

## **SOCIAL-ETHICAL VIEWS OF KHOREZM THINKERS IN XIX CENTURY**

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**Abstract:** *the scientific and educational heritage of Khorezm intellectuals had an important place in the spiritual and moral development of the youth, especially young people. In the successful development of the moral and spiritual development of the world science, it is important to study the universal traditions of humanity, spiritual values, the scientific heritage left by the ancestors for young people, and their historical and educational experiences, and to apply their achievements in life and education. This article discusses problems associated with these issues. Moreover, we try to give some examples.*

**Keywords:** *irrigation system, patriotic, printing house, Jadid school, positive phenomenon.*

## **СОЦИАЛЬНО-ЭТИЧЕСКИЕ ВЗГЛЯДЫ ХОРЕЗМСКОГО МЫШЛЕНИЯ В XIX ВЕКЕ**

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**Аннотация:** *научное и образовательное наследие хорезмской интеллигенции занимало важное место в духовном и нравственном развитии молодежи, особенно молодежи. Для успешного развития нравственного и духовного развития мировой науки важно изучать общечеловеческие традиции, духовные ценности, научное наследие, оставленное предками молодежи, их исторический и образовательный опыт, а также применять их достижения в жизни и образовании. В данной статье рассматриваются проблемы, связанные с этими вопросами. Более того, мы пытаемся привести несколько примеров.*

**Ключевые слова:** *ирригационная система, патриотическая, типография, школа Джадид, позитивное явление.*

The philosophical heritage of the Oriental peoples is of particular importance when shaping the moral and spiritual identity of the peoples of the world. The leadership of the country has repeatedly stressed the necessity of solving the issue of upbringing of talented cadres and competent people for the noble purpose of choosing a specific path in the future development of the country and reaching the level of the most developed countries in all spheres. It requires a solution to the challenge of bringing young people to the patriotic and humane, commitment to their duty and education.

Feruz, who has been in power for more than 45 years on the throne of Khiva, has created artistic creativity not only as a politician, but also as a cultural and art patron of history.

Feruz, who at the age of eleven on the royal throne, made a great contribution to the cultural development of Khorezm. He worked hard for the prosperity of the country and the prosperity of the people during his khan's activity. Many mosques, madrasahs, new irrigation systems have been erected and reconstructed destroyed buildings and monuments. Thousands of homeless people have inherited property and have been patriotic. During the reign of Muhammad Rahimhon-Feruz, the Khanate developed a number of arts and crafts such as architecture, music, literature, historiography, calligraphy, bookkeeping. Even in the lithography-printing method, there is a book publishing, photography, film art. Hormones, gramophone, pathoons, samovars, stoves, electric-powered news came into the public domain. According to Muminov, opening of printing houses and lithographs in Tashkent, Khiva, Samarkand, Fergana and other cities of Central Asia became the most important event in the life of the people of Uzbekistan.

As you know, until the lithography was published, books, collections, poems and others were hand-picked in Uzbekistan. With the emergence of lithographs, the situation has improved, and the readers have been more than ever before. The works of famous poets, thinkers, such as Navoi, Turdi, Mashrab, Bedil, Fuzuli, Maxtumquli, Munis, Furkat and others were published in the past.

His spiritual mentor, Muhammad Riza Ogahi, was the great poet and ally and spiritual leader. Under the leadership of Ogahiy, the Feruz Palace was transformed into a unique literary and artistic complex. More than forty poets, writers, historians, calligraphers, musicians - singers, bahais, cobblers and dancers have been active in the Khan Palace. Among them were Muhammadniyaz Kamil, Otaniyaz Niyazi, Muhammad Yusuf Bayoni, Muhammad Rasul Mirzo, Ahmadjon Tabibiy, Muhammad Yusuf Chokar, Mohammad Hasan Mutrib Xonakharobiy, Komil Devoni, Khudoybergan Devonov, Safo Muganny.

With the initiative and sponsorship of Feruz, a printing house was set up in Khiva led by Ibrahim Sultan of Iran. Lithographically, many artistic and scientific works have been published. The Habaristic letters of the Khorezm

have written hundreds of manuscripts in their own style, using simple and accurate Arabic, such as naskh, nasta'liq, rhanian, shikasta. Most of the manuscripts of this period were manuscripts of history and literature, which included devon, bayaz of the past and contemporary poets, and various complexes, religious and philosophical works and discoveries. The Khorezm bayaz, especially ordered by its style and art, is unique in the art of Oriental art. For example, we can show some manuscripts, such as "Bayozi ruboiyot", "Bayozi Gaztaliya", "Bayozi muxammasot" and "Bayozi mutassod", which are currently stored in the manuscripts of St. Petersburg, Tashkent and other cities.

Feruz was a ruler and poet who made a great contribution to the development of science, culture, art and enlightenment at the time he lived. However, historians say that at the same time, he was a sophisticated person, a kind of person-alive, "brutal, deceitful and selfish, a businessman."

At the end of the 19th and early 20th centuries, a special translation school was formed and developed in Khiva. Khorezmian artists have created original works and made a worthwhile contribution to enriching Uzbek literature and culture. An example of historical, artistic, religious, scientific and philosophical works translated into the period was "Ravzat us-safo", "Tarixi komil", "Tazkirai Muqimkhaniy", "Tabaqoti Akbarshohi", "Mahfiloro", "Yusuf and Zulayho ", "Sam and Gado", "Kobusnoma ", "Kalila and Dimna ", "Guliston "and" Ahloki Muhsiniy ", which are considered educative. Only Ogahi himself translated the 20 historical, artistic, and scientific works from the Persian language with great skill. This tradition has been continued by literary men such as Komil, Bayoni, Raji, Niyazi and Mirzo.

The history school of Khorezm in the history of our culture is also a model of spiritual maturity that has its own place. The traditions of Beruniy, Abdulgazi Bahadyrkhan, Munis and Ogahi were continued in the late 19th and early 20th centuries. Muhammad Yusuf Bayoni, "Shajarai Xorazmshohiy", "History of Khorezm", Jumaniyoz Hivaki, "Historical Gulshan", Tabibiy "Historical Khaniy". The Khorezm History School is a model of talent and talent recognized by the Alumni of the West. Unfortunately, the unique collection of works of tens of volumes is waiting for their researchers.

The ancient city of Khorezm is famous for its fine arts as the home of music. During the period we were studying, with the support of art and culture, Mohammed Rahimhon II - Feruz, the classic music was taken to the musical note - "tanbur line" by singers. The first of these extensive and important work was initiated by the talented poet and statesman Kamil Khorazmiy. Later, his son's poet Muhammad Rasul Mirza, Bayoni, Feruz, Mutrib, Chokar, Komil Devoni created songs and songs on the basis of "tanbur line" and perfected Khorezm's status. In Khiva, for the first time in Central Asia, film art has been created. Habiban Devonov (1878-1940) is famous for his artistic fame.

It is worth mentioning that the tradition of publishing in Khiva has also evolved when it comes to social and spiritual life of this period. In the years

1908-1909, the talented poet Akhmadjan Tabibi created the "Majmuat-ush-sharariy Feruzshahi" and "Mukhammasishi majmuat-ush-sharariy Feruzshahiy". At the same time, the Haft Shuaro complex, which includes the poetic heritage of seven nations, was also published.

In 1873, Chor Russia became a colony for Russia after occupying the Khiva Khanate. Political, economic and cultural ties between the Khiva khanate and Russia have developed. Khiva and Russian merchants have set up trade and commodity exchanges. As a result, progressive masters of Khorezm's progressive spirit have come to Petersburg, Moscow, Kazan, Orenburg, Astrakhan and other cities to get acquainted with advanced Russian science and culture. This was a positive phenomenon, and many Russian engineers, doctors, and postal workers arrived from Russia to work in Khiva.

In 1880, the first medical outpatient clinic was opened in Khiva, where doctors and nurses from Russia began to work. Small town, postal and telegraph office was launched in the city.

At that time, the Khiva Khanate was a movement of national revival movement as a wave of movement. Despite the fact that the Jadid movement, dedicated to promoting this innovation has a special place in the socio-cultural life of the Uzbek people, the role and role of this process in the history of the Uzbek people is not well assessed. His ideology, humanism, patriotism and national independence were banned. Also, as a result of the Jadid movement, misinterpretation of the activity of the Young Hivits movement and its prominent figures was evaluated as a national bourgeois movement under the influence of the pan-Turkic ideology.

They have opened a new Jadid school based on religious and secular knowledge. This was a positive factor in the development of culture and education in the Khiva khanate and allowed to spread knowledge among the population. As a result, the number of progressive migrants in the Khanate has increased and has played an important role in the overall development of the nation.

In the 19th century, as in other parts of Turkistan, in the Khorezm oasis there were prominent ideas of enlightenment, science, and Jadid, in the works of educators, historians, literary figures, the philosophy of Sufi philosophy, socio-ethical and aesthetic views prevailed.

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