

The Problem of Man in the Philosophical Heritage of Academician Said Shermukhamedov

Nodirbek QORABOYEV ¹

¹ Basic doctoral student at Termez State University

Abstract:

The article highlights the issues of man in the socio-philosophical work of Academician S. Shermukhamedov by analyzing the book of the outstanding Kyrgyz writer and public figure Chingiz Aitmatov and the major Kazakh poet Mukhtar Shokhonov “The Hunter’s Lament over the Abyss” (“A Day Equivalent to Centuries”) (1966).

Keywords: The problem of man in philosophy, the scientific activity of academician S. Shermukhamedov on the study of the problems of human philosophy, scientific analysis of the economic, social, political and spiritual foundations of human existence, the problems of human existence at the present time and in the future, the tasks of philosophy for the further study of human problems.

INTRODUCTION

Like all philosophers, academician Said Shermukhamedov (1930–2016) paid great attention to the issue of man. According to the scientist, the problem of man is at the center of philosophical science, which is the science of wisdom and thinking. And man is the most complex and glorious, intelligent creature in reality, the pearl of nature and society. The whole world, all its riches, events are valuable and significant only thanks to man. Therefore, according to S. Shermukhamedov, “there is no other creature that could be equal to man, could compete with man and even come closer to him” [5; P.161]. From this point of view, the scientist emphasizes that the basis of all reforms carried out in Uzbekistan should be the interests of the person, the task of increasing the importance of the human personality and spirituality.

RESULTS AND DISCUSSION

S. Shermukhamedov participated in a number of scientific conferences dedicated to human problems. In particular, he was the organizer and active participant in the international philosophical

conference on the topic “Man. Spirituality. Social Development”, held on November 18-20, 1999 in Tashkent. He gave a lecture on the topic “Man as an object of philosophical analysis from the perspective of philosophical thought” at the V Congress of Russian Philosophy, held in Novosibirsk in August 2009. [3; P. 48].

The scientist wrote many scientific articles and treatises on human issues. Of particular importance are his treatises “Work on Human Philosophy”, dedicated to the analysis of the book by the famous Kyrgyz writer and public figure Chingiz Aitmatov and the great Kazakh poet Mukhtar Shokhanov “The Cry of the Hunter Left at the Top” (“A Day Equal to Centuries”) (1996) (2001) and “Philosophy of life and creativity of Chingiz Aitmatov”, written based on the work of Chingiz Aitmatov “Reflections on the basis: about man and humanity” (2004), [4; P. 68].

In 2001, under the editorship of the Hero of Uzbekistan, national poet Abdulla Aripov and with a foreword by the former Ambassador Extraordinary and Plenipotentiary of the Kyrgyz Republic to the Republic of Uzbekistan, Doctor of Philosophy, Professor B. Sidikov, S. Shermukhamedov’s brochure “Philosophy of Man” was published in Russian. As B. Sidikov rightly noted, the work of Chingiz Aitmatov, recognized as a great writer of our time, was the first in the world to be studied from a philosophical point of view by Said Shermukhamedov. The translation of this treatise into Uzbek is included in S. Shermukhamedov’s book “Kalbim izkhorlari” (“Confessions of my soul”) [6; P. 124-144].

As Candidate of Philosophy, Associate Professor M. Sharipov correctly notes, in this book the author “reflects on man, on spirituality, on his high human qualities. From it you can find out what human qualities the teacher values, because usually a person thinks about other people, communities, society based on his own position in life.

Brother Said considers Man to be the highest peak of the peaks created by nature and society. That is why, in his opinion, all sciences, including philosophy, must be adapted to satisfy the interests and needs of man. In particular, the venerable teacher considers philosophy, first of all, a special science about Man and how he should live, therefore, about the relationship to existence, people, himself, the past, present and future, in other words, it claims that Man explores questions about how he should live to be human. This is probably why they prefer to call this science “folk philosophy” [1; P. 117].

M. Sharipov develops S. Shermukhamedov’s understanding of man, people and nation, his social concept: “The teacher considers the people and the nation as the main manifestations of the public, and knowing their opinion and pain, based on this he approves behavior. The power of public opinion (i.e., nation, people) serves to form a person’s high spirituality by supporting good deeds and rejecting negative actions. He sees that it helps a person develop qualities such as respect, tolerance, sympathy, compassion, nobility. Everyone who communicates with a teacher knows well that similar qualities are clearly manifested in the teacher himself” [2; P. 117].

According to S. Shermukhamedov, Ch. Aitmatov and M. Shokhanov in their books objectively, truthfully, sincerely, with all their complexity and contradictions, analyzed current issues related to human problems. The work was created on the basis of questions and answers from both authors and attracts millions of readers into its social circle who are concerned about common problems [7; P. 124].

The dialogue of questions and answers, aimed at developing a noble character, for example, looking into the future with great hope, fighting for the triumph of good, enriches the knowledge, thoughts and ideas of readers, encourages them to think more and more, deeply. The authors have shown their rich knowledge in various aspects of science, literature, art and culture.

S. Shermukhamedov notes that the book widely uses types and materials of folklore. The wisdom of the authors Ch. Aitmatov and M. Shokhanov is that, understanding the essence of human existence,

they emphasize what cannot be achieved without turning to its life and culture, they deeply know the folklore of their people and other peoples, not only the “old” ones, but also “eternal”, they try to solve problems that are relevant today, and that they constantly strive to enrich the spiritual world and culture of readers.

Each part and chapter of the book is holistic and closely related to each other, deepens the analysis of problems, and illuminates new aspects.

The main problem in the work is the human problem, and its content fully demonstrates the complexity, poetic dimension, breadth, depth, importance, relevance and versatility of this problem [8; P. 126-127].

S. Shermukhamedov directly begins the analysis of the book and quotes as an epigraph a poem dedicated to the first chapter of Mukhtar Shokhanov’s book entitled “Understanding the Four Mothers or Mother Earth.” It reflects the four values that appear in the depths of the human heart, such as Mother Earth, Mother Language, Mother Customs and Mother History, which reflect the true essence of human existence and that they are the wings, the foundations of human existence [9; P. 127].

Ch. Aitmatov and M. Shokhanov, using such concepts as “nomadic culture”, “desert academy” and “philosophy of the people”, highlight the values that make up human existence, the essence of the “philosophy of the people” in healthy thinking, and Man, relying on it, lives in this world.

As Ch. Aitmatov rightly noted, you cannot limit yourself to love for the land where you were born and raised. This leads to harmful national isolation, in which case we will never be able to achieve prosperity and development in all directions. In addition to relations with his homeland and people, a person must also be in contact with other countries and generations and treat them with respect [10; P. 128].

According to S. Shermukhamedov, “A person is considered by Ch. Aitmatov and M. Shokhanov in connection with such dimensions as time, situation, nature, society, spirituality and culture” [11; P. 128].

The authors raise the question of what education and training should be like today so that the younger generation becomes knowledgeable, intelligent, truly appreciates the values of life and culture in accordance with the requirements of the time and lives according to them. The authors express the idea that the best education is the education of feelings.

Ch. Aitmatov and M. Shokhanov touch upon the problem of history and come to the conclusion that the essence and content of people’s lives consists of their union and unity. They look with great confidence at the cultural and creative task of the great poets, who received the high title of “teacher of the people” in teaching people virtue. They emphasize the need for a fair consideration and assessment of the issue of attitude towards historical, spiritual and cultural heritage depending on time [12; P. 129].

The authors pay attention to universal and national values in folklore and pay great attention to the idea of national unity reflected in them. The unity of the people is a striking example of the humanistic worldview of the authors and the perception of existence as an idea formed by friendship between individuals.

S. Shermukhamedov reacts to the opinion of Ch. Aitmatov and M. Shokhanov that philosophy is a special science about how a person should live, and affirms it as a modern, effective approach to human philosophy, the result of new, creative thinking. The researcher writes: “...it is extremely effective to approach the problem in this way: philosophy in general is the science of human philosophy; and man is a biological, social and spiritual being. Human life is a system of rules and norms, which means it is a system of general rules for the life of people at different levels (a nation

and a society, a global human community, are made up of a tribe, clan, family, and people" [13; P. 180].

The authors of the book, contrary to the erroneous opinion of some historians that "history teaches nothing, cannot teach anything," believe that the laws of history show that events that cruelly tormented people and nations will be repeated now and in the future. They claim that this teaches a lesson about the need for peace, alliance and unity among people.

According to Ch. Aitmatov and Sh. Shokhanov, in order for a person to be saved in a difficult situation, he must have spirituality and culture. This requires cooperation and alliance between people and nations.

The third chapter of the book by Ch. Aitmatov and M. Shokhanov is called "Crime in the Shadow of Centuries, or Marquis de Sade Donanboy and the poison of the two-toothed African fish." In it, the authors express serious concern that the spiritual wealth of man, accumulated throughout the history of mankind, is everywhere depreciating. In particular, they write with regret that people are often stony and cruel, and compassion is moving away from its natural soil every day [14; P. 131].

The authors try to reveal the essence of this danger, which is nothing more than an environmental crisis or a nuclear disaster, this is an extremely dangerous event that humanity faces. In their opinion, the main reasons for this phenomenon are violence, pornography (indecent behavior), stoning, "horror films" that promote the idea of harming someone, "lethal weapons" on television, in cinema and video salons - these are what are ideologically promoted many, corrupt books. In addition, "a great danger everywhere is caused by the fact that a "way of life" is being introduced into a person's consciousness, completely alien to the highest goals and experiences of traditional national ethics" [15; P. 131].

The authors of the book deeply analyze the roots of human nature and note the presence in it of humanity and savagery, nobility and evil, selfishness and altruistic tendencies. "Therefore, they believe that atavism of cruelty is characteristic of a person who is inclined to find pleasure in torturing someone; this negative desire poses a great danger to society, culture and the entire civilization" [16; P. 132].

As Ch. Aitmatov and M. Shokhanov rightly note, it is necessary not to awaken a predatory tendency in a person, "for this, first of all, democratic changes must be carried out in society, respectively, spirituality, culture, morality, education, and "it is necessary to restore and develop education system, direct the media to promote truly humane wealth" [17; P. 132].

Citing many negative facts, the authors consider them not only as evidence of the crisis of the era, but also as indicators of the structure of the new order on a global scale.

As S. Shermukhamedov notes, writers in their views and conclusions demonstrate the ability to see the directions of development of man, society, culture and civilization. "If good is allowed to be limited a little," says Ch. Aitmatov, "then evil will immediately strengthen its position. It's a pity that we didn't pay attention to this until recently. Man, as a living being, consciously carries out many creative and destructive actions based on internal inclinations. The labyrinths of a person's inner world are extremely complex and full of dangers. But despite this, preventing the emergence of bloodthirstiness from the bloodthirsty, evil from evil, and preventing the plague of tyranny is a huge task facing humanity today" [18; P. 133].

According to S. Shermukhamedov, the authors are able to see the existing problems of humanity in all their complexity and inconsistency, on the one hand, they do not allow themselves to fall into depression, and on the other hand, they intelligently look into the future with confidence. It is commendable that they do everything in their power to prevent the occurrence of anthropological or other terrible tragedy through all their creations, government and social activities, as well as the books they create.

Ch. Aitmatov and M. Shokhanov strictly adhere to the principle of objectivity when analyzing the history of the recent past of the former Soviet republics. In particular, they emphasize that democracy is, first of all, strict discipline, law and goodness, the responsibility and duty of every person, and democracy cannot exist without the foundations of culture and spirituality. For example, according to Ch. Aitmatov, spirituality and internal culture, embedded in national and popular education, protect people from all kinds of debauchery and impurity. The writer notes that if a person is given unlimited freedom, that is, freedom completely free from morality, young people who have not yet decided on their opinions and morals will fall into our national traditions and customs, which have been formed over the centuries, which were preached by the Marquis de Sade. Don't you indulge in animal lust and cheap pleasures? Ch. Aitmatov asks the question and emphasizes the need to increasingly enrich the national culture with universal spiritual riches and mix cultures with each other in order to prevent such a danger.

The authors of the book recommend, when implementing these ideas in everyday practice, to develop a cultural constitution of the state that meets modern requirements, to attract great thinkers, spiritual figures, scientists, cultural experts, and writers to be widely involved in this work. S. Shermukhamedov supports this recommendation and highly evaluates it, considering it extremely necessary for all countries and republics of Central Asia and the CIS [19; P. 134].

Ch. Aitmatov and M. Shokhanov put forward the idea of correctly resolving the issue of the role of the individual in history. They argue that economics, culture and politics are all at the discretion of the head of state, based on extensive historical material.

The authors believe that power implies great responsibility. Because in the hands of those who have power, all affairs, the destinies of people, their ugliness and poverty, joy and misfortune are embodied. Referring to the works of the famous emperor and philosopher Marcus Aurelius, they highly appreciate the role of statesmen in instilling virtue, saving people from ignorance, labor, reason and enlightenment, and point out that these considerations also apply to the presidents of independent countries [20; P. 136].

Ch. Aitmatov and M. Shokhanov reasonably object to the widespread opinion that a developed civilization is opposed to nature and is considered its enemy. According to Ch. Aitmatov, man himself is to blame for this, and he is not able to rationally and expediently use the benefits of civilization that he created. To do this, the authors consider the existing biological connection of all inanimate and living nature on Earth, the unity of the Man-sun-universe system from the point of view of modern science. These considerations serve as a special key to educating Man's responsibility for the environment, his humane, rational, social attitude towards all living things, towards reality. These comments are considered an adequate response to the attacks of some short-sighted philosophers on the laws of scientific philosophy. The authors provide a lot of natural scientific information about the general relationship and necessity of phenomena in nature, and draw general conclusions necessary for all humanity [20; P. 132-136].

In the chapter of the book "A Skull Hidden in a Jug, or a Look at the History of the Turkic Peoples," the authors present their deep knowledge, judgments and analyzes in the field of history, based on a careful study of primary sources, materials, facts, events, special works of specialists and historical novels. They feel a high level of responsibility to history and, reflecting on the past, present and future, emphasize the need to know history well and evaluate it correctly. They note with regret that many historians look at the past through the eyes of a person of the present, assess the historical processes of the past from the point of view of today. The authors note that it is wrong to understand historical events this way and talk about them this way.

S. Shermukhamedov approves of the authors' impartial and very cautious approach to the centuries-old problem of the relationship between the history of East and West. They oppose both the idea of belittling the importance of the East, its history, culture and peoples, and the idea of "equalizing"

the unique features of the history of the West and the East, calling them the same, promoting the “unity of the historical process.”

The book examines the problem of historical memory and emphasizes its inextricable connection with religion, native language and national culture, and their destruction is the loss of historical memory.

According to S. Shermukhamedov, Ch Aitmatov and M. Shokhanov reflect on the concept of a nation and try to define it. In their opinion, solidarity, unity and mutual agreement between people, nations, peoples and countries is the main condition for the development of literature, art, science and culture. Also worthy of attention are the attempts of writers to objectively consider other issues, such as the significance of the “Russian factor” in the history and culture of the countries of Central Asia, the role of religion in human education, and the role of the people in history.

The chapter of the book “Women in our destiny or an evening of poetry for two” shows the huge role of folklore, literature, especially poetry in the development of personality.

The authors approach the issue of attitudes towards women from a historical point of view and emphasize that each society and state has its own attitude and policy in this matter. In particular, they express the opinion that some national-traditional characteristics of women have disappeared as a result of serious mistreatment of women during the Soviet period within the framework of the idea of “state emancipation”. Ch. Aitmatov calls the idea of complete equality between men and women “ignorance” and believes that it was introduced forcibly due to everyday necessity - the lack of workers. He emphasizes that this kind of “equalization” negatively affects a woman’s appearance, her spiritual feelings and is an obsessive interference in human nature [22; P. 138-140].

S. Shermukhamedov notes that exactly half of the book consists of wonderful poems by the poet M. Shokhanov, and cites some of his aphoristically clear and weighty thoughts: “In a place where grace and beauty are not truly perceived and appreciated, ignorance and rudeness begin.” , “Humanity will soon return to its source of strength – Love.” The poet especially notes the importance of love, which is considered a high moral basis in determining the essence of man, society and history [23; P. 140].

In the book, Ch. Aitmatov describes the 20th century, noting that humanity has achieved a lot in its life, but also writes that it led to an extreme decline in the centuries-old spiritual and moral norms left by our ancestors. The writer, in particular, says: “Love, which is a great feeling, the source of life and the force that promotes it, is in vain ridiculed and trampled upon by young people and loses its position... for human society this is second only to nuclear war and is considered a terrible danger” [24; P. 140-141].

S. Shermukhamedov, completing the analysis of the wonderful book created by Ch. Aitmatov and M. Shokhanov, emphasizes that they have done very large, important and difficult work to preserve the normal conditions necessary for human existence.

According to the researcher, the book is a unique life confession. Because it describes the anxiety of events that threaten human life and bring humanity to the brink of the abyss. These dangers include the fact that the resources of people and nature are mercilessly declining, the danger of nuclear war is increasing, and anthropological tragedy is becoming closer and closer as a result of two social and ideological systems being in acute conflict, in fact, in meaningless opposition to each other. The authors of the book express their special opinion on how to eliminate this danger. As they point out, Man, as the highest being created by nature and society, repents of the disasters and misfortunes that have hitherto caused danger to him and nature, regrets them and tries not to repeat them in the future, for for this he must fulfill his duty follow the path of mutual respect, love, solidarity, unity, friendship, brotherhood [25; P. 142].

CONCLUSION

Based on the analysis of the book by Ch. Aitmatov and M. Shokhanov, S. Shermukhamedov puts forward the idea that philosophy should be, first of all, human philosophy, and tries to substantiate this idea through the following common features characteristic of it:

First feature. Being a part of human existence, reality, it manifests itself as an area of various human activity and development and is expressed in it as a single whole;

Second feature. A person lives in an environment of natural, social and spiritual existence, he comes into contact with it from all sides. He himself may feel responsible for the state of existence and is considered a necessary natural (biological), unique social and spiritual being;

Third feature. Philosophy can understand a person as a whole only if it reflects and takes into account the historical, social, ethnic, cultural and specific personal qualities and characteristics of a person, objectively and subjectively determined by natural, social, spiritual existence;

Fourth feature. The integrity of the philosophical knowledge of man and existence does not exclude the expression of his national self-awareness, but clearly reflects their influence in the historical, sociocultural, spiritual, spatiotemporal plane.

Fifth feature. The hopes and dreams of nations and peoples in all periods of history were formed within the framework of a rational view of the conditions of their existence, nature, society, other nations and the whole of existence. During periods of dramatic changes in history, they put forward national ideas and ideology to choose their own paths of development;

Sixth feature. The national idea and ideology of national independence are not only the personal dreams and hopes of a person, but also a philosophical attitude towards the life of the nation and people, reflecting social life, development, ways, methods, forms and means of its implementation. The national idea is reflected in the desire for a great future for one's country on the basis of national and universal values under the influence of a scientifically based methodology for studying life's problems together with philosophy;

Seventh feature. Human philosophy reveals and convincingly substantiates the most important fundamental imperative of our time. According to him, all humanity, all peoples, nations, countries, states must live in mutual respect, trust, cooperation and alliance based on truth, goodness, justice and humanity;

Eighth feature. Philosophy was born as a love of wisdom; unlike other sciences, its object of knowledge is the existence of man in being. It should help a person to discover and develop the possibilities of organizing his life in the most optimal way, to find his own essence and improve it. This is the uniqueness, greatness and responsibility of philosophy [26; P. 142-144].

Thus, academician S. Shermukhamedov carried out a deep analysis of the issues of human philosophy in the book of Ch. Aitmatov and M. Shokhanov, expressed his personal opinion and views on this matter.

REFERENCES

1. Маматхон Шарипов. Комил инсон ҳақида ўй //Қалб изҳорлари. Тўплам. – Тошкент: Университет, 2005. – 117-б.
2. Ibidem.
3. Саматов Шомат. Илму маърифат боғбони. – Тошкент: “Exstremum press”, 2010, 48-б.
4. Шермухамедов Саид. Философия человека. – Ташкент: “Ўзбекистон”, 2001. – 37 с.
5. Шермухамедов Саид. Қалбим изҳорлари. 1-китоб. – Тошкент: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси нашриёти, 2010. – 139 б.
6. Ibid. P. 174.

7. Ibid. P. 124.
8. Ibid. P. 126-127.
9. Ibid. P. 127.
10. Ibid. P. 128.
11. Ibid. P. 128.
12. Ibid. P. 129.
13. Ibid. P. 180.
14. Ibid. P. 131.
15. Ibid. P. 131.
16. Ibid. P. 132.
17. Ibid. P. 132.
18. Ibid. P. 133.
19. Ibid. P. 134.
20. Ibid. P. 136.
21. Ibid. P. 132-136.
22. Ibid. P. 138-140.
23. Ibid. P. 140.
24. Ibid. P. 140-141.
25. Ibid. P. 142.
26. Ibid. P. 142-144.