmud ibn Hussein al-Usturshani (1180-2040), the author of the unique written monument of medieval juvenile justice "Jaami' ahkaam al-sig'aar" ("Code of legal rights of children"). It is noteworthy that this work is the only written monument of the Middle Ages specifically devoted to the problem of the rights of children, at least in the Muslim world.

Certainly an outstanding contribution to the Central Asian Renaissance was made by Majlis al-'ulama (Academy of Ma'moun) in Khorezm (1005-1017), famous for such geniuses of scientific thought as Abu Rayhan Beruni (973-1048), Abu Ali Ibn Sina (980-1037), Abu Nasr ibn Iraq (died in 1036), Abu Sahl Maseehi (died in 1011), Abu-I-Khair Hammar - "the second Hippocrates" (born in 942), Muhammad ibn Ali ibn Ibraaheem al-Hirasi al-Khwarazmi (died in

1034), the famous historian Ibn Miskawayh (10th-11th centuries) and many others. They conducted unique researches in the fields of astronomy, mathematics, medicine, chemistry, physics, geography, mineralogy, philosophy, history, literature, linguistics, law, and other sciences. In particular, corrected astronomical tables for stars and planetary motion, as well as new astronomical instruments, were developed by the representatives of this center.

### Conclusion.

The enumeration of scientific centers of Maverannah and Khorezm, which emerged and achieved outstanding results in the period of the Muslim Renaissance in its generally accepted understanding and the centuries that followed it up to the Mongol invasion, is not limited to the proposed list. It is much more extensive and requires detailed clarifications. The fact that the scholars and scientists born and raised in the ancient land of Maverannah and Khorezm and mentioned in the famous Muslim bio-bibliographic dictionaries are in the thousands, is in favor of the correctness of such a conclusion, and the number of *nisba*, which usually indicates the homeland of their owners, approaches a thousand [10]. These facts eloquently testify to a wide range of distribution of scientific and cultural centers that played an extraordinary role in the Muslim Renaissance.

In conclusion, speaking about the place of the Central Asia in Muslim Renaissance, it is important to emphasize that it is the synergy of the scientific centers of Maverannah and Khorezm that became the main driving force behind the processes of unprecedented scientific and cultural growth that advanced this region in world civilization.

## References:

1. Adam Metz (n.d.). (Germ. Adam Mez; April 8, 1869-December 1917), a well-known Swiss Orientalist of German origin, an Arabist, was a professor at the Department of Oriental Languages at the University of Basel.
2. (n.d.). The term "renaissance", which has French roots, was used to designate a cultural and intellectual renaissance of global significance in the history of Europe. It replaced the Middle Ages and preceded the Enlightenment and the New Age. By the time it is necessary: in Italy - at the beginning of the XIV century, and everywhere in Europe - at the XV-XVI centuries.
3. Karl Heinrich Becker (n.d.). (German: Carl Henrich Becker; April 12, 1876–10 February 1933), a German orientalist and statesman, published "The journal Islam" and became one of the founders of modern oriental studies, Distinctive features of the Renaissance - the secular nature of culture, its humanism and anthropocentrism. Interest in ancient culture flourishes, its "rebirth" is taking place - and this is how the term appeared. Currently, the term "Revival" has become a metaphor for cultural flourishing.

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- uniting linguistic, historical, religious and sociological aspects.
- (n.d.). Hellenism is a period in the history of the Mediterranean, primarily of its Eastern part, which lasted from the death of Alexander the Great (323 B.C.) until the final establishment of Roman rule in this territory, which usually dates by the fall of Hellenistic Egypt, headed by the Ptolemies (30 B.C.). The term originally meant the correct use of the Greek language, especially by none Greeks, but after the publication of Johann Gustav Droysen's work "The History of Hellenism" (1836-1843), it fixedly entered into historical science.
  - (n.d.). Today's Middle East (except its African part) and partly Transcaucasia.
  - (n.d.). It is known that this multifaceted progressive scientific and cultural process in Central Asia was interrupted by the Mongol invasion.
  - (n.d.). In medieval geographic literature, that part of Central Asia, where modern Uzbekistan, Tajikistan, Afghanistan, Turkmenistan and partially Iran are located, was divided into three major regions: Maverannahr, Khorezm and Khorasan. The geographical coordinates of the first two of them almost completely coincide with the current territory of the Republic of Uzbekistan.
  - (2017, April 18). Decree No. 433-F of the Cabinet of Ministers of the Republic of Uzbekistan on in-depth study and widespread popularization of the rich scientific and spiritual heritage of Abu al-Mu'in Nasafi was issued, which is designed to give new impetus to research related to the place of Nasaf as an important scientific center in the Central Asian renaissance.
  - (2009). For more information about the Ferg'ana school of fiqh, see: O.A. Qoriev. Farg'ona fiqh maktabi va Burhonuddin al-Marg'ironi. Toshkent: "Fan" Publishing House.
  - (2008). For example, in the "Encyclopedia of scholars of Central Asia", based on extracts from such well-known medieval biobibliographic dictionaries of the Muslim East, as "Kitab mu'jam al-Buldan" (Ya'qout al-Hamavi), "Kitab vafayat al-a'yan" (Ibn Khallikan), "Kitab al-ansaab" (Abd al-Karim al-Samani), "Kashf al-Zunun 'an assi' al-Qutub al a-funun" (Haji Khalifa), "Mu'jam al-muallifin" (Rida Kahhala) and other over twenty medieval encyclopedias, provides information on more than 2,700 scholars from Central Asia. Most of them lived and worked in the IX-XII centuries. See: "...". (p.956). Tashkent. (in Arabic and English).