



ACADEMICIAN JUMANAZAR BAZARBAYEV AS THE FIRST PHILOSOPHER-SCIENTIST IN KARAKALPAKSTAN

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ABSTRACT

This scientific article describes the research, deep thoughts and considerations of academician Jumanazar Bozorbaev as a philosopher in Karakalpakstan. At the same time, the academician provided extensive information on the formation of the first scientific and philosophical ideas in the Republic of Karakalpakstan and the results of their research work. The article also provides very good information about the initial philosophical views on the formation of the national idea and philosophical scientific work on the implementation of national development reforms in our country. The article also makes it clear that the pinnacle of human philosophy is human perfection.

KEYWORDS: *philosophy, knowledge, conscious, happiness, unconscious, mentality, pedagogy.*

The genuine member of Uzbekistan Academy of Sciences, academician Jumanazar Bazarbaev has performed a number of effective things in the field of philosophy in Uzbekistan, or more precisely in Karakalpakstan. His several scientific works, manuals, training aids and articles about philosophy were published. Academician J. Bazarbaev is the first Scientific doctor of philosophy among Karakalpak intellectuals. As a philosophy scientist, he believes that philosophy considers the understanding of human self to be a deeper, more complete knowledge of the essence of the consequences and events that pertain to all aspects of humanity.

He sees philosophy as the supreme culture of human thought, the aspiration of the transient to eternity.

Through his works and scientific articles, the scientist has always tried to show that philosophy is recognized as a lover of wisdom, and that the basis of wisdom is intellect. Anyone who reads his works will have the opportunity to understand that wisdom is important in every age, in every nation, and that the science of philosophy is a science that lives forever, a doctrine that leads to life. Through his labors, he taught that the science of philosophy, by its nature, never compels anyone to create happiness, but he says that the meaning and importance of reason, wisdom, which is the way to happiness can build your confidence. More

precisely, "Philosophy is the fruit of thought". Thinking is the substance, the source and foundation of wisdom. Ignorance is a sign of infinity.

At first, thought is person's thinking. "Thinking is an attempt to express the level of knowledge of the world around us, nature, society" [1, p.6].

When J. Bazarbaev thinks about philosophy and its role in human development, he comprehensively demonstrates the close connection between etiquette and service, their complementary features and qualities. He is concerned with the study of etiquette from the point of view of philosophy, its connection with other disciplines, and considers the philosophy of etiquette to be the core of our whole spirituality.

In his works, he is concerned to human issue, which has been at the forefront from the beginning of philosophy ever since. Especially, in the field of philosophy, he evaluates the thoughts about human in a reasonable and meaningful way in terms of the criterion of value, its meaning and place in society. It explains, the natural and social significance of human philosophy, how it differs from living beings in the universe, the nature of human psyche in relation to the environment, human's attitude to the world, his environment and ways of self-transformation, defines the methods as well. Therefore, in a number of his works, he



showed the direct connection of human philosophy with benefits, needs and human beliefs.

J. Bazarbaev also noted that the issue of the great value of human, the value of humanity is one of the main directions of all previous social philosophical ideas.

Ajiniyaz Qosibay uli highly respected this notion in this work, described it as a philosophical feeling, described it as the highest virtue of mankind, and praised the formation of human decency and human's confirmaty to society, proves with convincing that he was a true "Singer of human dignity". In particular, his works, which glorify women's beauty, express confidence that he makes a significant contribution to the advancement of women and the development of women's kindness and respect for his nation and their upbringing.

The fact that Ajiniyaz, philosophically assessed the issues of human generosity and value to human. Ajiniyaz, who brought up the philosophical view that "the beauty of this world is the child of man", compares his ideas with those of Western philosophers, given that his views on human philosophy are in line with those of Western philosophers. As a result, it is concluded that "Ajiniyaz poetry as a great poetry over the centuries, overcoming time, will play a major role in the future and will reach other nations and admire them for its beauty" [2, p.55]. Ajiniyaz describes the philosophy of love in his lyrics as "the lupus of the heart of a girl and a boy who flutter and flutter in search of love" [2, p. 55]. The scientist considers the compassionate relationship between people as a philosophical concept. According to his works, mercy is "the sum of the virtues of human dignity, lightness, generosity, and generosity to orphans" [2, p. 247]. Therefore, it has a nurturing and invigorating power.

He also evaluates charm among girls from a philosophical point of view. He shows that the charm is "love, tenderness, humility, patience, self-awareness, self-awareness, who you are [2, p. 259]

Therefore, our ancestors report that this exemplary custom has been widely used and used in educational work. He considers friendship between people to be a system of relations based on mutual understanding, unity of goals, ideological vision, closeness of memories and benefits.

After gaining the independence of Uzbekistan, according to the initiative of President Islam Karimov paid special attention to the spiritual culture and morality. In order to develop market relations in our country and to explain the peculiarities of this situation to the public of the Republic of Karakalpakstan, in 1993 he introduced the article "Francis Fukuyuma's Concept" [3, p. 136-143]. From 1997 to 1983, he worked on the translation of the Russian translation of "Practical

Economics" into Karakalpak, prepared by the firm "Junior Achievement" in the United States.

He was directly involved in the translation process and became the scientific editor of the proposed textbook which was in Karakalpak language. Candidate of Economic Sciences, Docent A. Abutov, and Candidate of Philological Sciences K. Saparov took part in the translation process. In the opening speech of "Practical Economics", the former head of the republic U. Shirbekov expressed his satisfaction with the fact that this book, written by American economists and translated into many languages of the world, was published in Karakalpak language for the first time. He also expressed confidence that it would be beneficial to each citizen.

He prepared a textbook "Fundamentals of Spirituality" in the direction of "Fundamentals of Spirituality", approved by the Ministry of Higher and Secondary Special Education of the Republic of Uzbekistan [4].

This manual "It is not an excerpt from the Uzbek edition, it is the result of the first creative efforts of the authors to use local materials belonging to the territory of Karakalpakstan for the first time". In a number of his works, written in his last years, which express his attitude to the current problem of the field of socio-political, philosophical, spiritual, etiquette, science, knowledge, the question of the value of today's freedom and free life- the intellectual, educated attitude of people to the past and lessons learned from it, is marked by spiritual examples. The ideas expressed in his works are aimed at preserving the national identity of our people, national- cultural values, inculcating the national idea in the minds of our people, especially young people.

J. Bazarbaev, as a scientist, who chose an exemplary methodological way, such as revealing the spiritual foundations, the rules of culture and history, developed the above ideas in his scientific researches.

He clearly stated the connection of the Renaissance with the history and spirituality of our people. He never tired of searching for the truth, the pearls of our spiritual source. He showed these pearls in his work. He sought and found the root of our spirituality from the necklaces he searched for. Anacharsis was the this root. Of course, this innovation in science has brought endless joy to the Turkic people, especially the Karakalpaks. Because we were close to finding the root of our culture, our national values in nearby places. J. Bazarbaev's study of the information about the sage Anacharsis and his delivery to the people in a clear language gave us the task to start to look more deeply into the pages of history. As a result of this comparative study, he dismissed unsubstantiated allegations as K.



Max wrote: "In Scythia, a philosopher named Anacharsis emerged. However, according to him, we cannot say that civilization existed in Scythia" [2, p. 11]. He was able to show convincingly that "Anacharsis added his contribution to spiritual culture to the list of national values and used it to build the great future of our people, to educate the minds of the people, especially the youth" [2, p.11].

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