

The Role Of Hermetic Ideas In The Emergence Of The Eastern And Western Renaissance

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Annotation. Present article examines the importance of the hermetic ideas in the emergence of Eastern and Western Renaissance. Its objective is to formulate an overview of the hermetic ideas as a transformational paradigm in key moments of the evolution of the human consciousness, and also to formulate a comparative analysis of the Western Renaissance and Arab-Muslim Renaissance. Furthermore, it focuses on the hermetic factor which was a determining factor leading to the formation of science institute in both of above Renaissances.

Keywords: Renaissance, Hermeticism, perfect nature, Tasawwuf, transformational paradigm, inductive method, analogy

1. INTRODUCTION

When we discuss about the historians of philosophy in post-soviet countries we primarily think of a group of social scientists and philosophers who approached to the history of philosophy from the perspective of post-soviet paradigm. According to this paradigm, philosophy has traditionally been seen as a linear evolutionary process that encompasses the stages from the ancient Greek naturalists to the emergence and triumph of specific philosophical teachings. This "ideal" model of philosophy was determined by the existence of concrete elements: more precisely, there had to be ideas closer to "ideal atheism" or dialectical materialism. While doctrines that conform to this standard are considered progressive, those that do not conform to it are described very briefly or are excluded as the object of study altogether. According to this approach, philosophical teachings in the religious-irrational spirit are relegated to the background as much as possible, and thinkers who make philosophical observations in this spirit are not included in the course of philosophical history at all, or are given very brief information about them. With the exception of medieval religious philosophy, which has been examined in more detail. However, negative attitudes towards this part of the history of philosophy have been expressed, focusing mainly on criticism of scholasticism. Thus, ideas in the religious-irrational spirit of periods other than the Middle Ages in the history of philosophy have received almost no attention. To be sure, it is enough to take a look at the content of the book on any philosophy in which this approach prevails.

Brief review of the literature on the topic

The genesis of hermetic ideas and their transformation in various cultures have been subject of analysis in numerous social and historical literature, including in history of philosophy. The role of the hermetic ideas in the formation of the Western Renaissance have been subject of study in F. Yates, I. Scott, A.F. Losev, V. V. Vizgin; literature pertaining the study of its role in the formation of the Eastern, especially the Arab-Muslim renaissance, we can cite as an example the works, treatises, articles of researchers such as A. Simmel, P. Kraus, A. Corben and others.

2. RESEARCH METHODOLOGY

Scientific and philosophical principles such as structural, theoretical-deductive reasoning, analysis and synthesis, historical and logical, comparative analysis were used during the research.

3. ANALYSIS AND RESULTS

The selection of social-scientists for the writing of textbooks and manuals and their in-depth review was done based on the final scenario. We can argue, that in recent years there has been a change in the scenario in the discipline of the history of philosophy in the post-soviet area, where the representatives of various religious-irrational schools of thoughts or currents more and more becoming the subject of scientific research. The lives and views of such thinkers as Berdyaev, Solovev, Tolstoy, Pierre Teilhard de Chardin, Mariten, Rumi, Yassavi, Naqshbandi, Nasafi, Khallaj, Kubro, Gijduvani, etc., are also the subject of special philosophical and historical research. However, from the point of view of the history of philosophy, such research cannot be said to be sufficient. Most of the research devoted to Arab-Muslim philosophy alone refers to the Middle Ages. However, Islamic culture also has a special place in the development of modern philosophical thought, which is still overlooked by researchers. The one-sided limited nature of the methodology used in this philosophical historiographical paradigm began to show its negative consequences, both theoretical and practical, in the post-Soviet space and time. Such methodological limitations have led, first of all, to an unbiased, inaccurate, and, most importantly, one-sided interpretation of the history of philosophy, without allowing us to imagine a holistic view of the development of philosophical thought. It has also led to the exclusion of doctrines and currents in certain, including esoteric, irrational, religious-mystical spirits, as an example of the development of philosophical thought or as a structural element of it. As a result, the influence of such teachings on the process of historical development in general, and in particular on the development of philosophical thought, has led to the emergence of non-objective approaches to the formation of certain historical or cultural events. For example, esotericism in the formation of modern science as a social institution, in particular, the decisive role of the hermetic factor in Western historiography was already known in the second half of the XIX century and the first half of the XX century.

Especially, limited nature of the methodology in this sphere, in practice, created a kind of spiritual emptiness in consciousness, and information deficiency and shortage on the esoteric views. As a result, two different attitudes towards schools and currents in the irrational spirit, which cause various socio-ideological conflicts in society and sharply deny each other, and correspondingly social groups were formed. In the first relation the positive features of the role of the esoteric group and currents in the socio-spiritual sphere are

absolute, while in the second the negative aspects of the function they perform are exaggerated. Such contradictions are directly caused by the low level of awareness of the general population, even the intelligentsia.

Undeniably, there were a number of researches in Uzbekistan on the examination of various ideological threats and the ways of their elimination. However, most of them focus more on social, political, and legal aspects of the issue, ignoring the philosophical-historical foundations. Interestingly, esoteric groups in various constructive and destructive spirits attract people's attention primarily through their teachings. The genesis of the doctrines that form the basis of their activity, the laws of formation, the transformation into various forms of social consciousness and other doctrines can be studied in the framework of philosophical and historical research.

Although in some periods it is of fundamental importance in understanding the development of philosophical thought, one branch of the history of philosophy is omitted from the whole system of philosophical-historical knowledge. The exclusion of a field as an object of research thus occurs in connection with the processes of squeezing a particular cultural element out of the social consciousness due to an ideological necessity as above. According to W. Hanegraaff, such useless criteria"[1] is a product of such processes. However, esoteric currents still have a huge impact as an integral part of Western and Eastern culture. In particular, the study of hermetic ideas, which are the core of the esoteric teachings of the West and the East, serve as an effective mechanism for constructive dialogue between different civilizations, and serve as the driving force of modern societies, allows to see the roots of these problems and develop future solutions.

If we consider it from the perspective of the philosophical-historical transformation of ideas, we can argue that the formation of the hermetic ideas as a concrete doctrine has been developed under certain laws, or principles. More precisely, the ideas of Hermeticism acted as an ideological transformer in the processes of its formation, ensuring the equal application of the principles of succession and innovation in the periods of exchange of philosophical paradigms. The process of formation of the ideas of hermeticism served as a transitional paradigm in the process of exchange of philosophical paradigms, as a result of which the ideas of hermeticism, on the one hand, created a favorable ideological environment for the new paradigm elements to enter the social consciousness based on the old paradigm. ensured the successful transformation of the elements into a social paradigm formed on the basis of a new paradigm. In this sense, the dialectical nature of the processes of formation of the ideas of hermetism as a concrete doctrine has led to the exchange of paradigms of philosophical thinking on the basis of the law of negation of negation.

According to the periods of manifestation of this law, the process of formation of the idea of hermeticism can be conditionally divided into three stages:

1. The period when the polytheistic paradigm of ancient thought was in crisis and the monotheistic paradigm of the Middle Ages began to emerge (III-III centuries AD);
2. The Renaissance (XV-XVII centuries), when the theological paradigm of the Middle Ages collapsed and the paradigm of mathematical and natural thinking of the new era began to emerge;
3. The period when the paradigm of rationalist humanism of the European Enlightenment collapsed and an anti-scientific principle alternative to the scientist principle formed under the influence of the same paradigm emerged (late nineteenth and first half of the twentieth centuries).

As we have mentioned above, the second stage of the formation of hermetic ideas as a concrete doctrine is associated with XV-XVII centuries.

At this stage, the ideas of hermeticism served as a paradigm in the process of transformation of the paradigm of medieval Christian philosophical thought into the paradigm of experimental mathematical philosophical thinking of the new era.

The second stage lasted from the Renaissance to the New Age, even to the Enlightenment.

During the Renaissance, there was a huge interest in hermetic literature. In particular, after M. Ficchino translated the Hermetic Corpus into Latin and published it, the ideas of hermeticism gained considerable influence[2]. Hermeticism gained such a reputation during the Renaissance that it began to pose a serious threat to the integrity of direct Christianity. Although it was discovered in 1614 by Isaac Casabon that hermetic texts were written not by an Egyptian priest but by Christian authors,[3] the warmth of Hermeticism in Western culture remained the same as in the Renaissance, and served as the foundation for its further development. The Italian tradition of hermetism, represented by Bruno and Campanella, continued to develop in the new era. At the same time, by the seventeenth century, the activities of secret societies and narrow circles were also gaining ground. In 1614, in Kassel, the German Rosicrucians published their manifesto, "Fama fraternitas", claiming to reorganize society from within. Most of the philosophers and scientists of the new era, who ideally considered scientific rationality, were engaged in alchemy, magic, astrology. In particular, while Kepler and Galileo compiled a table of astrological stars, Bacon and Newton were involved in alchemy, and Descartes and Leibniz were supporters of the secret society of the Rosicrucians[4].

The hermetic traditions play an important role as sources, not only for the Italian humanism and German romanticism, but also for the Russian symbolism[5]. In those traditions, one can find ideas similar to the ideas of the artistic and philosophical avant-garde of the XX century[6]. They influence the formation of Western civilization, which can be advanced in modern science, from the point of view of mastering the basic principles of hermetism, the views of "body" and "spirit"[7]. The doctrine of hermeticism assimilated the features of the culture of the Renaissance through texts interpreted in terms of the needs that arose in that culture. Its application in hermeticism meets the new spiritual requirements that define the distinctive features of the Renaissance from the Middle Ages, its Christian-alchemical definition, which allows its adherents to better understand the laws of the upliftment of the soul in need of renewal in human nature.

In short, 1. The naturalistic features of hermeticism created the Pantheism of the Enlightenment. This, in turn, can be seen as a specific attempt to limit the dominance of church ideology. More precisely, the same situation gave impetus to the process of cyclization. As a result, it led to the formation of the principle of deism, which aimed to limit the social regulatory function of God (or rather the church).

2. The idea of a god-man in the naturalistic spirit reflected in Hermeticism paved the way for the study of nature, which forbade the study, equating it with the church, the devil, and evil spirits. In addition, the combination of kabbalah, magic, etc. with hermetism also laid the groundwork for the development of this process (the study of nature, more precisely, natural-scientific knowledge).

3. Hermeticism provided an ideologically favorable environment for the emergence of enlightenment movements such as the Rosicrucians, which were associated with occult practice and were considered to be related to Egyptian magic (although views on this issue were conflicting). Hermeticism emerges as part of the contour culture formed in the new era, as an opponent of a culture that squeezed the teachings of Christianity, a mechanical approach to man and the universe.

Thus, during the Renaissance, Hermeticism served as a transitional paradigm, coordinating the paradigms it had performed in the early Middle Ages and creating favorable conditions for the new to replace the old:

1. The principle of naturalistic personalism in hermeticism serves as a bridge for the transition from cremationism to the principle of humanistic pantheism of the Renaissance.

2. The idea of a god-man in the form of paganism, on the other hand, made it possible to deny it, albeit gradually, by questioning the idea of the church's mediation between man and God. This can be expressed more simply by the formula from creationism to pantheism, from pantheism to deism, and from deism to atheism.

3. Sciences such as alchemy, magic, astrology, and Kabbalah, which have already been synthesized with hermetism, led to the scientific revolution of the new era, the rapid development of natural sciences, especially heliocentric theory and the Bacon inductive method, and Aristotle's critique of opened.

4. Hermeticism, which gave rise to esoteric groups such as Rosicrucians, led to the formation of science as a social institution within them. This can be seen in the science project in F. Bacon's *New Atlantis* and *On the Development of Science*, which he considers to be directly related to the Rosicrucian societies.

In other words, a large-scale study of the doctrine of hermeticism in the Renaissance and the ideological consequences they resulted in provided a theoretical and ideological basis for the secularization process.

Proposed as the third stage of the idea of hermeticism as a concrete doctrine, the end of the nineteenth century marked the beginning of the first half of the twentieth century. During this period, the ideas of the European Enlightenment, especially its principles aimed at the absoluteness of the human mental capacity, began to be in crisis. There is growing interest in the part of hermeticism that deals with the occult practice, which implies an appeal to the human psyche.

The image of Faust, created by Goethe in the XVIII century, was formed under the influence of the ideas of hermeticism, and later it was developed in the works of Thomas Mann, and Hermann Hesse. Moreover, the ideas of hermetism, which implied the spiritual perfection of man associated with occult practice, formed the tradition of magical theater in literature and art. In the works of Thomas Mann, Hermann Hesse, James Joyce, the tradition of magical theater was manifested as a metaphor for the analysis of the inner spiritual world of man, more precisely, the subconscious. The influence of hermeticism is also felt in the emergence of the concept of archetype in the views of C.G. Jung. The concept of "god man" in hermeticism, which emerged during the transition from late antiquity to the Middle Ages and developed during the Renaissance, is reflected in the works of the above-mentioned writers as the idea of "excellent man". In particular, in Hermann Hesse's "Desert Wolf", which in a revised form reflects the views of Dostoevsky and Nietzsche on the "excellent man", this idea is expressed by synthesizing the concept of C. G. Jung's concept of archetype. In the first stage of the formation of the ideas of hermeticism, the concept of "god man" expressed the idea that along with the perfect divine substance, the physical instinctive aspects of man are also an integral part of it. In Hermann Hesse's work, this concept occurs, firstly, in the form of a "perfect man" who reflects both the subconscious and instinctive aspects of man, and secondly, as a metaphor for a spiritual phenomenon that implies the coexistence of elite and popular culture. In addition, the element of alchemy, which is an integral element of hermetism, has also left a deep mark on the views of a number of chemists and medical professionals, such as F. Farr, R. A. Wait, U. A. Aton, J.S. Jones, J. Baker, A. Bennett in the twentieth century. However, an understanding of the hermetic factor

in the formation of modern western societies, especially the institute of science that served as its locomotive, makes it necessary to consider the transformation of these ideas into the modern stage of Western civilization. This, in turn, calls attention to the processes of transformation of the elements of the ancient Greek civilization through the Eastern civilization, in particular, through the Arab-Muslim renaissance, to the Western civilization, which by its roots in the Middle Ages. for it is precisely through the Arab-Muslim renaissance that the rich traditions of ancient civilizations paved the way for the formation of modern and postmodern societies by later creating the phenomenon of renaissance in the West. In particular, the ideas of hermeticism, which had a great influence on the formation of the institute of science, which is the core of today's modern and postmodern societies, were the independent and harmonious development of natural sciences and social sciences in the Arab-Muslim renaissance, as well as scientific tolerance brought.

The Arab conquests resulted in a vast state led by the caliphs, including the Arabian Peninsula, Iraq, Iran, parts of the Caucasus, Central Asia, Syria, Palestine, Egypt, North Africa, and much of the Iberian Peninsula.

The multifaceted influence and relations between the Arabs and the peoples of the Near and Middle East, North Africa and South-Western Europe, which were part of the same state, formed a unique reality in historiography called the Arab Muslim Renaissance and correspondingly Arab Muslim culture.

During this period, Islam was ideologically tolerant of the development of natural science and the humanities, and the rulers of the Caliphate created enormous opportunities and conditions for their development.

It is on this basis that modern societies, especially their locomotive, have enriched and perfected the achievements of ancient civilizations such as Egypt, India, and Greece in the Islamic sociocultural environment at the beginning of the so-called "Dark Ages" of the collapse of the Western Roman Empire in Europe. there was an Arab-Muslim renaissance that played an important role in the formation of the institute.

As a result, in the context of developing state relations, the Islamic socio-cultural environment has created societies that form a socio-normative complex.

The mosques, which were the first centers of learning, can be described as the first universities, where religious and secular knowledge were taught in a harmonious way. Furthermore, Arab conquerors mostly spread Islam not only by force, but by peaceful missions of religious enlightenment.

In Syria, Persia, and Spain, where ancient philosophical traditions existed, after the Arab conquest, cultural centers of a completely new character began to emerge. Greek heritage was valued and actively used in the works of Arab-Muslim scholars and thinkers.

Many orientalist studies claim that the part of Europe dominated by the Christian sociocultural environment is the true heir of Greek civilization. However, the achievements of Greek civilization, which were completely forgotten during the so-called "Dark Ages" of European historical development, were transformed into Western thought, especially by natural Muslim scholars, Arab Muslim scholars, thinkers and translators.

The Arab-Muslim scientific tradition consisted of two components - Hellenism and Islam. Their interaction determined its characteristic features. Thanks to the Qur'an, all sciences acquired a religious character, which coincided with the clash of rationalist (continuation of Greek thought traditions) and religious (consisting of the interpretation of sacred texts) approaches. But like medieval Christian philosophy, the main task of Islamic philosophy was to protect religious norms and traditions.

It should be noted that the role of Syrian translators in the penetration and spread of the achievements of ancient civilizations, especially Greek thought, in the Arab Muslim culture was invaluable. The flourishing of Syrian culture in the Middle Ages is associated with the hectic life of Middle Eastern cities.

This, in turn, ensured the transfer of the achievements of ancient civilizations to Western Europe, dominated by the Christian socio-cultural environment, through the prism of the Islamic socio-cultural environment thinking paradigm.

Many translations into Syrian in the works of Greek philosophers and scholars have become a link between ancient Greek and Arab-Muslim philosophy. Arab-Muslim science has achieved significant results by absorbing and developing Greek achievements (mainly because of the Syrians).

Studies on the genesis of the Arab-Muslim Renaissance, its relations with ancient civilizations, as well as its role in the formation of modern Western civilization and the science institute, which is the core of this civilization, highlight the tolerance of the Islamic sociocultural environment and the decisive role of Syrian culture and translators. But the above factors alone are not sufficient to explain the phenomenon of the transformative function between ancient and modern Western civilization performed by Arab Muslim civilization. Indeed, the very fact that the Islamic socio-cultural environment is tolerant is controversial. Clearly, from the researches on the history of Islam, we can argue that this factor is due to natural necessity[8]. More precisely, the idea that there is an obligation to synthesize their cultures in the Islamic socio-cultural environment in order for the expanding caliphate to exist sustainably, uniting different peoples into its structure. But it was impossible to easily transform foreign cultures, especially the achievements of Greek civilization, developed on the basis of the paradigm of polytheistic thinking, which is completely incompatible with Islamic monotheism, into the social consciousness. This would require a certain ideological mechanism. As noted above, the ideas of hermetism, which served as a paradigm of transformational thinking in the process of its formation, served as an effective mechanism in this regard. From the point of view of historical development, the ideas of hermetism served the same function in the so-called era of syncretism, which transformed the paradigm of polytheistic Greek philosophical thought into the monotheistic Christian philosophical paradigm of Western thought. In addition, a closer look at the Syrian school of translation, which played an important role in the penetration of the achievements of ancient civilizations into the Islamic socio-cultural environment and the transformation of modern Western civilization into a sophisticated one, shows that Hermeticism played a significant role.

After the destruction of libraries, Alexandria quickly lost its importance as an educational and cultural center. By this time, Christians had gradually limited the processes of constructive cultural dialogue and exchange of ideas that had taken place during the period of syncretism. That is why the thinkers, philosophers and scientists working in this city have spread all over the world. Most of them found refuge in Edessa, near Harran (one of the ancient Syrian cities, now part of modern-day Turkey)[9]. In these cities, the ideas of hermetism were widely propagated by the religious preacher Bardezan, who is considered the founder of monism and the mentor of monism. According to Manicheanism, Hermes is one of the divine evangelists, like Buddha, Zoroaster, Plato, and Jesus Christ.

After the emperor Justinian closed the Athenian academy in 529 AD, many pro-Hermetic thinkers moved to the East, especially Iran, to continue their activities. Their followers continued their activities at the academy established with Harran. As a result, the ideas of hermetism, which took the form of doctrine during the syncretism period (3rd century

BC and 3rd century AD) and served as an adaptive mechanism in the social consciousness in the transformation of the paradigm of polytheistic Greek philosophical thought into the paradigm of monotheistic Christian philosophical thought, spread again in Harran. This same historical phenomenon can be considered as the re-entry into the East of the ideas of Hermeticism, which appeared in ancient times in the East, especially in Egypt, and migrated to the West, including Greece.

Legend has it that in 830 the Byzantine Empire passed through Harran, the caliph of Baghdad, who was waging war against the Christian army. Among the crowd that greeted him were a few people dressed strangely who did not look like Muslims. He asked who these people were and what their beliefs were. Under Islamic law, Islam was required to show tolerance and protect all "People of the Book".

Strangely dressed people introduced themselves as ordinary citizens of Harran in response to the caliph's question. Dissatisfied with such an ambiguous answer, the caliph demanded a clearer explanation. Strangely dressed men continued to give abstract answers to the caliph. This leads to the wrath of the caliph. The caliph then ordered those who called themselves the people of Harran to choose between themselves as either Muslims or one of the "People of the Book." If the condition was not met before the caliph returned from the war, they should have been punished according to Islamic law.

Some "Harran people" who feared this threat actually converted to Islam or Christianity. The rest turned to Islamic law experts for advice. They suggested calling them "Sabians" because the Sabians were the people of Saba (or Sheba in the Old Testament) in the eastern part of the Arabian Peninsula who were officially recognized in Islam. although the caliph returned to the city and died before making his threat, this advice was accepted. Thus, the adherents of the idea of hermetism, who introduced themselves as the Sabians, were officially recognized in the Islamic world. However, they had to show a holy book that reflected their beliefs in order to identify themselves from a religious point of view. In obedience to this demand, they (three times as great) referred to the works belonging to Hermes.

The book, which the Hermeticists referred to, was known in Arabic as "Goyat al Hakim" or "The Purpose of the Wise," and was known in Western Europe as Picatrix. Picatrix is essentially a guide, textbook, and instruction for the practical application of astrological magic.

Astrology, which originated in ancient Egyptian and Babylonian civilizations, developed during the Alexandrian syncretism and played an important role in the philosophy of hermeticism.

Picatrix further strengthened the position of astrology under the influence of the philosophy of Hermeticism. According to the astrology reflected in Picatrix, everything on earth exists under the influence of celestial bodies. According to the astrological cosmology reflected in Picatrix, existence consists of micro and macrocosm (small and large worlds). In Picatrix, astrological cosmology is enriched with alchemy, in which alchemy acts as a strictly regulating mechanism. This book contains detailed instructions on how to apply the celestial influence of the planets to magical events on earth and how to manage this effect. Particular attention is paid to talismans, which are directly comparable to the alchemical elixir. Accordingly, due to a properly structured "talismanic" tumor and the proper performance of rituals accordingly, the magician gains the ability to control the energy emanating from the celestial spheres. Thus, the practitioner learns that the hermetic "learns to bring down the celestial spirits to the earth and concentrate them on a material object (talisman), and as a result becomes the possessor of magical power."

Picatrix describes the image of a hermetic human magician who can subdue the earth and the sky through these magical (magical) procedures. The magician wise man who unites earth and sky, described in Picatrix, acquires ontological meaning content. From an ontological point of view, the point of intersection of macro and microcosm (macro and microcosm) is the being that encapsulates them. Simply put, it is here that man acquires the appearance of a separate universe that unites the heavenly and earthly worlds. In this sense, any change that takes place in it is reflected both on earth and in heaven.

Harranda Picatrix was combined with a collection of old Hermetic texts from Alexandria, other parts of the Greek world, Syria, Edessa, and pre-Islamic Arabic sources. It was in Harran that the ideas reflected in the common picatrix and other ancient hermetic texts associated with it entered the Islamic sociocultural environment and played a decisive role in the development of natural and social humanities.

As a result, many variants of hermetic texts in Arabic emerged, and the ideas of hermeticism and various interpretations of the image of Hermes began to emerge. In particular, Hermes was identified with the Prophet Idris Mani and others in the Islamic sociocultural environment[10]. Contrary to various interpretations, the image of Hermes became a symbol of a hermetic, magical, wise man with the ability to control the earth and the sky, more precisely reflected in the picatrix, an intellectual who perfectly mastered the natural and social humanities of the Arab Muslim Renaissance. In addition, this image served as an effective mechanism for the penetration of elements of ancient Greek civilization in the thinking of the Arab-Muslim Renaissance, and thus in the social consciousness, the interaction of natural scientific knowledge with religious knowledge.

This mechanism led to the transformation of the ideas of hermetism in the thinking of the Arab-Muslim renaissance in two directions. Accordingly, the ideas of hermeticism in the Arab-Muslim Renaissance thought, on the one hand, served as a theoretical basis for the formation of the concept of unity, especially the doctrine of mysticism, reflecting the specific form of the relationship between the universe and man, and by synthesizing elements of astrology, alchemy and magic. On this basis, the ideas of hermeticism were the decisive factor in the formation of the Arab-Muslim renaissance, creating a wide range of opportunities for the formation of concepts of human spiritual maturity and natural science, in other words, the natural sciences and social sciences, which are important elements of Islamic civilization. served.

While the doctrine of Hermeticism influenced the thinking of the Arab Muslim Renaissance, it led to the formation of an alternative paradigm to Aristotle's syllogism. The idea of emanation in hermetism and the principle of analogy (mutual similarity of micro and macrocosm) made it necessary to study every object in nature. Simply put, in drawing conclusions about something, it was required not to proceed from the judgment of the general class to which it belonged. Indeed, in *The Purpose of the Wise* (Picatrix), the idea that every human being has a perfect nature, a second, or more precisely, a purely divine part of human existence, is put forward. This led to the formation of the doctrine of "Unity of Being" and "Ishraq Enlightenment", which implies the manifestation of divine light in every particle of man or being. In the natural sciences, however, the ideological application of the inductive method has created an opportunity in the social consciousness. Indeed, the concept of perfect nature (al-tiba 'al-tamm) implied that there was an element of perfect nature divinity within every being in existence.

The concept of perfect nature (al-tiba 'al-tamm) has been developed in various forms in the teachings of a number of mystics. Najmiddin Kubro's concept of perfect nature in the Kubravian branch is called "heavenly witness" or "invisible companion." Perfect nature is the

"spiritual essence" (spirituality), the "angel of the philosopher," his personal guide, which leads him to wisdom. In particular, the concept of the Sukhravardian radiance development grew out of this idea[11]. Abu al-Barakat Baghdadi, on the other hand, reworked the concept of perfect nature by synthesizing it with the concept of active intelligence in Ibn Sina's ontological teachings[12]. The ideas of hermeticism, which initially influenced the mystical teachings aimed at explaining the relationship between the universe man and God through its alchemical element, later paved the way for the formation of natural scientific knowledge, as mentioned above. The views of Jabir ibn Khayyam, a representative of mysticism, played a decisive role in this. Jabir Ibn Khayyam combined the philosophy of mysticism with the knowledge of natural sciences, based on the views of the Hermeticists of Alexandria, more precisely the Harbin Sabians. More precisely, Jabir Ibn Khayyam makes extensive use of the principle of analogy of hermetism. This principle implies the similarity of macro and microcosm in its essence. Simply put, everything that exists in the macrocosm is reflected in the microcosm, and conversely, any change in the microcosm is reflected in the macrocosm. Based on the same principle, the thinker concludes that the microcosm is not only a small universe, but also a manifestation of the Creator. This conclusion leads to the idea that man can also be engaged in creative activities in a sense in the world in which he lives. This means that man can not only assimilate but also rework the originally created nature, that is, engage in creative activities. The ideological opening of human creative activity (recycling of nature) means the opening of an ideological way to engage in the natural sciences. Later, this ideological factor led to a real renaissance in Arab Muslim civilization, the simultaneous development of social, humanitarian and natural sciences.

One of the great thinkers in the field of alchemy is the physician Abu Bakr al-Razi. His natural scientific and philosophical activity is a turning point in Islamic alchemy[13]. This is because Abu Bakr al-Razi states that, unlike Jabir ibn Khayyam, natural science is a field independent of mystical teachings, rather than religious mystical views. In addition, in his scientific work he tries to explain the phenomena of existence on the basis of natural laws as much as possible. Later, Abu Bakr Ar Razi's natural scientific views played an important role in the formation of Abu Rayhan Beruni's natural philosophical ideas and inductive method.

In general, the ideas of hermetism leave a deep mark on the Islamic socio-cultural environment and serve as a theoretical basis for the formation of a favorable ideological environment in the social consciousness for the formation of mystical teachings and natural scientific knowledge, the two pillars of the Arab-Muslim renaissance.

4. CONCLUSIONS AND RECOMMENDATIONS

The analysis of above mentioned arguments shows that the hermetic ideas and traditions, that were first formulated in the Ancient East (Ancient Egypt) was later transferred to the West (Ancient Greece). Then, synthesizing the achievements of ancient Eastern and Western civilizations and through it into the modern Western civilization, it served as an important factor in the emergence of modern and post-modern societies as a result of the transformation of the Arab-Muslim renaissance. Importantly, the ideas of hermeticism manifested themselves in the process of long-term historical formation as a carrier of ideas that served as the basis for the development of human society, providing a constructive dialogue between ancient and modern, Western and Eastern civilizations based on ideological succession.

Additionally, it laid the foundation for the balanced development of socio-humanitarian and natural sciences in the creation of the Eastern and Western renaissances. This suggests

that any renaissance event takes place in societies with a science and paradigm that assume that science acquires a humanistic character and that the humanities have a scientific basis.

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