



e-ISSN 2798-8260



Jurnal ISO: Jurnal Ilmu Sosial, Politik dan Humaniora Vol: 4, No 2, 2024, Page: 1-19

# The Third Renaissance Movement in Uzbekistan

Hojiyev Farhod Jumaboyevich\*

Independent researcher of UzDJTU

DOI:

<https://doi.org/10.53697/iso.v4i2.1839>

\*Correspondence: Hojiyev Farhod  
Jumaboyevich

Email: [farhod.hojiyev.7519@mail.ru](mailto:farhod.hojiyev.7519@mail.ru)

Received: 10-12-2024

Accepted: 13-12-2024

Published: 21-12-2024



**Copyright:** © 2024 by the authors.  
Submitted for open access publication  
under the terms and conditions of the  
Creative Commons Attribution (CC BY)  
license  
(<http://creativecommons.org/licenses/by/4.0/>).

**Abstract:** This article examines the periods of rapid development in science and culture in Central Asia, specifically the First and Second Renaissance periods and their essence. It also addresses the activities, exemplary lives, and unique works of the great thinkers who lived and worked during those times. The article provides analytical insights into the glorious history of Mavarannahr, the gradual decline of science in the region, the processes leading to the end of statehood, and their causes and consequences. It offers relevant information on the scientific study of the great past, the lives and spiritual legacy of the scholars of the First and Second Renaissance periods, and the historical foundation for the Third Renaissance, as well as its relevance to real life, along with appropriate conclusions and suggestions.

**Keywords:** Renaissance, Civilization, Culture, Enlightenment, Philosophy, Humanity, Spirituality, Justice, Development, Education, Strategy, Society

## Introduction

There is a concept of “Renaissance” in the history of civilizations. This French word corresponds to “awakening” when translated into Uzbek. The Renaissance is considered a classic era of human history (Pulatov et al., 2021). It is well known that in the 9<sup>th</sup> to 10<sup>th</sup> centuries, the first Renaissance period of science and culture occurred in Central Asia. That is, the first Renaissance emerged in the region of Mavarannahr, producing famous geniuses recognized worldwide. In particular, the world-renowned scientific and creative discoveries and books of our dozens of great scholars, such as Muhammad al-Khorezmi Ahmad al-Fergani, Abu Rayhan al-Beruni, Abu Ali ibn Sina, and Mahmud al-Zamakhshari, had an incomparable impact on the progress of global civilization. Especially during this period, recognized as the “Golden Age of Islamic culture”, great scholars such as Imam al-Bukhari, Imam al-Tirmizi, Imam al-Maturidi, Burhan al-Din al-Marghinani, and Abu al-Mu’in al-

Nasafi emerged from the land of Uzbekistan. They became a source of honor and immense pride for the entire Muslim world (Broomhall & Lynch, 2021).

In the 9<sup>th</sup> to 12<sup>th</sup> centuries, there were interruptions in the first Renaissance period in Central Asia. Historians attribute this to the wars, conflicts, the rise of ignorance, and the distancing from enlightenment that occurred during that time.

At the beginning of the 13<sup>th</sup> century, the Khwarazmian Empire faced a devastating and ruthless attack by Genghis Khan's forces. Cities that were centers of knowledge, culture, and enlightenment were destroyed, and cultural treasures, educational institutions, madrasas, and libraries were burned down. Scientists, scholars, science, intellectuals were killed. In such a complex and perilous situation, our great compatriot, the great Amir Timur, emerged. He liberated the lands of Mavarannahr and Khorasan, which had been devastated by long wars and the oppression of the Mongols, and unified them into an independent, stable, and centralized state. By this time, Central Asia was recognized as the largest, strongest and most developed country in Europe and Asia. Even after the death of Amir Timur, his descendants ruled the country until the beginning of the 16<sup>th</sup> century. During the Timurid period, the central state was divided into two – Mavarannahr and Khorasan. Samarkand and Herat served as the center of these two states (Macdonald, 2020). During the rule of Timur and the Timurids, a new era of development – the second Renaissance – was established in the Central Asian region. During this period, unparalleled scholars such as Rumi, Mirza Ulugbek, Ghiyosiddin Koshi and Ali Kushchi, as well as eminent poets and thinkers like Lutfi, Sakkaki, Hafiz Khorazmi, Abdurahman Jami, and Alisher Navoi, emerged. Historians such as Sharafiddin Ali Yazdi, Mirkhond and Khondamir, artists like Mahmud Muzahib and Kamoliddin Behzod as well as numerous calligraphers, musicians, musicologists, and architects gained worldwide fame. Fields such as medicine, mathematics, geometry, geography, astronomy, history, logic, literature, philosophy, and ethics saw significant advancement (Iroulo, 2022).

It should be noted that from the second half of the 15<sup>th</sup> century, a large number of talented scholars emerged from the school of astronomy founded by Mirzo Ulugbek:

Mansur Koshi, Giyosiddin Jamshid, Ali Kushchi, Miram Chalabi, Abduali Birjandi and others. During this period, the Turkish language and literature reached its pinnacle through the works of the great poet and thinker Alisher Navoi(Mack, 2019).

During the Second Eastern Renaissance, high examples of spiritual values were promoted, such as the pursuit of knowledge, the veneration of intellect, humanity, spiritual purification, moral perfection, justice, happiness for all, friendship and brotherhood, and the development of the ideal human being. Additionally, during that time, many scientific research projects and hundreds of unique scientific and artistic works were created in this field. These achievements laid a significant foundation for the further development of our people's spiritual and educational growth. They also provided a base for the emergence of many enlightened and wise generations among our people(Monfasani, 2024).

In the 18<sup>th</sup> and 19<sup>th</sup> centuries, Central Asia experienced a decline in all areas. Religious fanaticism intensified, and the pursuit of knowledge and progress diminished. The instability and backwardness in this region attracted the attention of colonial powers seeking to expand their territories. They exerted political and military influence over Central Asia and brought it under their control. The people of a region once known for its centers of knowledge, culture, and enlightenment were marked by the stigma of ignorance, primitiveness, and cultural backwardness. The great history was distorted, and studying the true history was banned. The younger generation was distanced from remembering the great scholars and thinkers of the past and from reading their works(Martin, 2023).

Uzbekistan freed itself from 130 years of colonial rule on August 31, 1991. On that day, it declared its independence. A broad path was opened for returning to national identity, restoring national values, and studying the great scholars of the past. The names of unparalleled scholars who made unique contributions to the advancement of Islamic culture have been restored. These include Imam al-Bukhari, known as the "Sultan of Hadith", Abu Mansur al-Maturidi, known for "correcting the belief of Muslims", Burhanuddin al-Marginani, recognized as the "Proof of Religion and Nation", and

Bahauddin Naqshband, who left the great wisdom, “Let your heart be with Allah, and your hands in work” (Shearman, 2023).

The names of unparalleled scholars who made groundbreaking scientific and creative discoveries, which continue to astonish the world today, have been restored. These include Muhammad Musa al-Khorazmi, whose terms in algebra and algorithms have secured his name eternally; Ahmad al-Farghani, known worldwide as “Alfraganus”; Abu Nasr al-Farabi, recognized globally as the “Second Teacher”; Abu Rayhan al-Biruni, the first “President” of millennia-old academia; Abu Ali ibn Sina, known globally as “Avicenna” or “Shaykh al-Rais”, whose works have been used as textbooks worldwide for centuries; as well as Mahmud al-Zamakhshari, Mirzo Ulugbek, and Ali ibn Muhammad al-Kushchi, recognized as the “Battlimus of his time”. The path has been opened to compile and research the scientific works left by these and hundreds of other scholars (Salzberg, 2023).

It is known that Western literature refers to the 15<sup>th</sup> to 17<sup>th</sup> centuries in European countries as the Renaissance, a period of intense cultural flourishing. However, scientific and cultural advancement had already occurred in Central Asia during the 9<sup>th</sup> to 12<sup>th</sup> centuries. The scientific achievements and the high level of culture attained during this period, which were deeply studied in Europe and became a foundation for later development, are well-known. Even European scholars acknowledge this. The Swiss orientalist Adam Metz (Smith) referred to this period as the Muslim Renaissance in his work “Muslim Renaissance”

“Muslims have made great contributions in the fields of mathematics, chemistry, and medicine... In these sciences, Muslims remained the teachers of Europe” (G. Gerder) [1]. European Renaissance writers Dante, Petrarch, and Boccaccio were inspired by Eastern science and literary works. Dante mentioned Ibn Sina and Ibn Rushd with respect as his teachers in his works “The Banquet” and “The Divine Comedy”.

It should be emphasized that the Renaissance that occurred in the East and the achievements of that time had a significant influence on the emergence of the European Renaissance. The fact that our wise ancestors were among the most advanced and

progressive nations of the world during both Renaissance periods fills us all with immense pride and honor.

By the way, there have been two great renaissances in the history of our nation, why are we still not “awakening” today? What is the secret of the previous two Renaissances? What are the factors driving us to build the Third Renaissance? In seeking answers to these questions, it is essential to reflect on the historical events that have taken place in our homeland, the aspiration for greatness inherent in our people, and the cultural and scientific legacy left by our great ancestors. We must come to scientifically grounded and well-founded conclusions. In one of his speeches, President Sh. Mirziyoyev expressed the following encouraging thoughts on this matter: “Since we have set ourselves the great goal of establishing the foundations of the Third Renaissance in our country, we must create the environment and conditions that will educate new Khorezms, Berunis, Ibn Sinas, Ulugbeks, Navoi and Baburs” [2]. Indeed, the secret of the Renaissances created by our great ancestors was related to the favorable environment and necessary conditions of that time. So, are conditions and an environment being created in Uzbekistan today for the Third Renaissance? What historical conditions are needed for its emergence? What were the factors that established the foundations of the previous two Renaissances?

## **Methodology**

### **Research Objective.**

**Purpose:** To examine the Third Renaissance Movement in Uzbekistan by analyzing its origins, development, key contributors, and its impact on various domains such as education, science, and culture(Singh, 2021).

**Goals:** To understand the movement’s influence on national policies, societal changes, and cultural advancements(Siraisi, 2019).

## **Research Design.**

**Approach:** This study uses a mixed-methods approach, combining both qualitative and quantitative research methods to provide a comprehensive analysis of the Third Renaissance Movement (Leith, 2021).

## **Literature Review.**

**Historical Context:** Review of existing literature on earlier Renaissance movements in Uzbekistan and their impact on the country's development.

**Contemporary Analysis:** Examination of recent publications, reports, and academic papers discussing the Third Renaissance Movement.

**Theoretical Framework:** Identification of theoretical frameworks related to Renaissance movements, socio-political reforms, and cultural revitalization.

## **Result and Discussion**

In the first 26 years of independence in Uzbekistan, a lot of attention was paid to the areas of ensuring peace, security and stability of the country. Science and education, which are the foundations of development, have been neglected for a while. The development of these sectors is linked to the political changes that took place in the country in 2016, specifically the events surrounding the arrival of the new President to state governance (Akbarov & Tojimatova, 2021). On December 29, 2016, a decree was issued by the President of the Republic of Uzbekistan titled "On Improving and Incentivizing the Activities of Academicians of the Academy of Sciences of Uzbekistan" [3]. The decree outlines several important measures aimed at further strengthening the role of science in the country's social and economic development, fully supporting the activities of academicians, and enhancing the quality of training for highly qualified scientific personnel. In addition, on December 30, President Sh. Mirziyoyev met with the country's leading representatives in science. He also emphasized that modern times demand elevating science to a new level, noting that it is difficult to address pressing societal issues without science. It was stated that fully supporting this field and its scholars should be a priority for the state [4].

It is difficult to imagine the development of the country and society without education and science. In the development of science, new knowledge is acquired and theories are formed through fundamental research, and a solid foundation is created for future applied research and innovative developments. It is possible to achieve development among the advanced countries of the world by implementing modern innovations in all sectors of the country, modernizing the economy with advanced technologies.

The new initiatives that began in Uzbekistan laid the foundation for improving the integration of science, education, and production. By providing incentives and preferences to enterprises implementing new technologies, the number of companies investing in science significantly increased. The issue of directing existing scientific potential and resources towards the most important priority research focused on industry orders and solving specific problems was brought to the agenda.

Efforts have been initiated to further develop scientific cooperation with the world's leading institutions, universities, research centers, and academies of sciences. It should be noted that Uzbekistan has many highly capable scientists who are recognized globally. They need to establish their own schools and mentor students. The first step in training the younger generation as capable professionals is to fundamentally improve school education and ensure the continuity of the process of preparing scientific personnel and highly qualified specialists.

It is known that the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan has a fund of priceless manuscripts of incomparable importance in the world. In 2000, this collection was added to UNESCO's World Cultural Heritage list as one of the unique scientific and cultural assets. This manuscript collection contains 26,000 volumes of manuscripts written in Arabic, Persian, Old Uzbek, and other Eastern languages, 39,000 volumes of lithographic books, and about 10,000 historical documents.

Since 2017, practical scientific research and study of the spiritual heritage left by great figures of the past have been undertaken. In particular, on May 24 of the same year,

President Sh. Mirziyoyev of the Republic of Uzbekistan adopted the decision titled “On measures to further improve the system for preserving, researching, and promoting ancient written sources” [5]. As noted in this document, during the years of independence, efforts have been made to restore our people’s ancient history and rich culture, to thoroughly study and promote the scientific, religious, and spiritual heritage of our great scholars and revered saints, to preserve sacred sites, and to educate the younger generation in the spirit of their noble traditions. However, it is necessary to elevate these efforts to a new level of quality. In this regard, it is of significant importance to improve the activities of institutions such as the Abu Rayhon Beruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, which not only possesses a collection of manuscripts recognized as extremely rare on a global scale and listed in UNESCO’s World Cultural Heritage, but also holds a collection of ancient written sources.

This document designates the Abu Rayhon Beruni Institute of Oriental Studies at Tashkent Islamic University, under the Cabinet of Ministers, as the leading scientific research institution in our country for the preservation, study, scientific research, and promotion of ancient manuscripts and modern written sources of historical and cultural significance.

The following main tasks were assigned to this institute:

- preserving, restoring, enriching, and systematizing the collection of Oriental manuscripts, researching written relics and epigraphic samples in Arabic script on various topics, publishing these works in their original form with scientific annotations and translations in Uzbek and foreign languages, and incorporating them into scientific discourse;
- preserving our rich historical, scientific, and spiritual-intellectual heritage; analyzing it scientifically, providing detailed information to specialists in the field, as well as to students studying in relevant educational disciplines, about its content, essence, and significance, promoting the works of our great scholars and thinkers widely among the global community, using it effectively in the development of modern science, spirituality, and practice, and passing it on to future generations;



- 
- enriching the Institute's collection of manuscripts and written sources by exchanging or acquiring copies of ancient and unique manuscripts held by local residents and works from foreign collections;
  - expanding and deepening the research into the heritage of scholars and thinkers who lived and worked in the present-day Central Asia during the Middle Ages, covering fields such as mathematics, astronomy, and physics in the exact sciences, medicine, chemistry, and geography in the natural sciences, as well as history, literature, philosophy, and other social sciences, and also the heritage related to Islam and theology;
  - paying special attention to scientific research focused on uncovering many unexplored layers of our national cultural heritage in the fields of textual studies, literary source studies, linguistics, philosophy, and cultural history;
  - in collaboration with higher education institutions active in this field, such as the Tashkent State Institute of Oriental Studies and Tashkent Islamic University under the Cabinet of Ministers, systematically training young specialists with expertise in manuscript studies according to a planned approach and involving them in the scientific research activities of the Abu Rayhon Beruni Institute of Oriental Studies (Goldstein, 2023);
  - updating the Institute's staff with graduates from specialized departments of higher education institutions such as the Tashkent State Institute of Oriental Studies and Tashkent Islamic University under the Cabinet of Ministers, and forming a reserve of young specialists skilled in manuscript studies;
  - studying the history, development stages, and current political, economic, and cultural processes in foreign Eastern countries from the perspective of their bilateral and multilateral relations with the Republic of Uzbekistan;
  - monitoring the preservation and restoration of Arabic-script manuscripts, lithographed books, and historical documents held in various organizations of the Republic of Uzbekistan, and creating an electronic database for them.

Based on this document, a team of experts was formed to identify and analyze unique and valuable manuscripts, lithographed books, and historical documents preserved in various sources within the country. This team includes representatives from the Academy of Sciences of Uzbekistan, the Committee for Religious Affairs under the Cabinet of Ministers, the Ministry of Higher and Secondary Specialized Education, and the Alisher Navoi National Library of Uzbekistan. In addition, the acquisition of unique manuscripts, lithographed books, and historical documents held by the public is being undertaken according to the procedures approved by the Innovation Development Agency, as stipulated in the Regulations established with funding from the Science Financing and Innovation Support Fund (Rowe, 2019).

In 2017-2018, the Abu Rayhon Beruni Institute of Oriental Studies published over ten works in the fields of history and source studies, including "Mujmali Fasihiy" (author: Fasih Ahmad ibn Muhammad al-Khawafi; translated from Persian by Academician D.Y. Yusupova) and "Xorazm Ta'rifi" (author unknown; transliterated from Arabic script by M. Safarboyev and H. Lutfullayev). Four works related to the history of science have been published, including "Historical Geography of Central Asia in Timurids' Written Sources" (monograph, author: O. Boriyev), and "Abu Rayhan Beruni: Selected Works, Volume VIII. Minor Treatises of Beruni" (author: Abu Rayhan Beruni; translated from Arabic by A. Ahmedov, with indexes compiled by B. Abdullayev and U. Quranboyeva). The VIII volume of Abu Rayhan Beruni's works includes treatises titled "Cartography", "The Passage of Lights", and "The Crown of Astronomical Tables". In the field of Islamic studies, works such as "Jome' as-Sunan" (author: Abu Isa Muhammad at-Tirmizi; translated from Arabic by H. Aminov, M. Ismailov, and B. Abdullayev), "Kitab ilal as-Saghir" (author: Abu Isa Muhammad at-Tirmizi; prepared for publication by H. Aminov, M. Ismailov, and B. Abdullayev), and "Prophet's Companions" (author: Abu Isa Muhammad at-Tirmizi; translated from Arabic by H. Aminov, M. Ismailov, and B. Abdullayev) have been published. This work provides information about 730 of the Prophet Muhammad's contemporaries [6].

On October 29, 2019, the Republic of Uzbekistan adopted the Law “On Science and Scientific Activity”. To implement this law effectively, a Republican Council on Science and Technology was established to create a practical platform for its application.

As a result of the “revitalization”, the number of scientific institutions within the Academy of Sciences and its institutes increased from 20 to 35. Elections to the Academy were reinstated. The Ministry of Innovative Development was established, and several innovation centers, scientific clusters, and technoparks were set up and put into operation. Over the past seven years, funding for science has increased fourfold. To materially incentivize scientific personnel, their salaries have been tripled. Additionally, a special allowance has been established for doctors and candidates of sciences.

From 2020, organizations within the Academy of Sciences system were transferred to direct funding from the state budget (Fermor, 2019).

On January 31, 2020, President Sh. Mirziyoyev visited the State Committee for Geology and Mineral Resources of the Republic of Uzbekistan and held a meeting with scientists, young researchers, representatives of industry, and leaders of scientific research institutions. He also expressed the following views: “Now our scientists must feel a deep sense of responsibility and contribute meaningfully to the development of their respective fields with practical results from their research. Both esteemed academics and young scientists taking their first steps in the field of science are required to demonstrate great enthusiasm and practical effectiveness” [7].

It should be noted that specific goals and tasks for the development of mathematics, chemistry, biology and geology were defined in this historical event.

Above, we mentioned two periods of the Eastern Renaissance. In both Renaissance periods, the most important aspects were the state’s attention to education and science, the just and wise policies implemented in governance, and the prioritization of education and upbringing. In addition, along with high morals, thirst for science, people had a strong belief in discovering the secrets of existence and creating new scientific innovations.

Unknowingly, scientists became the performers of the Renaissance, which historians recognize today. During both Renaissance periods, the leaders of the states, scientists and scholars paid special attention to the education, spirituality, and faith of the youth. In his works, almost all scholars put forward advanced ideas about the need to combine education with education. For instance, Abu Ali ibn Sina infused his works with the harmony of knowledge and ethics, personal development and happiness, justice and integrity, and humanitarian ideas. The thinker wrote the following on this subject: “When the child’s body has developed, their speech is fluent, their ears are ready to hear and understand, and their being is prepared to learn knowledge and ethics, then it is necessary to teach them knowledge and ethics” [8].

President Sh. Mirziyoyev put forward the idea that “New Uzbekistan starts from the threshold of the school, from the educational system” in his Address to the Parliament [9]. This noble idea was imposed on the officials of the field as a huge responsibility.

In Uzbekistan, numerous kindergartens, schools, and universities have been established over the past 7 years. A new generation of textbooks and educational materials is being created. The material and technical base of educational and scientific institutions, as well as the capacity of their personnel, is being strengthened. Measures are being taken to appreciate and incentivize the work of sector employees. The coverage level in preschool education has increased from 27% to 72%, and in higher education, it has risen from 9% to 42%. The number of universities has grown from 77 to over 212. The average salary of education sector employees has doubled. A thousand educators and teachers have been sent abroad for professional development and internships. In summary, supporting and developing school education has become a nationwide movement. The “Uzbekistan – 2030” strategy has set new goals and plans for further developing the education system.

## Conclusion

Today, the heritage of our ancestors has begun to be restored in our country. Popular reforms are being carried out in all areas. The people have gained morale and confidence in the future. This situation was called “national revival”. Today, we have passed from the stage of national revival to the stage of national growth. President Sh. Mirziyoyev referred to this as the stage of stepping into the Third Renaissance, specifically the stage of creating the foundation for the Third Renaissance, and described it as follows: “In the current era of our people’s great potential, it is indeed a reality that a new awakening – a foundation for the Third Renaissance – is being established in Uzbekistan. Today’s Uzbekistan is not yesterday’s Uzbekistan, and today’s people are not yesterday’s people” [10].

Creating the Third Renaissance is not the work of one or two individuals. To establish it, every representative of the country – whether young or old – must work together equally. Alongside believing in the creation of the Renaissance, it is also essential to take vigorous action. This is not an easy process, as initially, it is necessary to form a layer of spiritually developed individuals to carry out this process.

If a community of dedicated, nationally proud, and patriotic individuals is created to strive for the Third Renaissance, they will work together towards a common goal, committed to bringing about renewal. They live with a burning passion for their homeland and their people. They think not only about today but also about the future, caring about the happiness and development of their children. This will lead to the advancement of society and the state. Most importantly, the rising young generation will look up to such individuals as examples, striving to achieve high goals and living a life of worthiness.

Today, the youth of New Uzbekistan are being brought up as leaders in creativity, science, and education. We are witnessing huge changes in the system of kindergartens and schools, which play a decisive role in their education. Under the leadership of our President, there is a focus on creating a comprehensive and continuous system that supports a child from birth to the age of 30, helping them find a worthy place in life. This aims to achieve the grand goal of laying the foundation for the Third Renaissance in our country. It is essential

to ensure an environment and conditions that will nurture and produce new scholars like Khorezmi, Beruni, Ibn Sina, Ulugbek, Navoi, and Babur.

The Third Renaissance is not a process that can be realized in one year, five years, or ten years. It is necessary to lay its solid foundation and unite the society, especially the youth, to single clear goals and aspirations. Uzbekistan has enough strength, power and opportunity to bring up the generation that will create the Third Renaissance.

### **Important factors for the implementation of the idea of the Third Renaissance in Uzbekistan:**

- 60% of the country's population consists of young people. It has a large human capital.
- the amount of investment directed towards science and education is increasing every year. Uzbekistan allocates a significant portion of its GDP (6.4%) and substantial expenditures from the state budget (30%) to the education sector [11];
- Uzbekistan is paying serious attention to the reform of the education system. Consistent work is being done within the framework of the concept of developing the public education system until 2030;
- in every region, nearly 200 specialized schools focusing on chemistry, biology, mathematics, and information technology have begun operations. A new university, the New Uzbekistan University, was established in Tashkent. Leading foreign scholars and professors are engaged at this institution to provide students with education and training based on the most modern programs;
- the prestige and reputation of the teaching profession have been elevated in society;
- starting from next year, the number of state scholarships allocated for higher education will be increased by at least 25%;
- increased the number of scholarships for girls from needy families entering higher education institutions by 2 times, reaching 2,000. Special scholarships were introduced for girls who are studying with excellent grades and are in need of social protection;

- the number of young people who will be sent to master's and doctoral studies of leading foreign higher education institutions through the "El-Yurt Umidi" fund has increased by 5 times;
- preschool and school education, higher and specialized secondary education systems, as well as scientific and cultural institutions, and the family, are recognized as the five interconnected links of the future Renaissance: preschool educators, school teachers, professors and lecturers, and scientific and creative intellectuals, while parents are acknowledged as the five foundational pillars of the new Enlightenment era;
- the concept for the development of scientific fields in Uzbekistan until 2030 was put into action;
- the development of science and innovation has been set as a strategic goal, and systematic work is being carried out on this basis.

**Suggestions for creating the necessary conditions for the implementation of the idea of the Third Renaissance in Uzbekistan:**

- information about the majority of the great scholars' works is recorded only in historical sources. Alternatively, their manuscripts and copies of their works have been preserved. These are scattered across various museums and archival institutions in different countries around the world. Our intellectuals and scholars need to compile the works left by our great ancestors and write commentaries in a language and style understandable to today's generation;
- it is necessary to strengthen the research of unique manuscript works stored at the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan and other scientific institutions, to widely involve young scholars in these studies, and to find ways to present the scientific and artistic works created by our great ancestors in a simple, accessible language for the people and the youth;
- it is necessary to further increase the responsibility of parents in the education and upbringing of their children and to change the approach in this regard. Special attention

should be given to instilling the initial ideas of the Third Renaissance in their minds, by recalling the potential and exemplary lives of great ancestors, and to creating the necessary conditions and opportunities for acquiring knowledge;

- a comprehensive and continuous education and upbringing system should be created that supports a child from birth to the age of 30 in all aspects and helps them find a suitable place in life;
- the state needs to take measures to further increase the investment dedicated to raising the younger generation to be well-rounded and accomplished;
- it is necessary to establish a new, effective system for the high-quality training of early childhood and school education teachers in higher education institutions and to review the monthly salaries of primary and secondary school teachers.

The foundation of a country's development is undoubtedly science and innovation. Both the cornerstone of progress and the force that strengthens the nation and makes it great are science, education, and upbringing. Uzbekistan's bright future is closely linked, first and foremost, to our education system and the upbringing we provide for our children.

Through extensive democratic changes, including education reforms, Uzbekistan has embarked on creating a new Renaissance era, that is, the foundation of the Third Renaissance. Today, relying on the invaluable heritage of our great ancestors, all the opportunities to build this new Renaissance foundation are available in New Uzbekistan. The key is how wisely we can utilize these opportunities.

After all, since the issue of the Third Renaissance is put forward as a strategic task, raising it to the level of a national idea and uniting the society to a single goal is on the agenda.

## References

- Abu Rayhon Beruniy Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. (2019, September 30). A media release on the publications for the years 2017-2018. Toshkent.
- Akbarov, A. T., & Tojimatova, Z. A. (2021). The harmony of the new renaissance pedagogy and the pedagogical views of mahmudkhuja behbudi. *ACADEMICIA: An*



- International .....  
<https://www.indianjournals.com/ijor.aspx?target=ijor:aca&volume=11&issue=3&article=003>
- Broomhall, S., & Lynch, A. (2021). *A Cultural History of the Emotions in the Late Medieval, Reformation, and Renaissance Age*. Bloomsbury Publishing.
- Cabinet of Ministers of the Republic of Uzbekistan. (2017, July 18). Decision No. 515: On the organization of the activities of the State Inspection for the Quality Control of Education under the Cabinet of Ministers of the Republic of Uzbekistan. Retrieved from <https://lex.uz/docs/-3273609>
- Fermor, S. (2019). Poetry in motion: beauty in movement and the Renaissance conception of *leggiadria*. *Concepts of Beauty in Renaissance Art*.  
<https://doi.org/10.4324/9780429459382-10/poetry-motion-beauty-movement-renaissance-conception-leggiadr%C3%ACa-sharon-fermor>
- Gazeta.uz. (2016, December 31). The President met with representatives of science. Retrieved from <https://www.gazeta.uz/oz/2016/12/31/ilm-fan/>
- Goldstein, B. D. (2023). The roots of urban renaissance: Gentrification and the struggle over Harlem. [torrossa.com. https://www.torrossa.com/gs/resourceProxy?an=5642961&publisher=FZO137](https://www.torrossa.com/gs/resourceProxy?an=5642961&publisher=FZO137)
- Iroulo, L. (2022). PAN-AFRICANISM AND THE AFRICAN RENAISSANCE THROUGH THE APRM. JSTOR. <https://www.jstor.org/stable/pdf/resrep25940.pdf>
- Kamalova, K. (2021, August 19). We have the strength, power, and opportunity to educate the generation that will create a renaissance. *New Uzbekistan*, 167(423).
- Leith, S. (2021). Sensuality, Nationality, Country: Connecting the Muirs, Naomi Mitchison, and Hamish Henderson in Scotland's Long Renaissance. *Scottish Literary Review*. <https://muse.jhu.edu/pub/243/article/840119/summary>
- Macdonald, S. (2020). *Reimagining culture: Histories, identities and the Gaelic renaissance*. [books.google.com. https://books.google.com/books?hl=en&lr=&id=sTPpDwAAQBAJ&oi=fnd&pg=PP1&dq=renaissance+movement&ots=gTBRvJSfMV&sig=LDEIIVoGhpanTe0dwLQdUDcHWSY](https://books.google.com/books?hl=en&lr=&id=sTPpDwAAQBAJ&oi=fnd&pg=PP1&dq=renaissance+movement&ots=gTBRvJSfMV&sig=LDEIIVoGhpanTe0dwLQdUDcHWSY)
- Mack, C. R. (2019). *Pienza: the creation of a Renaissance city*. [books.google.com. https://books.google.com/books?hl=en&lr=&id=AumYDwAAQBAJ&oi=fnd&pg=PP1&dq=renaissance+movement&ots=Je8qbnX7PH&sig=yR49ciWFhEAchd8Y\\_10A9aZXm1E](https://books.google.com/books?hl=en&lr=&id=AumYDwAAQBAJ&oi=fnd&pg=PP1&dq=renaissance+movement&ots=Je8qbnX7PH&sig=yR49ciWFhEAchd8Y_10A9aZXm1E)
- Martin, J. (2023). *Venice's Hidden Enemies: Italian Heretics in a Renaissance City*. [books.google.com. https://books.google.com/books?hl=en&lr=&id=7KU8DNdWYzcC&oi=fnd&pg=PR9&dq=renaissance+movement&ots=30MhH73ORL&sig=vPARzHAYUTu6M02g3pR MoJJ6Yr0](https://books.google.com/books?hl=en&lr=&id=7KU8DNdWYzcC&oi=fnd&pg=PR9&dq=renaissance+movement&ots=30MhH73ORL&sig=vPARzHAYUTu6M02g3pR MoJJ6Yr0)
- Mirziyoyev, S. (2020, October 1). President Shavkat Mirziyoyev's speech at the festive event occasioned to the Teachers and Mentors Day. *Khalk Sozi*, 207(7709).

- Mirziyoyev, S. (2020, September 1). President Shavkat Mirziyoyev's speech at the Independence Day festive occasion. *Khalk Sozi*, 186(7688).
- Mirziyoyev, S. (n.d.). President Shavkat Mirziyoyev's address to the Oliy Majlis. Retrieved from <https://president.uz/en/lists/view/4057>
- Monfasani, J. (2024). *Language and learning in Renaissance Italy: selected articles*. books.google.com.  
[https://books.google.com/books?hl=en&lr=&id=Y24bEQAAQBAJ&oi=fnd&pg=PP10&dq=renaissance+movement&ots=3N14dESTJt&sig=EXeOAOVXDM8\\_2qLgJdPusTG1NK4](https://books.google.com/books?hl=en&lr=&id=Y24bEQAAQBAJ&oi=fnd&pg=PP10&dq=renaissance+movement&ots=3N14dESTJt&sig=EXeOAOVXDM8_2qLgJdPusTG1NK4)
- President of the Republic of Uzbekistan. (2016, December 29). Decree No. PF-4907: Measures to further improve and encourage the activities of academics of the Academy of Sciences of the Republic of Uzbekistan. Retrieved from <https://lex.uz/docs/-3089607>
- President of the Republic of Uzbekistan. (2017, May 24). Resolution No. PQ-2995: Measures to further improve the system for preserving, researching, and promoting ancient manuscripts. Retrieved from <https://lex.uz/docs/-3211987>
- President.uz. (n.d.). The President holds candid dialogue with scientists. Retrieved from <https://president.uz/oz/lists/view/3331>
- Pulatov, M. M. U., Sadullaev, B. A. U., & ... (2021). ... THE EFFECTIVENESS OF THE INTRODUCTION OF THE SYSTEM OF OPERATIONAL CONTROL OF LOCOMOTIVES MOVEMENT IN RAILWAY STATIONS .... *Oriental Renaissance* ....  
<https://cyberleninka.ru/article/n/to-determine-the-effectiveness-of-the-introduction-of-the-system-of-operational-control-of-locomotives-movement-in-railway-stations>
- Rowe, J. H. (2019). The Renaissance foundations of anthropology. *Historical Archaeology*.  
<https://doi.org/10.4324/9781315224404-11>
- Salzberg, R. (2023). *The Renaissance on the Road: Mobility, Migration and Cultural Exchange*. cambridge.org. <https://www.cambridge.org/core/elements/renaissance-on-the-road/4D29125269B17B29B8D55E83B118C402>
- Shearman, J. K. G. (2023). *Only connect: Art and the spectator in the Italian Renaissance*. books.google.com.  
[https://books.google.com/books?hl=en&lr=&id=IRm3EAAAQBAJ&oi=fnd&pg=PR7&dq=renaissance+movement&ots=Se80sBPh3g&sig=8WrPzfYnj9gClxzv45WCplEcQ\\_k](https://books.google.com/books?hl=en&lr=&id=IRm3EAAAQBAJ&oi=fnd&pg=PR7&dq=renaissance+movement&ots=Se80sBPh3g&sig=8WrPzfYnj9gClxzv45WCplEcQ_k)
- Singh, J. G. (2021). *A Companion to the Global Renaissance: Literature and Culture in the Era of Expansion, 1500-1700*. books.google.com.  
[https://books.google.com/books?hl=en&lr=&id=1MI3EAAAQBAJ&oi=fnd&pg=PP1&dq=renaissance+movement&ots=Vv3nFExyvA&sig=ifv\\_cfq0JUJESB33OrhYOg8AR4w](https://books.google.com/books?hl=en&lr=&id=1MI3EAAAQBAJ&oi=fnd&pg=PP1&dq=renaissance+movement&ots=Vv3nFExyvA&sig=ifv_cfq0JUJESB33OrhYOg8AR4w)
- Siraisi, N. G. (2019). *History, medicine, and the traditions of Renaissance learning*. books.google.com.  
<https://books.google.com/books?hl=en&lr=&id=ZQOHDwAAQBAJ&oi=fnd&pg=PR>

7&dq=renaissance+movement&ots=Oi2nGy8NwZ&sig=wHdhgdRNBZ6NDeUIK8fXHQP4rO4

Targoff, R. (2019). Posthumous love: Eros and the afterlife in renaissance England. degruyter.com. <https://doi.org/10.7208/9780226110462>

The Renaissance. (n.d.). Qomus. Retrieved from <https://qomus.info/encyclopedia/catu/uygonish-davri-uz/>