NATURAL SCIENCE, PHILOSOPHICAL HERITAGE AND ITS FEATURES DURING THE PERIOD OF THE ANUSHTEGINIDS-KHOREZMSHAHS

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Annotation.

The article reveals a scientific analysis of the natural science, philosophical heritage and its features during the period of the Anushteginid-Khorezmshahs

Key words:

Natural, scientific, philosophical environment, heritage, literature, science, education, social relations

In the period Anushtigin-Khorezmshakhov allows you to analyze the laws of science, culture, education, to relate correctly to the past. The essence of continuity is so deep that it attracts attention with its deep social phenomenon. "Inheritance" is a complex, multifaceted social phenomenon, which, according to the law of contradictions, assimilates the achievements of society, its development, "inherits" the learned events and transfers them through the social development of a new society. reasonable use of all the achievements and shortcomings of the period. The socio-aesthetic, political and economic goals of today's youth are aimed at meeting today's needs, surviving in the present and getting the most out of life. This approach, in turn, pushes aside the legacy of ancestors, devotion to tradition, love for the country, spirituality and the desire for enlightenment [5, p.187]. During this period, the Renaissance began, which was the result of the rapid development of its own culture in Central Asia, extremely rich in ancient traditions. In this region, science and spirituality have developed at an unprecedented pace. During this period, our scientists effectively used the traditions of succession.

Scholars such as Abu Nasr al-Farabi, Abu Ali ibn Sina, Abu Nasr ibn Iraq, Abu Raikhan al-Biruni, Imam al-Bukhari, Najmiddin Kubro, Mahmoud Kashkari and Mahmud al-Zamakhshari are worthy representatives of the cultural upsurge of this period. We even mentioned above that Caliph Mamun brought Central Asian scholars to Baghdad and that they were the splendor of Bayt ul-Hikma and served knowledge. Among them are such scholars as Muhammad ibn Musa al-Khorezmi, Ahmad al-Fergani, Abu al-Abbas al-Javkhari, Yahya ibn Mansur. The names of the great sons of Central Asia were written in golden lines on the page of world culture. During this period: it was created in Arabic, Persian, Turkish, the fruits of thought were sealed in inscriptions and reached various parts of the East [5, p. 191].

The revival began first in the East and then moved to Europe. In history, wise kings and rulers gathered scientists, intellectuals in their palaces, gave them the opportunity and focused their efforts on strengthening the country's independence. In particular, representatives of the Anushtegin-Khorezmshakh state. In the architecture of Movarounnahr, Khorasan, Khorezm of the X-XII centuries, there are many buildings made of raw and burnt bricks with various ornaments and colorful forms. For example, among them are the graves of the Arab father Khoja Isa.

Development can be distinguished from the phenomenon of movement in the following aspects: 1) the presence of a clear direction in time - orientation from the past to the future through the present; 2) the irreversibility of the process, that is, the change in real things, events are unique in their individual aspects; 3) the appearance in the process of development of something new, that is, something that did not exist before; 4) the legal nature of development, its subordination to certain laws. The essence of these changes is manifested in the fact that quantitative changes gradually accumulate, increasing the norm of the object and causing a change in its qualitative state. This leap occurs in the form of a halt in the attack during development. The general law of existence operates here - the law of the interdependence of quantitative and qualitative changes. Thirdly, the factor of heredity will inevitably be present in the development process. As a result, the constant accumulation of wealth from previous levels of development gives it an offensive character. Again, the same attack is controversial, since development involves cyclical stages, an "assumed" return to the old, and development takes on a spiral form. This shows the general law of existence - denial-denial [5, p.188].

Scientific knowledge, expressed in the texts of scientific articles and textbooks, is only a part of the knowledge that is in the center of attention. The second part of them is concentrated in the peripheral (or hidden) half of knowledge, which is always a companion of the cognition process. This knowledge can be interpreted similarly to "perceptual perception" and a hand-held instrument can be used. Without it, the process of activity cannot be carried out sequentially. Cognition is achieved by ordering certain things used as tools or goals and formalizing them as an artificial theoretical or practical result. In this case, our consciousness is "peripheral" in relation to the main "point of consciousness", the integrity that we ultimately achieve [4, p.125].

Highly appreciating the role of behavior in the life of society, A. Avloni describes it as follows: "Behavior is the most difficult. One is the body and the other is nafs. The body sees what it has with its own desires. But lust discerningly distinguishes good from evil, white from black. There is an image of both the body and the nafs, good or bad. The image of the body is known to everyone at all times, but the image of nafs is something invisible, measured by the mind and called behavior. If a person grows up immoral in his youth, it is useless to expect good from such people" [1, p.11].

Among the early medieval sciences of mechanics ('ilm-al-khiyal), the science of geometry was especially mentioned in the works of Muhammad ibn Musa al-Khwarizmi, Abu Nasr al-Farabi, Abu Ali ibn Sina, Abu Raikhan al-Biruni and it is clear that some of their rules were widely used in building architecture. For example, in the 10th century, Abu al-Wafa al-Bozjani, in his book "On the necessary aspects of the rules of the craft for craftsmen", talks about various patterns, building decorations, the experience of builders and artistic techniques using various methods of geometry [3, p.101]. Some sources provide information about the fine arts of that period, in particular, about drawing a human figure. A source written by Nizami Aruzi Samarkand in Persian in the 9th-10th centuries describes an event in the palace of Khorezmshah: "Abu Nasr ibn Iraq was an artist. King of Khorezm Mahmud instructed him to paint a portrait of Abu Ali, from which he invited artists to copy 40 paintings. By his order, these paintings were sent to all countries. Their governors were entrusted. According to him, the man in the picture is called Abu Ali ibn Sina. Let them find him and send him to us" [7, p.114]. Iz etogo otryvka yasno, chto iskusstvo jivopisi v to vremya protsvetalo, i koroli takje derjali xudojnikov v svoix dvortsax.

Iz istorii izvestno, chto s 995 po 1017 god xorezmskoe gosudarstvo protsvetalo, uchenye Mamunskoy akademii veli nauchnye issledovaniya v razlichnyx oblastyax. V 1017 godu uchenye, deyateli kultury i remeslenniki bыli nasilno vyvezeny v Gazni, stolitsu Gaznevidov. Sredi nix byli uchenye iz Akademii Mamun vo glave s Abu Rayxanom Beruni. Thus, in this

period, Khorezm was under the rule of Gaznevidov, Seldjukov. Anushtegin, a native of the Bekdili clan of the Oguz Turks of Khorezm, soon became one of the mahrams in the Seljuk palace. He is appointed to the position of a bricklayer. The entrepreneur, mobile Anushtegin Sultan won trust and was awarded by the khokimiyat of the Khorezm region. Later this post was taken by his son Qutbiddin Muhammad. In 1097 he was awarded the title of Khorezmshah. When Qutbiddin died in 1127, Sultan Sanjar inherited the throne of his son Alouddin Muhammad Atsiz. The period of Alouddin's reign is one of the brightest pages of the Khorezm kingdom. Atsiz, educated in the hands of talented teachers in the Gurganch and Marv madrasahs, was an educated and intelligent person. Atsiz, who made Gurganch his capital, set out to restore the ancient glory of Khorezm. He reorganized the disbanded Mamun Academy. Famous scientists of that time began to come to Gurganch. Among them were Mahmud al-Zamakhshari, Ismail Jurjani, Abdukarim Samani Marvazi, Yusuf Sakkoki, Mawlana Fahriddin ar-Razi, Rashididdin Vatvat, Adib Sabir Termezi and other famous personalities [2, p.146]. Khorezmshah adhered to the principle of continuity during the reign of Atsiz, continuing the legacy of the scientists of the Khorezm Academy of Mamun, which spread and developed various fields of science in the scientific center he founded.

It is known from sources that great scientists lived in the state of 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-Kaini, an outstanding physician, physician and scientist of all sciences. He has letters on medical science and practice. He wrote "Kitab fil-hikmat" in honor of the just warrior of the Khorezmshah Atsiz ibn Muhammad [5, p.175].

Mahmoud ibn Umar al-Chagmini al-Khwarizmi is a great astronomer. He is the author of Al-Mulahhas fil-haya (A Brief Book of Astronomy). In this brochure, he describes the problems of space, time, solar and lunar eclipses, the causes of earthquakes, the change of seasons, the equality of night and day, and also describes the poles, equator and meridian lines [5, p.176]. The work has been repeatedly commented on by famous astronomers. Jarullah Abul Qasim Mahmud ibn Umar ibn Muhammad al-Zamakhshari (1075-1144) - nicknamed al-Nahvi and al-Lugawi for his mentorship in the Arabic, non-grammatical and lexical sciences. Author of numerous brochures on rhetoric, stylistics, astronomy and other disciplines.

In conclusion, during the reign of Anushtegini-Khorezmshahs, scientists were created in various fields of science. In this kingdom, there is mainly philology (science, etiquette, science), philosophy, theology, jurisprudence, natural sciences, science, agriculture, medicine, mathematics and astronomy, architecture, hydraulic structures (dams, embankments, canals), shipbuilding, blacksmithing , other crafts. scientific research of the theoretical foundations and practice of rocks (carpentry, copper, pottery, pottery, etc.). Khorezmshah Atsiz focused on the expansion of the country's territories, primarily on the development of trade with the countries of the East and West. Securing the caravans of the Great Silk Road further increased the flow of foreign traders to Gurganch, and the country's markets were filled with foreign goods. Khorezm sent many raw materials and valuable goods to world markets. All this was done because of independence. Representatives of different nationalities from different countries of the world - Turks, Iranians, Indo-Chinese and Slavs - were created in the palace of the Khorezmshahs. The interaction of cultures laid the foundation for the rapid development of science in Khorezm.

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