

THOUGHTS OF KHOREZM THINKERS ON PEOPLE AND THEIR AESTHETICS

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Abstract: *the study of the spiritual and moral heritage of our people shows that humanism, tolerance, kindness and compassion have been an integral part of the mentality of the Uzbek people and have been absorbed in our nation since ancient times. When examining the moral and ethical views of Khorezm thinkers, it is important to remember that these views are the product of their time, and that they have a real life ground. This article discusses their opinions on the humanity and the relationships between people.*

Keywords: *humanity, aesthetics, relation, humble.*

МЫСЛИ ХОРЕЗМСКИХ МЫСЛИТЕЛЕЙ О ЛЮДЯХ И ИХ ЭСТЕТИКЕ

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Аннотация: *изучение духовного и нравственного наследия нашего народа показывает, что гуманизм, терпимость, доброта и сострадание были неотъемлемой частью менталитета узбекского народа и были впитаны нашей нацией с древних времен. Изучая моральные и этические взгляды хорезмских мыслителей, важно помнить, что эти взгляды являются продуктом их времени и что они имеют реальную основу для жизни. В этой статье обсуждаются их мнения о гуманности и отношениях между людьми.*

Ключевые слова: *человечество, эстетика, отношение, смирение.*

The rich moral heritage of the thinkers, the rules of conduct of the past, its teachings and admonitions have not lost its educational value. The precious words of great thinkers about the profession and knowledge of science, wisdom, justice, courage, goodness, temperance, uprightness, generosity, diligence, and love still inspire everyone to do good deeds. It calls people to fight evil, injustice, and ignorance.

Khorezm thinkers did not write special works on ethics, nor did they deal with theoretical and philosophical aspects of moral science. They have expressed their social and moral views in humanistic ways, in ghazal, ruboyi and fiction. Therefore, their humanistic ideas are mixed with their socio-political views and critical attitude towards the existing regime. This approach represents the peculiarities and essential features of the humanistic heritage of thinkers. In the works of thinkers, such moral qualities as honesty, diligence and patriotism come as humanistic ideas aimed at the formation of noble qualities in man.

Munis argues that it is essential to educate, acquire, help, and elevate a person in order to improve the social life and lead it to the path of progress. Like his predecessors, he was a moralist to science and regarded science as a force for the advancement of society. According to the poet, the root of society is affected by the result of ignorance, injustice, oppression, inequality and illiteracy. Being equal in knowledge and wisdom, knowledge creates genuine human qualities and benefits society.

Every time you spend time with the wise,
Do not share with people who are ignorant.

In the view of the thinker, everyone should work tirelessly for the benefit of society, for the development of the country, for the good of the people, and for the good of his family. After all, man is different from any other living creature by his intellect, mind and thinking. The life that is given to man is only temporary, and the world is infinite. The poet, who has a deep understanding of the philosophy of life, emphasizes the need not to waste his life, to make a good name for himself in good deeds, not to give a place to glory to the state and fame; greed, covetousness, materialism, and pride.

That is, the poet urges us to take advantage of the opportunity, to show generosity and kindness to the poor, to act on knowledge and to serve the interests of the people.

The thinker saw the contradictions of his day as the result of his defects in personal morals, and he promoted moral and philosophical ideas about eradicating the defects of human perfection. His works are artistic and philosophical, characterized by the virtues of a perfect human being, courage, justice, generosity, contentment, perseverance, loyalty, admiration, humility, hatred, jealousy, slander, defiance, and defamation has been condemned. In our view, Munis Khorezmi's ideas are similar to the essence of the perfect man in mysticism. In particular, the poet urges people not to succumb to the lusts of the transient world, to be active in world affairs, to live clean and honest, and to be compassionate, believing, and godly. While denouncing extortion, oppression, brutality, bribery and disgrace, he expresses his dissatisfaction with the way he lived:

Why is the governor prone to die?

Which of the Madhhabs is permitted by the Sharia?

That is, the poet, who lived at a time when bribery, greed and lust for wealth were measured not by human dignity, profession, science or morality, but by wealth and wealth, was a disgrace to the people. The dissatisfaction is that the ignorant are in the comforts of pleasure.

The poet expresses an inner disdain for the present and future worms, who, for the sake of the ignorant, who think that the meaning of life is merely a beast, with the fatigue of material wealth, are only animals. He considered temptation to be a sign of inferiority, animal and power.

Munis Khorezmi in his ghazals reflects the existence of the world and everything. Munis Khoramz expresses his sympathy for the pattern of nakshbandiya.

The color of the journey that Soldier misses

Targeted address is first of all to you

That is to say, with this ghazal, the human heart is the highest treasure in which Allah dwells. He is accustomed to enlightenment and wants to attain perfection through the cleaning.

Indeed, we can cite many such examples in the work of the poet.

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