

THE IMPORTANCE OF THE WORKS OF ORIENTAL SOCIAL SCIENTISTS IN THE RESEARCH OF TURKISH SCIENTISTS

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Abstract: Science and culture have long developed on the territory of our country, where the East and West are intertwined, where great civilizations abound. Especially in the Middle Ages, thousands of scholars and poets, great thinkers grew up from our native land. Their works on many fields, such as mathematics, physics, chemistry, astronomy, ethnography, medicine, history, literature, ethics, philosophy, ancient monuments in Samarkand, Bukhara, Khiva, Tashkent, Shahrisabz, Termez and other cities are the spiritual property of all mankind.

This article scientifically explores the importance of the works of Oriental social scientists in the research of Turkish scientists.

Keywords: Science, Education, Research, Oriental scholars, spirituality, culture, society, moral views.

INTRODUCTION

In the 400-year period between the 8th and 12th centuries AD, science and thought were formed in the Islamic world, which stretched from the shores of the Atlantic Ocean to northern India and Central Asia. One of the reasons why Muslims easily acquire the scientific and thought knowledge of those before them is that in every culture divine revelation is the foundation of the Quran, although they have been modified. Another reason for the appropriation of Greek culture, which has the greatest external influence on Islamic civilization, is also because it is not a political rival to Muslims. For example, the opposite is true of the state of Christianity, which was exposed to the same culture at the end of antiquity.) Another similar feature was the perception that ancient knowledge and civilizations had risen to the top of Science, in contrast to the modern view that knowledge would accumulate and develop. Therefore, Ibn Rushd, who lived in the 12th century, believed that Arastu was a sage who was given knowledge and had an invincible position in science.



In the Middle Ages, science did not contribute to technology and economics. Scientific activity was a profession that was inherent only in a particular group and did not belong to the masses. Therefore, the sources of scientific activity were intellectual. From the idea that Arabic had a common language among 10th-century Spanish Muslims, Christians, and Jews, Renan came to the view that Jews played an important role in the spread of arab-Islamic philosophy in Europe. According to this, the written culture of medieval Jews is nothing more than a reflection of Islamic culture. for example, as Jewish philosophy has been the opposite of arab philosophy since Ibn Ma'mun, the entire Maimonides School has remained true to the peripatetic teaching of Averroes (Ibn Rushd).

MATERIALS AND METHODS

Both Hebrew and Arabic philosophy were the result of a direct translation into Latin, and how the process of acceptance and assimilation spread in Western Europe and awakened in members of the Dominican sect. At the same time, after masterfully describing the emergence of offensive and resistance movements in Raymund Lullus, Renan deals with the adoption of the philosophy of Averroism (Ibn Rushd) in Italy from the beginning of the 13th century. Here, too, Renan combined his creativity and great erudition. He paints a vivid picture of the reactions of anti-averroism, which began to manifest for 300 years in the 16th century after engaging in the arab peripatetic (traveling) doctrine. The profound impact of Arabic astronomy and astrology on Europe was reflected in volumes 2, 3 and 4 of the monumental work "Le systeme du monde Histoire des doctrines cosmologiques de Plato a Copern" by the non-Arab historian of science Pierre-Maurice-Marie Duhem (1861-1916).

Even earlier, the great Arabist Carlo Alfonso Nallino, in his work "Al-Battani sive Albatanii opus astronomicum 10", showed the way with invaluable signs for future research. But the scholarly hulosas, which compare Duhem's translations into Latin of Arabic works of astronomical-astrological content with European Works born under the influence of these works, help to understand that works translated from Arabic have a great influence not only in circles related to that area, but also on the history of European thought. Coordinate comparison on the other hand, here gives us irrefutable evidence when we encounter the two most important cartographic documents of the arab-Islamic cultural world.

The old of these maps, which we have researched, shows that it is written down in history with the 13th or 14th century, and the new one as the 16th century. With coastline lines, river systems, other topographic and its toponomic elements, as well as a degree network, these maps support what we have expressed so far. The early development of the North and Central Asian cartographic image went further and continued in progress, as is evident in Al-Idrisi's world map and the fragmentary maps of Al-Ma'mun's geography. This period is in the stage of development, in the Al-Idrisi table, approximately the latitude and longitude of the points where the laid lakes and rivers reach the northern ocean are close to reality on these two maps. The world map of the two inner seas of Asia, the Caspian Sea and the Black Sea al-Idrisii, takes into account the value with which their images compare with contours. It is two large bodies of water, the dimensions of which in the level network are almost real, with their widths, lengths and distance from each other. Nevertheless, these maps give us traces of the arab-Islamic foundations and other foundations of the maps compiled in Europe since Ortelius and Mercator.

The larger of these two maps, which we have discussed in detail in the context of Asian cartography, as a work of the 13th-14th century, is in harmony with the development we know in the cartographic representation of the Mediterranean Peninsula structure, Africa, South Asia and the Indian Ocean and fills a very important gap. as for the second map, an unusual collection of Arab-Islamic cartography with all the new elements of the 16th century appears as a document.

My reflections on these two maps of North and Central Asia, the history of arab-Islamic geography V. The Great Russian arabologist, to whom we owe his important research in the field. Bartold



(1869-1930) I conclude with his opinion about the cartographic image of the Caspian region in the first half of the XVIII century. Bartold expresses with great respect the place of the arab-Islamic cultural circle in the history of geography and continues: "some arab maps have already been translated into Latin, even in the 19th century, some works of arab geographers used by Europeans in the Middle Ages. Nevertheless, the detailed and accurate Arab News of the Aral Sea, Seyhun and Jayhun seas had no effect on European science. Western Europe learned the knowledge they had to learn from the Arabs 800 years ago from the Russians in the 18th century. In 1697, the Aral Sea was mapped by Remezof for the first time as an inland sea, from which completely independent of the Caspian Sea, the "Amun-Darja" (Amu-Darya, Oks), "Syr" (Sir-Darya, Yaksart) and other very small rivers flow.

Detailed information about the geographical and physic conditions of the aforementioned region was collected in Russia at the beginning of the 18th century, and some parts were reported by Peter The Great personally (as part of his visit to Paris in 1717) and by letter to the French geographer Delisle. Although the Greek scientist Basilios Batatzes claimed to have brought the news of the lake to Europe himself in London in 1732, in DeLisle's map of 1723 the Aral Sea was recorded under that name[1]. From 18th-century maps it is known that there was still an unexplained understanding of the geographical and physical conditions of the area, and attempts were made to preserve the claims of Greek geographers to the extent that they could be preserved.

RESULTS

Even Delisle carries a tributary from the insular sea to the northern part of the Caspian Sea as the "ancien cours de la rivière Sir". According to the two points and explanations of this information, thanks to today's favorable conditions, we can achieve different views from Bartold. The first point: I am convinced that arab geography is not descriptive explanations-only through the Caspian Sea and the Aral Sea as it affects European cartographers on a wider scale-thus paving the way for a new era. Second point: in the context of the Caspian Sea or the Aral Sea, the research of Russian scientists in the first half of the XVIII century, what seems to be its fruit, in fact, by European and Russian cartographers in the XVII century, reveals the fact that the work of Arab-Islamic geographers is recognized. At the first point, it should be noted that it is in the matter of the Caspian Sea that the east-west influence is continuous and depends on coincidences. The products of Islamic cartography have reached European cartographers in periods that represent different stages of history. European cartographers who used these maps as models on their hands did not have a mezzanine regarding the accuracy of the maps.

The ancient and more accurate representations of the Caspian Sea were gradually forgotten from the 16th century, after the "popularization of the printed Latin translation of Ptolemy's geography, in favour of unrealistic representations in the work. I am content with 2 examples of European cartographers such as Jean Charden, Melchisdek Thevenot, Jean-Baptiste Tavernier, Frantsua Petis de la Croix and his son of the same name, François Bernier, Jean-Baptiste Fabre, William Kirkpatrick or James Rennel trying to use map materials and coordinate lines that came to European cartographers in as good form as possible, instead of studying maps brought to Europe by travelers. The first example is the left-hand Legend of the aforementioned English cartographer Emmanuel Bowen (later than 1738) Map of Turkey, Little Tartary, and the counties between the Euxine and Caspian Seas (after 1738). As understood from here, he used a map of eastern Anatolia and Iran and other maps, published in Istanbul in 1729, for a map he made from various models.

DISCUSSION

Drawings of the Black Sea coast from the asov Strait to the point of deposition north of the Danube were taken from a Turkish map, and some parts around the Dajla River and Basra from an arab map attached to Thevenot's travelogue. Lake Van and Lake Urmia (King's Lake) were named after G.Prefers not to take from Delisle. Bowen also lists some contemporary maps that he used. These are



the degrees of latitude that the series gave as the result of observations of his older and younger contemporaries, or derived from the Arabic tables of geography scholars such as Ibn Yunus, al-Battani, Nasiriddin at-Tusi. The length degrees of the Arabic tables, except for one of al-Battani's references, are probably the fact that the Arabic tables do not know how to use the changed zero meridians. The second example is the famous French geographer. The Ottoman-Turkish product of Jean-Baptiste Burignion d'anville (1697-1782), drawn between 1538 and 1541, uses a map of the Red Sea[2]. This map depicts the Red Sea from the north to Jeddah, according to D'anville's presentation. So it should not be surprising that Europe in its cartography requires at least half a century to correct this error. Two of the most important Geographers of the 18th century, d'anville and the Englishman James Rennel (1742-1830), had great respect for the achievements of the arab-Islamic pioneers, and they were awarded merit. These two geographers, in their descriptive explanations of Asian and European map alone, not only did they rely on arab-Islamic sources, geographical coordinates, and other remote data with a complete sense of trust, but also used maps that were born around arab-Islamic culture and drew their attention during their studies.

From the middle of the 16th century, the Portuguese achieved a dominant position in the Indian Ocean, the Inner Sea of the Islamic world, for hundreds of years. With the domination of both the Portuguese and other Europeans in the region and the discovery of America, the political, economic and strategic landscape of the world changed against the arab-Islamic cultural environment, thus leaving the emerging new economic and military power limitless.

In addition to Spain and Portugal, I aim to show with clear examples my views on the reasons for the hesitation of creativity within the framework of arab-Islamic culture with these explanations of revolutions, which, over time, the Centers of gravity of European countries are effective in the Arab-Islamic culture scene of the world through Spaniards and Portuguese located in Europe. Thus, we are faced with a historical find that is often repeated in the history of civilization: in his time, the leader of science personally encouraged his place in the world of culture and had to give the shooting weapons to the heir.

In the early stages of Islamic society, he says."letters are written on postcard, parchment, or skins made in Arabia, known in the south for their brightness or delicacy[3].

CONCLUSION

The conclusion came to the following conclusions as a result of the studies of Turkish scientists on the role of Eastern allomas in world civilization:

On the territory of present-day Central Asia, a scientific heritage created in the Middle Ages, discoveries made by medieval eastern allomas and thinkers, is the spiritual property of the whole world. The scientific achievements and great discoveries acquired by the medieval eastern allomas gave a powerful impetus to the scientific and cultural rise in the vast region of the world. Their invaluable contribution to the development of Science and world civilization is recognized by the world community as the Eastern Renaissance, which has positively influenced the processes of awakening in Europe and other regions of the world.

Taking into account the fact that the invaluable heritage of the great Allom and thinkers of the East is the wealth of all mankind, today it is becoming a common task to study this heritage together, as well as to further activate their efforts to publish them in different languages with scientific reviews, not only for specialists, but also for the general public, primarily for To improve the effectiveness of such cooperation, it is advisable to widely attract opportunities and funds from world leading research centers, international foundations and organizations. The need for folk medicine, today the need for healing decoctions made from natural plants, is becoming more and more intense. Taking into account this, it is



necessary to familiarize yourself with the scientific activity of allomas, which have contributed to the development of the science of Medicine, and use them in practice.

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