



ON THE ISSUE OF STUDYING THE SOCIO - ETHICAL VIEWS OF AZHINIYAZ

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The independent socio-economic and cultural development of Uzbekistan and Karakalpakstan as a part of it pose completely new tasks for our peoples. The upbringing of harmoniously developed and spiritually rich members of society, especially young people, is one of the main urgent tasks facing them at the current stage. Its solution is unthinkable without a deep and comprehensive study of the spiritual heritage of the people, the development of spiritual and cultural, in particular socio-national culture can develop only in its entirety and complexity mastering and processing the cultural heritage of the past.

It should be noted that speculating on the multinational nature of the Soviet Empire, proclaiming slogans about the friendship of peoples, internationalism, etc. in fact, the ideologists of the recent past actually underestimated or misinterpreted the ancient and rich cultural philosophical heritage of the Uzbek, including the Karakalpak people, its role and place in the global general cultural and historical-philosophical thought due to the untenable one-sided class methodology, turned out to be especially significant for such small peoples as the Karakalpaks and only after gaining independence did the opportunity arise their replenishment.

Therefore, the study from the standpoint of the ideology of the independence of the spiritual, including socio-moral values of the Karakalpak people, the study of the socio-ethical views of its thinkers are of urgent importance for our historical and philosophical science for the genuine renewal of modern spiritual life.

The prominent Karakalpak poet-thinker Azhiniyaz Kosybai uly (1824-1878) was a major creative personality of the XIX century, whose socio-moral views and worldview were distinguished by great originality and originality, his socio-philosophical and moral views and ideas acted as an important component of the historical and philosophical formation and development of the Karakalpak people.

He combined patriotism and universal humanistic ideals, deep lyricism and philosophical approach, broad education, which makes his work one of the major phenomena of Karakalpak culture, including socio-philosophical thought.

Azhiniyaz's creativity carries broad social motives, philosophical reflections. it is saturated with spiritual and moral values.

He earned the high praise of Berdakh, his outstanding contemporary.

Azhiniyaz was born in 1824 in the area "Kamys Boget", located in the lower reaches of the Amu Darya. He started his education at the local mosque of Khojamurat ishan, and Zagem continued it at the mosque of Elmurad Akhun.

Elmurad akhun is a close relative of Azhiniyaz, who at one time graduated from the Mir-Arab madrasah in Bukhara was a highly educated person for his time. He himself was engaged in

the upbringing of the young man, but when the latter turned seventeen, he died. Therefore, Azhiniyaz could not find a proper mentor for a long time to further improve his education, who would meet the high demands of the student himself.

Subsequently, he studied first at the madrasah of Shergazy Khan, then at the madrasah of Kutlymurad Inak in Khiva, which gave Azhiniyaz a good knowledge of the Old Uzbek, Persian, Arabic languages, classical literature and, in turn, contributed to his development of Islamic doctrine, familiarization with the works of classics of Oriental culture, especially Central Asia.

Ajiniyaz's creativity is very rich and multifaceted. It reflects philosophical reflections on the world, man and the meaning of his life, dreams of happiness, justice and high morality, the beauty of nature. The poet's worldview is most often expressed not in abstract concepts, but in vivid artistic images. Naturally, there may be different approaches to the study of the poet's worldview and creativity and, accordingly, different assessments are given to him. This is primarily due to the complexity of his worldview, versatility and breadth of ideas, aspirations and interests. A number of contemporary ideological trends of religious and moral views were synthesized in his work.

The philosophical analysis of the works of Ajiniyaz leads to the conclusion that the worldview of Ajiniyaz is built in the spirit of the Islamic worldview in its Sufi interpretation.

His poetry has two planes - an external, exoteric (zahiri) and an internal exoteric (batini) wash, which is very characteristic of Sufism as a whole. In Sufism, achieving personal communion with God is central.

To merge with God, Sufis fulfilled four conditions or rules. His - sharia, tariqa, mavrifat, hakikat. In order to pass the above-mentioned stages of the mystical path, they had to devote themselves to the service of God. Only in this way, fulfilling all the Sufi rules, in their opinion, it is possible to achieve haqiqat, that is, to merge with God. At this feast, a person merges with the deity, dissolves in him, only god will remain.

These requirements of Sufism are reflected in the works to one degree or another. Speaking about the worldview foundations of Ajiniyaz's creativity, it is necessary to pay special attention to one more, very important aspect. The fact is that all his creative activities were objectively aimed at contributing in every possible way to the above-mentioned process associated with the strengthening of the consolidation aspirations of the Karakalpak people. The merit of Azhiniyaz is that in his works he consciously raised this question, called on the Karakalpak people to consolidate national unity, overcome internecine strife, and develop national culture. One of the most striking examples is the work "Bozatau" in which, as mentioned above, insists on the need to unite in the face of violence and the threat of separation of the people, in the name of successful resistance to the enemy.

Based on the above, we can draw the following conclusions: a combination of artistic, imaginative, emotional perception with certain philosophical generalizations, ideological conclusions, which determined his special power of influence on the consciousness of the people and a major contribution. Azhiniyaz in the development of the national spirituality of the Karakalpak people, its socio-philosophical thought.

The worldview and general philosophical aspects of Ajiniyaz's creativity are, first of all, a certain familiarization with the social and spiritual and moral ideas of the Nakshibandiya, one of the Sufi orders that have become most widespread in Central Asia

Azhiniyaz's consistent commitment to the ideas of spiritual, cultural, territorial unity of the Karakalpak people in the system of unified statehood with the Uzbek people, in particular.

The Khanate of Khiva and the development of its national identity determine the position of Azhiniyaz as one of those who stood at the origins of the philosophical support of the processes of national unity of the Karakalpak people.

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