

**THE ISSUE OF HUMAN PERFECTION IN THE VIEWS OF KHOREZM THINKERS  
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**Abstract:** This article analyzes the views on human perfection presented by prominent thinkers who lived and worked in the Khorezm region during the 18th–19th centuries, including Muhammadniyoz Nishotiy, Odina Eshon, Munis Khorezmi, and Ogahiy. Based on primary sources, the study explores issues of moral development, social responsibility, attitudes toward knowledge and enlightenment, as well as the ideals of justice and spiritual integrity. In the works of these thinkers, the concept of humanity is examined from religious-philosophical, ethical, and social perspectives.

**Keywords:** Khorezm thinkers, human issue, perfect human, morality, enlightenment, justice, society, education, upbringing.

**Introduction.** The works of Nishati, Odina Eshon, Munis Khorezmi and Ogahiy reveal the issue of human perfection scientifically. In the 18th–19th centuries, the Khorezm oasis was one of the important scientific, literary and philosophical centers in Central Asia, and the thinkers who developed in this region had a deep philosophical approach to the issues of society and human perfection. During this period, complex political and cultural processes took place in social life, which were reflected in the worldview of thinkers.

**Materials and methods.** Khorezm thinkers interpreted the world not only as a material being, but also as a holistic system with spiritual and moral content. Man was considered a responsible and conscious being at the center of this system. Therefore, the analysis of the relationship between the world and man is one of the main directions of Khorezm philosophical thought.

The historical and philosophical foundations of the worldview of Khorezm thinkers are considered important, and the worldview of Khorezm thinkers of the 18th-19th centuries was formed inextricably linked with the traditions of Islamic philosophy, Sufism, Eastern enlightenment, and folk folklore. During this period, the world was understood as a perfect order created by God, and man was considered a being responsible for understanding this order and living in accordance with it.

Thinkers interpret the world not only as an external being, but also as a moral and spiritual testing ground. The task of man is considered to be to live on the basis of justice and goodness, without disturbing the harmony in the world.

Muhammadniyaz Nishati interprets man as a being striving for spiritual perfection. In his opinion, the greatest virtue of man is knowledge and honesty. For Nishati, a person strengthens justice and order in society by educating his soul. He prioritizes the purification of the inner world of a person over external reforms. Nishati, urging people to work creatively with perseverance and perseverance even in any difficult situation, emphasizes that work is also a means of moral education of young people. The poet's enlightening-humanistic position is that he glorifies and respectfully mentions those who work honestly and create material and spiritual wealth in society, and despises those who live at the expense of others.

So, Mevlana Nishati, in his time, selflessly fought for beautiful manners and the art of speech, promoting the best moral and enlightening principles. The thinker understood the development of science as the most necessary factor for the development of society and came to the conclusion that it leads to the growth of socio-pedagogical thought in society, the easing of labor, and finally the happiness of people.

In the views of Odina Eshon, the issue of man is illuminated in a mystical-philosophical direction. They see man in a spiritual connection with God. The true value of man is determined by his faith, patience and piety. For these thinkers, man is great not by his position in society, but by his spiritual level. Sheikh Odina Eshon put forward the spiritual journey of man, victory over the ego, true love for God and the concept of a perfect man as the central idea in his teachings of Sufism. His legacy is an integral part of the Khorezm school of Sufism, and today it is of great importance in the education of youth and the enrichment of spiritual and enlightening life.

The issue of ethics occupies a special place in the works of Sufis. In this regard, it is enough to cite the ideas of Abdurakhmon Jami and Alisher Navoi in their epic poem "Saddi Iskandariy" that mystics can be brought to society not through force or revolution, but through the moral education of each person.

Another scholar, Munis Khorezmi, interprets man as an active subject of historical processes. In his works, man is shown to be closely related to social justice, the well-being of the people, and science and enlightenment. Munis calls on man to think not only about his own interests, but also about the fate of the people. Munis Khorezmi, as an enlightened poet, put forward his ideas, called on the people to be conscious and educated, and called on the people to stay away from ignorance.

The most important opportunity to develop knowledge and skills is the "season of youth" - the period of youth. Munis emphasizes that this opportunity should not be missed in learning knowledge.

Munis, in the first part of his treatise "Literacy and Education" or "Risoi Sawod", emphasizes the great importance of literacy in the development and culture of human society, emphasizing that knowledge and wisdom are transferred to the pages of paper through writing and will not disappear.

Indeed, as Munis emphasized, if there is no writing, writing, future generations will not be able to enjoy the successes achieved by human society and the wealth of knowledge gained by human society.

Another great thinker, Ogahi, illuminates the issue of man from a moral and social point of view. He believes that the most important task of man is to be just, to acquire knowledge, and not to be indifferent to the suffering of the people. In Ogahi's view, man can be both the cause and the cure for the ills of society. Ogahi touches on the issues of education and upbringing from youth, acquiring a profession, in order for a person to reach perfect maturity, and in this way the poet emphasizes that science and enlightenment are a powerful tool in the spiritual development of man and the development of society.

Ogahi, a progressive thinker of his time, paid serious attention to the fact that upbringing is an important factor in human development, and emphasized that what kind of person young people grow up to be is one of the main characteristics.

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