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THE FOUNDATION OF THE THIRD RENAISSANCE – THE FIRST AND SECOND RENAISSANCE PERIODS

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Abstract

This article reveals the process of the First and Second Renaissance that took place in our country in the IX–XII and XIV–XVI centuries, the reasons for its emergence, the scientific heritage of the scholars who lived during these periods, and how this serves as a foundation for the “New Uzbekistan” and the “Third Renaissance,” the implementation of which has been set as a goal today.

Keywords. Renaissance, science, development, “New Uzbekistan”, Timurids, civilization, “Third Renaissance”.

Introduction

The concepts of “New Uzbekistan” and the “Third Renaissance” have today already become an inseparable part of our lives in all spheres of life. In implementing this process being put forward by our President, it is impossible to achieve the intended goal without deeply studying the First and Second Renaissances, which serve as the foundation, and without thoroughly understanding their achievements.

In world development, the concept of “Renaissance” is evaluated as a period of stages that made a radical turn in the development of science, education, and thinking. The term “Renaissance” is used in scientific literature to express processes connected with the re-rise of knowledge and culture in the life of society.[1]

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While studying the many-century rich history of our people, we witness many difficult processes endured on the path toward achieving development. The process itself, from the formation of statehood to the high-level development of culture and science, is complex. In this process, the activities of great rulers and thinkers, the works they carried out, and the results they achieved awaken in us a feeling of pride. History itself is witness that our land, having gone through such difficult processes, became the cradle of two Renaissance periods.

In the East, particularly on the land of Turan, the First Renaissance was a period of cultural revolution that emerged in the IX–XII centuries. During this period, special status was given to people of knowledge, and science was raised to the level of state policy. State leaders patronized its development. During this period, the education system developed through scientific centers, madrasahs, and libraries. “Bayt al-Hikma” in Baghdad, and the scientific schools in Samarkand, Bukhara, and Khorezm became centers for systematically teaching scientific knowledge.[2] In these educational institutions, sciences such as astronomy, mathematics, medicine, philology, philosophy, and logic were taught in close interconnection.

From the point of view of the period, the First Renaissance corresponds to the period of the rule of the Samanid state that existed on the land of Turan. During this period, the direct influence of the Samanid rulers on the development of science at a high level was noticeable. The reason is that exactly during their rule, special attention was paid in the country to science, religion, and the educational process, and the first madrasa in the Islamic world was established.¹ The city of Bukhara especially flourished as the capital.

The great thinkers who lived and created during this period laid the foundation of Islamic civilization with their works and discoveries. Historians do not say without reason: “Islam emerged in Arabia, but flourished in Central Asia.” As proof of this statement, the works “Al-Mufassal,” dedicated to the phonetics and

¹ The Farjak madrasah established in Bukhara in the 10th century

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morphology of the Arabic language, and “Al-Kashshof,” dedicated to the interpretation of the Holy Qur’an, by the mature scholar Mahmud az-Zamakhshari, one of the thinkers of the first renaissance period who grew up in our land, are still used today by students of the “Al-Azhar” religious university in Cairo to study the Holy Qur’an on the basis of “Al-Kashshof.”[3]

During this period, when great scholars such as Al-Bukhari, Termizi, Moturudi, and Zamakhshari contributed to the high development of such fields as Islam, fiqh, and hadith studies, the scientific discoveries and rare works created by thinkers such as Muhammad al-Khwarizmi, Ahmad al-Farg‘ani, Abu Nasr Farabi, Abu Ali ibn Sina, and Abu Rayhan Beruni had a strong influence not only on Eastern but also on the development of science throughout the whole world.

For example, the algebraic methods developed by Al-Khwarizmi, the decimal numeral system, and a number of other scientific works were later taught as main sources in European universities. When speaking about the Renaissance period, it is important to dwell on the factors that caused its emergence. Because, as is known from history, in whichever state the ruler patronizes science in his country, science develops in that state. The first factor that caused the emergence of the First Renaissance was the emergence of Islam and the introduction of the Arabic language. The unity of religion and language served as the main factor for the emergence of a single cultural environment from China to Egypt. The transformation of the Arabic language into the language of science in the region ensured that all works were written in the Arabic language and script. This also created opportunities for the development of culture and science among the Arab peoples.

The second factor was the establishment of scientific centers by rulers. In particular, the establishment of “Bayt ul-Hikma va Maorif” in Baghdad caused many scholars to gather in this educational institution and engage in science and creativity, the translation of the works of Greek thinkers into Arabic, and the creation of the opportunity to become acquainted with Greek culture.

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Abu Mansur as-Salibi:² “...the place of glory, the Kaaba of sovereignty and the place where the advanced people of his time were gathered, where the stars of the writers of the earth shone, and where the virtuous people of his time assembled[4],” — in describing one of the cities of the caliphate, it is also evidence that in the caliphate cities served not only as centers of trade, but also as centers of science. Therefore: “In this period, great scholars such as Khwarizmi and Farg ‘oni, Ismail al-Bukhari and Termizi, Abu Nasr Farabi, Abu Ali ibn Sino, Abu Rayhan Beruni, Ismail Jurjani, Marg‘inani, Zamakhshari, Mahmud Kashg ‘ari emerged from Central Asia. They made their peoples famous in the world with their creativity and works [5]”.

One of the factors that led to the First Renaissance is the formation of independent centralized states. In particular, the Samanid state that emerged on the land of Turan is a clear example of this. The patronage of science by the founder of the state Ismail Samanid is one of the factors that led to the high development of this field in the region. Many such reasons can be listed.

The education model characteristic of the Eastern Renaissance is distinguished by its basis on the teacher–student tradition and the harmony of knowledge and moral upbringing. Ibn Sina considered the spiritual perfection of a person as important as knowledge in the educational process [6]. This approach is evaluated today as the historical roots of the competency-based approach in modern education.

The Second Renaissance was formed in Europe in the XIV–XVI centuries and gave a completely new direction to the development of science and education. During this period, reference was made to the scientific heritage of antiquity, and attention to the human personality increased [7]. As a result, a humanistic approach became dominant in the educational process.

² famous historian who lived in that period

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This period, which corresponds to the time of Amir Temur and the Timurids in ancient Turan, shows that its development influenced not only Movarounnahr but the entire Central Asia region.

During the Second Renaissance, statehood foundations in Turan were improved, and alongside architecture, urban planning, trade, and international relations, science, culture, and art developed at a high level. This can be seen in the works of Giyosiddin Jamshid Koshiy, Ali Qushchi, Mirzo Ulugbek, Sa'diddin Taftazani, Mir Sayyid Sharif Jurjani, Alisher Navoi, Kamoliddin Behzod, Xondamir, Mirxond and others who lived and created during this period.

During this period, special attention was paid to religious and Sufi principles in governing the state. The teachings of Ahmad Yassavi and Bahouddin Naqshband played an important role in the development of spirituality. Science developed, and the art of architecture reached a high level. Amir Temur built the Kok-Saroy Mosque, Shakh-i Zinda, and the Bibikhanim madrasah. In Kesh (Shahrisabz), the Oqsaroy was built. During the time of Mirzo Ulugbek, madrasahs were built in Registan, and later in Bukhara and G'ijduvon, as well as the Bibikhanim mosque, the Gur-i Amir mausoleum, and Ulugbek's astronomical observatory.

As mentioned above, history itself proves that in whichever state the leader patronizes science, that field can develop at a high level in that state. This can be seen through the period of the Second Renaissance that emerged in our country during the rule of the Timurid state.

Most of the rulers from Amir Temur to other Timurid rulers received a good education from a young age, therefore they also always paid special attention to the development of this field. This can also be seen from the many madrasahs and schools built by them. If we take Mirzo Ulugbek as an example, he himself had a perfect knowledge of mathematics, astronomy, history, and many other sciences, and he also made a worthy contribution to the development of these fields. Not only today. As a state leader, he had madrasahs built in the cities of Samarkand, Bukhara, and Margilan, and an observatory and observatory were built in

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Samarkand, where he gathered the greatest scholars of his time. The star catalogue created by Ulugbek is still surprising scientists today due to its great accuracy. All of this is known to us from history. But what about his contribution to the development of Islam? This process is still one of the topics that amazes today's historians. Because the formula created by Ulugbek for the beginning of the month of Ramadan has been proven by historians to be 100% accurate even today.

While Eastern countries had experienced two renaissances until the XV–XVI centuries, in European countries the Renaissance occurred somewhat later compared to Asia. It has been recognized by historians that, especially after the Crusades, science, enlightenment, and culture from Asia spread there. In Asia, I personally think that the beginning of the renaissance period was connected with the arrival of Islam. The reason is that Islam itself caused people to change, to seek knowledge, and to achieve moral perfection. After Europe and its people became acquainted with Islam and Muslims, the thinking of the intellectual groups gradually began to change. The penetration of Islamic civilization into Europe became the main reason for Europe's awakening from a long sleep of darkness, and for about two hundred years the Crusades were waged under the leadership of the church against the Islamic world. In order to form a clearer understanding of the interaction between East and West, it is important not to forget the differences in the level of development of these interacting peoples.

As we know, at that time Eastern civilization flourished thanks to the Arabs (Muslims). The West, on the other hand, was immersed in the darkness of ignorance. The Islamic world was exactly the reason for the beginning of the Renaissance periods. Let us reflect: why is the Renaissance connected with the Islamic world? In this religion, knowledge is made obligatory, and the first revealed verse of the Qur'an, "Iqra" — "Read" — is also a clear example of this. The Islamic world is so beautiful that it encompassed the entire world. Because it includes not only learning but all good human qualities and spiritual values, and

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the roots of all Renaissances go back to this religion. Its beauty, ethics, and light of knowledge spread everywhere it reached and are reflected in the contributions of our great ancestors to science.

During the European Renaissance period, universities began to turn into centers of scientific research. In the educational process, sciences based on logical thinking, experiment, and observation methods developed [8]. The scientific views of scholars such as Leonardo da Vinci, Galileo Galilei, and Copernicus led to the strengthening of the empirical approach in educational methodology.

The invention of the printing press was an important factor in the development of education and science. The wide distribution of books contributed to the popularization of scientific knowledge and the democratization of the education system [9]. As a result, science became the main driving force of social development.

This period, which brought Europe out of darkness, and the awakening that began in the East, created the foundation for the awakening of the West. It would not be an exaggeration to say that the First Renaissance and Second Renaissance periods are stages of the rise of human thinking and the development of science and culture. The Renaissance period that took place in Central Asia in the IX–XII and XIV–XVI centuries had a positive impact on the Renaissance processes that later occurred in Europe.

The First and Second Renaissance periods have common and interconnected aspects in the development of the education system. In both periods, education was organized on a scientific basis, and an approach aimed at the perfection of the individual was formed. While the Eastern Renaissance ensured the harmony of science and spirituality, the European Renaissance developed critical thinking and scientific methodology [10].

The idea of the “Third Renaissance” being promoted today is aimed precisely at synthesizing these historical experiences, and it requires the development of the modern education system on scientific, innovative, and spiritual foundations.

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Therefore, the scientific analysis of the influence of the First and Second Renaissances on the development of science and education is an important theoretical basis for improving the education system in Uzbekistan. After all, the Third Renaissance cannot be imagined without the First and Second Renaissances.

Thus, if we have set the goal of building New Uzbekistan, first of all we must deeply study and analyze the First and Second Renaissance periods that serve as its foundation, as well as the activities of the devoted scholars of these periods, and draw conclusions from their achievements, so that we can also create the Third Renaissance. After all, if we take pride in the heritage of our ancestors, may our descendants in the future also remember with pride the Renaissance period that we accomplished!

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