

**STUDYING THE HERITAGE OF ALLOS BASED ON THE PRINCIPLE OF
CONTINUITY**

Masharipova Gularam Kamilovna
Alfraganus University, Doctor of Philosophy

***Abstract.** This article examines the inheritance of scientists based on the principle of succession, which is one of the most pressing issues. The Renaissance began first in the East and then moved to Europe. In history, wise kings and rulers gathered scientists and intellectuals in their palaces, created conditions for them and directed their efforts to the development of the country.*

***Keywords:** Youth, Third Renaissance, national, spiritual values, perception, reason, essence, virtue, norms.*

Today, the study of the heritage of Central Asian scholars such as Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Imam al-Bukhari, Abu Nasr ibn Iraq, Najmuddin Kubra, Mahmud az-Zamakhshari, Mahmud Kashgari is considered an urgent task as a national value. It can even be mentioned that the Arab Caliph Mamun brought Central Asian scholars to Baghdad and they served for the sake of science as the eyes of «Bayt ul-Hikma». Among them are such scholars as Muhammad ibn Musa al-Khwarizmi, Ahmad al-Fargani, Abu-l-Abbas al-Jawhari, Yahya ibn Mansur. The name of the great sons of Central Asia is written in golden lines on the page of world culture. During this period, works were created in Arabic, Persian and Turkish, and the fruits of thought were captured in writing and reached different corners of the East. The Renaissance began first in the East and then moved to Europe. In history, wise kings and rulers gathered scientists and intellectuals in their palaces, created conditions for them and directed their efforts to the development of the country. In particular, representatives of the state of Anushtegini-Khorezmshahs.

Abdullah Avlani, assessing the place of character in the life of society: «Character is more complex than anything else.” One is the body, and the other is the soul. The body sees things that exist in the mind. But the ego separates good from bad, white from black. Both the body and the soul have an image, either good or bad. The image of the body is a known thing that is always visible to the eye, and the image of the soul is something invisible to the eye and

measured by the mind, which is called behavior. If a person in his youth grew up without discipline and morality, it is useless to expect good from such people” [1, p. 11].

And this meaning of following them in their practical activities is the organization of the basic essence of behavior, the acquisition of moral values, life of good behavior, its features and norms in the behavior of people and social activities. are defined and adjusted taking into account the period. If you pay attention to the manifestation of features and the formation of human behavior, as well as the essence of his qualities, then we can assume that some of them represent a direct connection of a person, which manifests itself in behavior and communication. In other words, these qualities of human moral consciousness are categories. In particular, with what represents its own philosophical category, characterizing human relations inside and outside, determining the levels of formation in various relations of members of a certain society. the same pleases attention. In the spiritual sphere of traditional civilization, religious and mythological ideas dominate, early forms of scientific knowledge serve mainly as a response to existing activities. The evolution of non-European civilizations is characterized by the cyclical nature of the state and the periodic strengthening and weakening of the state with its institutions and norms. The destruction of such a society does not change the end of civilization; it is passed on from generation to generation through the mechanisms of social succession.

Among the sciences of the early Middle Ages, mechanics (ilm al-hyal) and geometry were especially mentioned in the works of Muhammad ibn Musa Khorezmi, Abu Rayhan Beruni, Abu Nasr Farabi, Abu Ali ibn Sina and some of them. we see that the rules are widely used in building architecture. For example, in the 10th century, Abu-l-Wafa al-Bojani in his work «The Book of the Necessary Aspects of Geometrical Rules for Masters» describes the creation of building decorations, the experiments of master builders, various geometric methods. tells about various patterns and artistic techniques [2, p.98]. Some sources provide information about the fine and visual arts of that time, in particular, the drawing of human portraits. A source written in Persian in the 9th-10th centuries by Nizami Aruzi Samarkandi describes an event in the palace of the Khorezmshah: «Abu Nasr ibn Iraq was an artist. The Khorezm King Mahmud commissioned him to paint a portrait of Abu Ali and called on artists to copy 40 paintings from it. By his order, these paintings were sent to all countries. Their governors were given a task. According to him, the man in the photograph is called Abu Ali ibn Sina. Let him be found and sent to us» [3, p. 114].

From this passage it is clear that the art of painting was developing during that period and kings created conditions for artists in their palaces.

Separate sections devoted to music are also found in the treatises of the famous thinker Ibn Sina «Kitab ash-shifa» (افشال بااتك), «Danishman» (ممان شناد), «Usul 'ilm al-handasa» (قسان دنلا ملع لوصا). In addition to them, he also wrote a special work «Risalay fi-l-musika». Terms and information about music are also given in other works. Some of the foundations of the melodies of «Shashmaqom», popular now among our people, were created at this time. The development of various fields of art in the 10th-12th centuries, the growth of interest in books, the formation of libraries of manuscript collections show that the culture of Central Asia developed rapidly. It is known from history that from 995 to 1017 the Khorezm state flourished, scientists of the Academy of Mamun conducted scientific research in various fields of science. In 1017, scientists and cultural figures were forcibly taken to Ghazna, the capital of the Ghaznavids. Among them were scientists of the «Academy of Mamun» headed by Abu Rayhan Beruni. Thus, during this period Khorezm was under the control of the Ghaznavids and Seljuks. The masses, especially the conscious layer of society, constantly fought for the independence of the Motherland. Anushtegin, originally from the Bekdili clan of the Khorezm Oghuz Turks, quickly became one of the mahrams at the Seljuk court of Sultan Malikshah. He was appointed to the position of a waiter. Enterprising and dexterous Anushtegin won the trust of the Sultan and was awarded the governorship of the Khorezm region. Later, this position was taken by his son Qutbuddin Muhammad. In 1097, he was awarded the title of Khorezmshah. After the death of Qutbuddin in 1127, Sultan Sanjar replaced him with his son Alauddin Muhammad Otsiz. Alauddin's reign is one of the brightest pages in the Khorezmshahs' history. Otsiz, who studied with talented teachers in the madrassas of Gurganch and Marv, was a knowledgeable and insightful man. Having taken Gurganch as his capital, Otsiz began to restore the ancient glory of Khorezm. He reorganized the disbanded Academy of Ma'mun. Famous scholars of that time began to come to the city of Gurganj. Among them were Mahmud az-Zamakhshari, Ismail Jurjani, Abdukarim Samani Marvazi, Yusuf Saqqoqi, Maulana Fakhridin ar-Razi, Rashiddin Watwot, Adib Sabir Termizi and other famous figures [4, 146 p.]. During the reign of Khorezmshah Atsiz, the principle of continuity was observed, since Khorezm continued the legacy of the scientists of the Academy of Mamun, which Atsiz had dispersed, and developed various fields of science in the knowledge center he founded.

Cultural life flourished in the Khorezmshahs during the reign of Sultan Takash and Alauddin Muhammad. In particular, the work of qasidago and epic poets flourished. One of them was the poet and scholar Rashiddin Muhammad al-Umari (1115-1182). Rashiddin Watwat dedicated his book «Magic Gardens of Poetic Art» about the sophistication of poetry to Khorezmshah Ociz.

The collection «Rasaiil» («Names») of Watwat is very valuable and consists of two parts: 1. Written to caliphs, rulers (kings), sultans, ministers, emirs, governors, judges and muftis. names. 2. Letters written to scholars, sheikhs, famous people, poets, friends and others. This is very important in studying the socio-political, economic and cultural life of that period. It is known from sources that great scientists lived in the state of the Khorezmshahs, who left a bright mark on science, culture, social and political life. One of them is al-Hakim Ali ibn Muhammad al-Hijazi al-Koini, a famous doctor, physician and scientist of all sciences. He has names (rasoyil) associated with medical science and practice. He completed the work «Kitab fil-hikmat» in honor of the Khorezmshah Atsiz ibn Muhammad, a righteous peace-lover [4, p.238].

Philosopher and scientist Bahavuddin Abu Muhammad Abduljabbar ibn Muhammad Sabit ibn Khorogi is one of the sages of Marv, the author of works on catastrophes and logic. Khorezmshah Otsiz Bahavuddin Khorogi appreciated him and invited him to Khorezm. This scientist also has books on history.

Amir Zayniddin Ismail ibn Hasan was a doctor. With his rare works, he breathed life into medicine and other sciences. The righteous patriot Khorezmshah Alauddin Atsiz respected him for many years. In Khorezm, Imam Zayniddin wrote the following works: «The Book of Healing for Kings», «The Book of Intentions», «The Book of Radio for Philosophers», «The Book of Events of the Day and Night», «Kitab Wasfnom» and others. Abu Muhammad Mahmud ibn Muhammad ibn Abbas ibn Arslan Al-Khwarizmi (1099-1172) - theologian and historian. «Kafi'ul-Fiqh» (افقه كافي) and the author of the brochure «History of Khorezm» (خوزم تاريخ) [5, 101 p.].

Jorullah Abul Qasim Mahmud ibn Umar ibn Muhammad az-Zamakhshari (1075-1144) received the nicknames an-Nahwi wa'l-Lugawi, because he was a teacher of young Arab scholars in Nahwa, that is, grammar and vocabulary. He is the author of many treatises on rhetoric, stylistics, catastrophes and other sciences [5, p.98].

According to Shahabedin Nasavi, Sirojiddin Yaqub Saqqoqi was deeply aware of the disaster. He wrote works in all fields of science. Sultan Alauddin Muhammad and his mother Turkon Khatun showed great respect to Saqqoqi.

Abdul-Karim ibn Muhammad ibn Mansur Abu Said ibn Abul-Muzaffar al-Marwazi al-Samani (d. 1167) is one of the famous researchers of Marv, a writer and historian. He visited many countries. He is the author of the treatises «Kitabul-ansab» («History of Genealogies») and «History of Haili Baghdad» [6, pp. 392-393].

Majiduddin Nasavi wrote the epic «Shakhonshahnama» in Persian, dedicating it to the Khorezmshah Alauddin Muhammad. Shahabeddin Nasavi is a poet, historian, and statesman. He served in the chancellery of Khorezmshah Sultan Jalaluddin Manguberdi Munshi. Sometimes he traveled to other countries as an ambassador of Sultan Jalaluddin to resolve state affairs. He is the author of the treatise «Sirati Sultan Jalad ad-Din», the author of the Sultan's letters to his kings, maliks, and other documents.

The famous scholar of our republic Bakhtiyor Karimov also worked on the sources of the 9th-12th centuries. In particular, teaching young people their works related to these periods is of great importance [8-9], as well as the works of G. Masharipova [10-15] as the main sources specific to this period.

In conclusion, it should be said that in the 10th-12th centuries, scientists worked in various fields of science. In Khorezm, during these periods, philology (the science of literature and literature), philosophy, theology, law, natural sciences, agriculture, medicine, mathematics and astronomy, architecture, water structures (dams, cisterns, tanks) developed mainly, research work was carried out on the theoretical foundations and practice of shipbuilding, blacksmithing, and other types of crafts (carpentry, copper, pottery, children's, etc.). Khorezmshah Otsiz concentrated his efforts on expanding the country's territory, primarily on developing trade with the countries of the East and West. The safety of the caravans of the Great Silk Road increased the influx of foreign merchants to Gurganj, and the country's markets were filled with foreign goods. Khorezm sent a lot of raw materials and valuable goods to world markets. All this was done for the sake of independence. Representatives of nationalities from different countries of the world worked in the palace of the Khorezmshahs – Turks, Iranians, Indians, Chinese and Slavs. The interaction of cultures created the ground for the rapid development of science in Khorezm.

References:

1. Avloniy A. Turkiy Guliston yoxud ahloq.-Toshkent: O'qituvchi, 1992. – 11 b.
2. The Culture of the Middle East. Urban development and architecture. - Tashkent: Fan,

1989. – 101 p.

3. Samarqandi Nizami Aruzi. Collection of rarities or four conversations. - Moscow, 1963. – 114 p.

4. Bunyotov Z. The State of Anushtegini Khorezmshahs (1097-1231). – Tashkent: Nauka, 1998. – 146 p.

5. Ibn al-Athir. T.9. Complete collection of general history. – Moscow, 1940. – Book 12.

6. Masharipova G.K. The role of the scientific, philosophical and spiritual heritage of Abu Ali ibn Sina in the life of society. Monograph. - Tashkent, Navruz Publishing House, 2020. - 144 p.

7. Ibn al-Fuwati. Vol.4. Part 2. - P. 1116-1117, Vol.4. Part 3. - P. 392-393.

8. Karimov B.R. The legacy of Khorezm, Forabi, Beruni and Ibn Sina and the development of modern civilization // Materials of the Republican scientific conference on the topic «Abu Raykhan Beruni and the science of the Middle Ages». November 6, 2014. T.: Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, 2014.

9. Karimov B.R. The place of correspondence between Beruni and Ibn Sina in the history of world science and philosophy // Materials of the Republican scientific conference on the topic «Abu Raykhan Beruni and the science of the Middle Ages». November 6, 2014. T.: Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, 2014.

10. Masharipova G.K. The influence of the natural science, socio-philosophical and spiritual heritage of scientists of the Khorezm Mamun Academy on the development of social thinking. Monograph. – Tashkent: Navruz, 2019. – 254 p.

11. Masharipova G.K. The great discoveries of the Middle Ages are the contribution of Khorezm mathematicians to the development of science. Monograph. – Tashkent: Navruz, 2021. – 210 p.

12. Masharipova G.K., Ergashova Sh. The View Of Eastern Thinkers On Youth Education. //International Conference on Research Innovations in Multidisciplinary Sciences. Mart 6th-7th. New York USA. 2021.- Pp. 336-338.

13. Masharipova G.K., Lafasov M. and others. Family spirituality. – Tashkent, 2010. – 223 p.



14. Masharipova G.K. The role of national spiritual values in human life and society. // Materials of the Republican scientific and practical conference on the topic «Legal and moral foundations for ensuring family stability”. – Tashkent, 2012. – pp. 84-86.

15. Masharipova G.K. Social Relations, Science, Education, Lifestyle and Social Life in the Historical and Philosophical Heritage of the Khorezm Mamun Academy // ISSN: 0010-8189 © CONVERTER 2021 www.converter-magazine.info CONVER-TER MAGAZINE Volume 2021, No. 5. - Pp. 939-954.

