

SOCIAL-PHILOSOPHICAL VIEWS OF DILSHOD BARNO AND UVAYSIY

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Abstract

In this article, the works of Dilshod Barno and Uvaisi, patron of science and unique creative woman, contribution of science and enlightenment to the development of the state. The role of their educational, socio-philosophical views in the development of the society of their time and today is discussed.

Key words. Central Asia, Enlightenment, poetess, scientist, woman historian, unique creation, freedom, example, philosophy of life, courage, enlightenment, school of creativity, spiritual world, worldly science, scientific heritage, Renaissance, Wais ul Qaran

In the history of the enlightenment movement in Central Asia, one can find many bright pages dedicated to women poets, scientists and historians. However, from a socio-philosophical point of view, the lives and careers of most of them end in a storm of discredit, falsification, and various restrictions on their creativity, and often tragically. For example, in Central Asia, from the time of the Khans to the beginning of the 20th century, due to the strict analysis of Sharia and the conditional rule of customary laws, the opportunities of a Muslim woman were limited compared to a European woman, or she did not have the same status as a European woman in the society. Nevertheless, enlightened women boldly entered social life with their philosophical views. She showed the example of Muslim women's pursuit of knowledge, the example of the movement for freedom, the injustices in the country with the philosophy of unquenchable creativity, and at the same time she raised a child. In addition to the unique creativity of enlightened women, studying their philosophy of life is one of the urgent tasks of today. After all, the Third Renaissance in New Uzbekistan will be created by a mature generation armed with enlightenment.

Philosophers and historians have carried out many researches and researches about this period and the activities of their representatives. These studies have become the object of scientific research not only by scientists of our country, but also by scientists from neighboring republics and abroad. However, the activities of female enlighteners of this period in the development of socio-philosophical school, spiritual world, and worldly science have not been fully studied yet. Monographs, dissertations and periodicals written by authors Z.Abdirashidov, V.Kocharov, A.Mukhtarov, N.Ostroumov, F.Husainova, M.Kadirova, Z.Abdulazizova,

A.Khudaykulov, A.Rasulov, D.Nasriddinova in this field and in his published articles, certain parts of the problems related to the work of female intellectuals of this period are covered. According to the analysis of the information published in the studied scientific, scientific-journalistic and popular publications, in the 17th-20th centuries, that is, in the spiritual-enlightenment, socio-political and cultural life, which gradually gave rise to the modernist movement in the 17th-20th centuries, there is a need to implement reforms in the education, press and education system that is in step with the times, to see the practical expression of the philosophical ideas and visions of sustainable development of the society, the legacy of female intellectuals and their scientific foundations have not been researched in a holistic way. In this part of this dissertation, the scientific heritage covering all spheres of social life, the philosophical views of the women intellectuals of this period on the way of spiritual and educational renewal of the society, on the way of filling the pages of perfect generation capable of creating the Third Renaissance in New Uzbekistan, is the object of our scientific research and research. therefore, analyzing this scientific heritage and publishing the obtained results has become a vital necessity today.

At that time, the first articles about the enlightened views of our ways were first published in local newspapers. An article by Mahfuza Maqsudova and Salima Yaqubova expressing their socio-philosophical views on the opening of secular schools for women in Turkistan, marriage and family was published for the first time in the newspaper "Sadoi Turkistan" (Voice of Turkistan). According to the content of the article, educational activities should be carried out only by those who have a certificate of completion of a special training course. Also, the article stated that teachers in girls' schools should be paid in a certain manner, in fact, it was a clear step towards solving the problem of the era, which has been accumulated for several centuries, in order to eliminate the shortcomings and deficiencies in the education of women. Because, at the end of the 19th century, the progressive women of Central Asia actively participated with their opinions and practical work on the need to change education.

Otuns and women teachers, who deeply understood the social nature of the era, began to adjust their lessons as school teachers to the ideas of the Enlightenment. Sources testify that the activities of Dilshod Barno, Anbaratun, Uvaisi and others are exemplary in this regard. These enlightened women were called literate women in society at that time. In addition to studying writing and Arabic graphics in schools until the age of 13-14, schoolgirls studied the works of famous and classical poets Gulkhani, Fuzuli, Bedil, Navoi, Saadi, Hafiz and others. According to experts, in these schools, girls can get more knowledge than boys for a long time, and in fact, girls who are almost cut off from the world, thirsty for knowledge sitting at home, have been educated with great enthusiasm by enlightened women.

Dilshod Barno is one of the mature representatives of enlightened women of this era. An enlightened poet and historian, Dilshad used to teach her female students about the works of poets published in local newspapers at that time and their socio-philosophical significance.

I opened a school for twenty years, girls.

My anger was always loud.

The poetess spent more than half of her life on the way to enlighten people. In his philosophical views, he thinks that making young people literate makes life and society beautiful. It promotes education, learning, books,

The best friend is a dear book

Both my book and my conversation are worth it.

A teacher who teaches me knowledge, a book of knowledge,

Dil guborin aritguchigam choru jopoidur book,

Bloody book in the service of my soul.

At that time, in the conditions of feudalism, where ignorance and religious beliefs prevailed, educating women was a powerful progressive phenomenon. Dilshod's philosophy was to educate young girls while fully understanding the mistakes of that time, to make them literate in the path of knowledge, and to make them possess deep knowledge. Also, she taught young talented girls the works of Uzbek and foreign classical figures based on scientific analysis, educated them in an aesthetic spirit, and tried to raise them to be advanced intellectuals of their time. Some of those who learned from Dilshad loved poetry and became poets like their teacher. Later, in his historical work, Dilshad mentioned the names of the most talented Anbaratun, Khairiniso, Bahriniso, Mastura, Fazilat-bonu and Karomat girls who were teachers and poets.

In Dilshad's lyrics, love for man, concern for human fate, valuing life, striving for justice and truth are sung with delicacy and elegance, and he hates the cynicism of the times, lowliness and evil customs. He thinks about goodness and truth, and his poems are in harmony with the times and the country. In each ghazal, the voice of a hopeful soul who has experienced the bitterness of life, faced with insoluble problems, and tried his best to solve them is heard. The following verses make our point clear.

I want to see you in the front row,

Give me a new bed in my right hand, wake me up,

I said myself in the name of the people,

Brighten up the universe, wake up.

Bodi Sabo, I hope you have changed.

Don't die deprived Barno happiness, wake up.

It is worth noting the services of Tajik scientist A.Mukhtorov in searching, identifying and promoting Dilshod's scientific heritage to the general public. He managed to find the original copies of poems written in Tajik with the work "History of Immigrants" by the enlightener from the New Way. In 1969, based on the manuscript of the work "Tazkirai Barno" written in pure Uzbek language, he published a monograph entitled "Dilshod and his place in the

development of social thoughts of the Tajik people in the XIX and early XX centuries". Also, in 1970, he published the book "Literature of Dilshodi Barno and his heritage" in Tajikistan. This book includes A. Mukhtorov's foreword and Dilshod's "History of Immigrants", the poet's poems in Tajik and Uzbek languages. In 1969, a new legacy of the enlightened poet was found in Uzbekistan, written in the Uzbek language. This manuscript is called "Sabotul Bashar" and "Tarihi Muhajiran" ("Human Courage" and the History of Muhajirs). This work, kept in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Uzbek SSR, gave an opportunity to publicly display a new page in the socio-philosophical work of poetess Dilshod. It should be noted that Dilshad Barno ranks second among women historians after Gulbadan Begim, the daughter of Mohammad Baburshah.

Dilshad tried to cultivate the most valuable moral qualities by studying Eastern philosophy. He bequeathed to his disciples a conscientious adherence to all the precepts of high morals, kindness, purity and hard work. Mainly, Dilshad Barno was hopeful for better days, she was the first enlightened woman of her time who fought to change the position of women in society and to have equal rights with men. Dilshodi Barno, who wrote in two languages and had great enlightenment, died in Kokan in 1906/7.

The well-known Uzbek lyric poet Jahan Otin Uvaisiy was born in Childukhtaran neighborhood of Margilan city.

He, like other enlightened men of his time, openly supported women's access to secular education and their emancipation. Among the literary milieu of Uvaysii women, she considered poetry and enlightenment to be the sacred tradition of her family. It can be seen that literate women poets of the period mentioned above wrote poems in Tajik and Uzbek languages. The literary environment of the second half of the 19th century appreciated their poems. Although the fate of these women, like many educated women of the time, was admired for their free thinking, they were not afraid to write poems that reflected their strong femininity.

According to scientists, Uvaisi died at the age of 65. Throughout his life, he wrote lyrical poems expressing the philosophical ideas of Sufism and dealing with worldly issues. A manuscript book containing the poet's poems is kept at the Research Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. It contains Uvaysii's lyric poems and the unfinished historical epic "Shahzoda Hasan" and "Woqeai Muhammadali Khan". The poet was respected not only by her poems, but also by her tireless pedagogical work. In his socio-philosophical views, moral qualities characteristic of brave, patriotic, selfless and honest poets are manifested. "The philosophical power of Uvaisi's poetry is an artist like Zebunisa, the queen of Eastern poetry, Margarita of Navarre, the French poetess, and Sappho, the ancient Greek poetess. His philosophy was one of the unique creative events that occurred in the world's thinking," wrote enlightened scientist Ibrahim Hakkulov.

In Margilon, her motherland, Uvaisi was honored with the name "Jahon atin", and among the people, an enlightened woman who was well-versed in religious sciences was called "atin" or "atincha". However, Otin and his nickname "Uvaysiy" do not match each other according to their socio-philosophical essence: Otin means teaching children, Uvais means receiving spiritual education. Jahanotin's choice of this nickname is directly related to the name of his lover, Uvais Qarany.

If we look at the history of Uvaysiism, it can be seen through the pure love of Hazrat Vaisal Qarani for Allah Ta'ala: "Hazrat Uvaysi was truly in love. He came from Yemen to Medina, the land of light, wishing to see the radiant beauty of the Messenger of God, but he returned without seeing the good news of the Hereafter. Allah's Messenger will give (him) his blessed clothes.

Hazrat Uvaysi Qarani sees the Messenger of God with the eyes of the heart, therefore "the Prophet of God said: Uvaysi Qarani is the best of his subjects with his generosity and kindness." The true essence of Uvaysism is to learn from the spirit of the Prophet (PBUH), just like Uvaysi Qarani, without feeling the need of anyone in the external world. Abdurrahman Jomi said about this: "Faxrididdin Attar says that there is such a category of saints, they are called Uvaysi. Many great sheikhs had the same honor before entering the path of Sufism. Sheikh Abulhasan Kharakhani, Sheikh Abusaid Abulhair Sheikh Abulqasim Gurgani, Sheikh Najmuddin Kubra are among them. So, it was not for nothing that the enlightened poetess wrote under the pseudonym "Uvaysiy". Alisher Navoi writes, "...If the age of the yuzyudin of this category is not known, and if the spirit of one of the mashoyikhdins has trained him, he is called Uvaisi."

The well-known scientist O.Sultanmurad describes Uvaysi as "the spirit of one of our ancient masters came and raised him" and gives an example of the following verse, which expresses the mental state of the enlightened person:

Don't be fooled by Uvaysi, O scholar.

Ishq aro nihon pain, I'm sorry Uvaisiyman.

The phrase "the status of a vicegerent" is to win the true love of the Prophet of Truth. In addition, it is mentioned in the Hadith Sharif that two tribes of people will be in heaven with the honor of Hazrat Uvaysi Qarani as the greatest of those who obey Allah, and this is a truly high status. Uvaysi says that he agreed to become "the dog of Yor Bay" in order to achieve this status. On the basis of this verse, there is a great desire to be a guest of God's radiant beauty. In order to achieve this desire, like his namesake, he cannot stop crying, that is, true lovers spend their lives crying:

Uvaisi, there is no point in not being able to cry,

Jafou pulls his jaw and that Weiss ul Qaran cries.

Wais ul-Qaran, a true lover who was separated from everyone in his desire to reach the Messenger of God, lived only with the dream of reaching his beauty, but lived in a time and

believed that he would become one of the Companions - Wais ul-Qaran, occupied a great place in the work of the enlightened poetess:

Demagil Vaysiyi you ul Vaysiyi behonumon,
Please understand my pain, I'll sleep tomorrow.

Since the years of independence, as in every field, new views have appeared in educational life. Also, a new scientific and conceptual assessment has begun to be given to the rich philosophical heritage created by Uvaisi. Uzbek scientist N.Jumakhoja also writes about Uvaysi's creation in the path of Sufism, finding solace from the world and countless pains of that time: "These verses confirm that Uvaisi became an ardent seeker of Sufism:

Anyone who steps into the abode of poverty,
If necessary, I am devoted to Uvaysiy"

A pure heart with the intention of true poverty is a wise heart, and it is not a difficult task to sacrifice one's life for the love of the Almighty. He has no sense of laziness. "Jon fido Uvaysi" is not her nickname, but the poet described the state of love she inherited from Uvais Qarani. Another enlightened scientist I.Adizova says that love is the main criterion of Uvaisi's socio-philosophical views: "Humanity recognizes that God is the goal of the world and the path of truth. He considers it a high rank to turn towards this absolute stability.

In addition, in the poet's ghazals, the reality of death is a feature that has its own expression. According to the philosophy of Sufism, poverty is not poverty in the sense we know, helplessness, but weakness in front of God. This philosophical view is that "the poor person is the one who only needs the enlightenment of the Truth." And Fano is the fourth status of the tariqat, "it is not to leave the world and shake hands at life, but to purify the inner world." At the same time, the famous scientist Najmiddin Komilov writes, "It is also possible to win the rank of perfection in this career." The difficult expression of a person to reach the level of perfection is expressed in the poetry of the poetess as follows:

You have hidden the people of Fano, no one is aware,
Qabih guftar mardumdin kungul spot died, spot died.

Many people do not have the intelligence to understand the essence of decay. That's why "Kabih guftar mardumlar" - greedy people who say gossip, gossip and inappropriate things, have always harmed "Fano's mardum". The poet draws her attention to this reality in the country and expresses her disappointment. So, in his opinion, the people of Fana describe themselves as being far from those who are in love with them, but Fana is caused by "Hal Ilmi", and the demand for honor is an outward act:

If you are honored, you will perish as soon as you know it.
Kalan atfol stone, this is the country of the people of Fana.

In Sufism, people are divided into two. The first is the science of remainder, and the second category is the science of case. People of Qal science are those who are connected with the

world and live by pretense or word of mouth. And the people of science are the owners of real love and meaning. In the poet's thinking, if it exists from the knowledge of death, then the soul of a person lives in a world that does not suffer from various words.

The feelings of careerism and materialism are for those who do not understand the essence of the pleasure of life. They should be considered as a "example" without paying attention to the sufferings that come from them, as if they were playing with "stones" like children. Fano, which is derived from science, is the original "state", and this result is a "crown" for the people of Fano, which is expressed in this verse.

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