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Muhammad Boltaev is a human scientist

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Abstract

Annotation: This article is dedicated to the life and work of a leading specialist in philosophy, scientist, teacher, Doctor of Philosophy, Professor M.N. Boltaev, who promoted and analyzed the teachings of famous scientists, created many scientific publications. The original content of the article is the great contribution of M.N. Boltaev to the science of philosophy, his human qualities and invaluable observations on the teachings of philosophy.

Keywords: philosophical views, scientific activity, the spiritual fluency, the murshids of mysticism

Introduction

As long as there is life, the laws in it govern man, illuminate the paths of life, and lead him to the experiences of the soul. A person who feels the experiences of the heart thinks according to a certain situation, reads and observes. This set of observations forms a certain philosophical theory or philosophical worldview. These philosophical views serve to define the place of man in society and in life and to think broadly about problems in the world of philosophy. President Mirziyoyev stressed that the development of science, not only the study of the activities of our great scientists, but also the successors of the school they created and the inculcation of their ideas in the education of our youth are the urgent tasks of today. The scientist in our hearts is Muhammad Nazarovich Boltaev.

Not only did he study the creativity of medieval scientists in the science of philosophy, he also worked hard on the founder of medical science, Ibn Sina, and inherited a great fortune. It would not be an exaggeration to say that it's time to study the creativity and scientific activity of Boltaev. Muhammad Nazarovich Boltaev, a prominent philosopher, scientist, Doctor of philosophy, professor, founder of the Bukhara School of philosophy, is known to many people. A person who cooperates with this person, enjoys his conversations, is certainly a happy person. The scientist took a place in alokhi with his research on the role of people in society, their perfection. Because, the central issue of the science of philosophy is the problem of man. All processes associated with Man form the basis of philosophical science. In different philosophical teachings, these issues are interpreted differently. The question of wisdom in the Socratic doctrine "know yourself" is interpreted differently in each period. Muj embodiment of the Moss of the whole olam and society in man. In fact, according to our teacher Mukhammad Boltaev, since the world was wounded, the history of centuries-old philosophy testifies to the fact that before our days in the Socrates there was a man at the research center of many teachings, currents and directions. Some of them studied man directly, others indirectly. Man his life and death, positive and negative qualities, past, present and future, family, society, state, culture, progress, the creator and the scientist who surrounded us, the purpose of the activity, about plants and animals, that is, about what a person has and what problems he encounters, thinking about his fate brings us closer to understanding of the essence of man.

The teacher analyzed the human concept of Socrates^[1]. Socrates believes that the best virtue in man is the soul, that is, it must be of its own nature, that is, it must be of its own nature, that is, it is knowledge and knowledge, that is, for Man, illiteracy is a deprivation of knowledge, that is, envy,-when they say, they recognize the incomparable role of Science in the realization of Another M., focused on the existence of man. One of boltaev's books is "Misticheskoe uchenie Zoroastra". This brochure widely demonstrates the subject of human existence, which we found in the time of Zarathustra.

The philosophy of the scientist "Avesto" - those who say that the person and the scientist are a totality, an expression of their imagination about man and society, the relationship between them. Having studied the views on man in Avesto, they substantiated the idea that in the science of Zarathustra, human nature is formed from three primitives, namely the body, the soul and The Rukh, the soul and zinc eternity, when a person is born, the soul and zinc merge into the body, and the body are separated from them during death. The philosopher is a scientist focusing on the issue of man in the doctrine of monarchy and the constant aspiration of man to the world of light in order to be in peace and harmony, analyzing the idea of alienation from the world of darkness etganlar. Ma 'lumki, in all mysticism teachings, man is specially studied. Muhammad Boltaev is a Sufi-religious-philosophical Organization of human studies [2]. The wise-doctors, experts say, say that one of the most complex mystery puzzles in the universe is the person himself, who says that he is the person himself. Phraseology from siru-sinoats, which a person has not done so much to the end, it takes a lot of time and a lot of research to learn them. In this regard, the master Mukhammad Boltaev gave a legend: shogird piri asked the master, what is the most difficult and difficult thing in the world?. As the teacher said: "the most difficult and most difficult is the self-knowledge of the Asror man himself."

As a scholar of mysticism, our teacher said that man is a complex being, consisting of two parts, physical and mental, that is, the "world of the soldier" (small world) and the "world of the great" (the great spiritual world). Justified their social nature. When our teacher reflected on man in his lectures, he would start with the phrase, "Self-knowledge is sub-theological knowledge," that is, "Self-awareness is the understanding of God." These habits, in my opinion, led us to think deeply about this phrase each time and to new - new concepts. In his study "Abdurahman Jami o cheloveke, ego smysle jizni i naznachenii", he comprehensively analyzed the concept of man and made a comparative analysis of the views of Plato, Aristotle, Ibn Arabi, Jalaliddin Rumi on the basis of sources [3]. These verses are the basis for the mystical mind in understanding the essence of man in mystical views:

Pas, ba surati olami asgar tui,
So, the world of meaning is great.
Zoxiri on oxtaron kavvomi mo,
Botini mo gashta kavvomi samo.
That is, the meaning is: The form you (man) is a small universe,
And in the spiritual sense, you are great.
Apparently you are a manifestation of the Truth,
In fact, you are the people of the Essence.

Sufi murshids say that people fall into two categories, Nuri and Nori people. Nuri people limit their physical side by focusing on the spiritual world of their true eternal side in life, while Nuri people are people like fire, fire, who give a lot of freedom to their bodies. It is no exaggeration to say that such people can be clearly distinguished in our lives today - the pious, the pious and the second category - those who govern their lives with their own ideas, that is, those who do not believe in anything. Nuri people value their place in life, see every good and bad deed as a test tries to go unnoticed. Normal people, on the other hand, live in the

way they want, saying that "life is given once," and commit many wrongdoings and suffer from it. As a result, he regrets what he did, and most of the Nuri follow the people and seek refuge in God. Based on these ideas, the scientist draws attention to the issue of the human soul. In the study of the human problem in mysticism, the philosopher turned to historical, scientifically based sources. Here the teacher's meticulousness, diligence, deep intellect and potential are manifested separately.

In Naqshbandi, like all mystical teachings, man is specifically studied. We learned that for the first time, with the wise advice of his teacher Muhammad Nazarovich Boltaev, he was able to consistently and comprehensively study the teachings of Bahauddin Nakshband by his students. We liken the Master to a fruitful tree. Under his leadership, Doctor of Philosophy Abera Huseynova - Abdurahmon Jami, Doctor of Philosophy Nigora Safarova - Khojagon sect, Candidate of Philosophy Aigul Sharipova - Abdukholik Gijduvani, Doctor of Philosophy Gulandom Yunusova - Abdukodir Khilonsa, Valdifa Ahida - Philosophy Candidate of Sciences Erkin Zoirov studied the philosophical views of Mahmoud A'zam. In their research, these scholars studied man in accordance with the actions of the teacher, conducted research and According to the will of the teacher, research is being conducted to study the philosophical views of his students Muhammad Porso, Imam al-Ghazali, Khoja Ismat Wali, Ibn Arabi, Khujviri, Jalaliddin Rumi, Fariduddin Attar. Today, it is no exaggeration to say that our teacher is an anthropologist, his ideas about man, his essence, should be programmed for those who study the human problem in philosophy. In our research in the field of philosophy, it is the noble goal of all of us to be a worthy successor to our teacher. One of the close students of the teacher, Ph.D., Associate Professor B. Karimov's article "My Teacher" revealed many known and unknown aspects of Muhammad Nazarovich Boltaev. For example, when one of his students put on a trivial shirt to read his dissertation, saying that it was "not worth the light of the eyes," the teacher came with a sigh of relief. Our respect for this man has doubled. Only noble and generous people like Muhammad Nazarovich Boltaev can work hard in the path of science and help their students, both spiritually and physically. Many students have been fortunate enough to work with such a person. The scientific heritage of many scholars has been translated from Persian, Tajik into Uzbek.

He would sometimes put a whole theory, doctrine, or period into the human body at a glance or in a word. Is it skill, ability or love! Muhammad Nazarovich often did not recognize the translation. They tried to translate everything he wrote, whether it was in Persian, or in Arabic, Russian, or another language, from the original language and to understand its meaning deeply. Teacher "Ulumi aqliy dar tamadduni Islam" (Mental knowledge in Islamic civilization), "Rukh dar kalamravi religion and philosophy" (Philosophy and religion about the soul), "Philosophy of the mouth" (History of Philosophy), Jalaliddin Rumi's "Masnavi spirituality" together they have collected the works of hundreds of scholars from different countries, such as Bedil, Abdurahman Jami, Boyazid Bostomi, Amak Bukhari. The teacher did not spare money or wealth from collecting books. After meeting a businesswoman whose father was a poet from Bukhara and learning from her students that she had several books, she met the woman and told her that she

knew her father and some of the events that had taken place. She had found many books for them. When the teacher presented Jalaliddin Rumi's book *Masnavii ma'navi* (shasht daftar) with a gold necklace worn by women for a Persian copy of the book published in two periods, the saleswoman said, "You have done a great favor, you have made me a debtor" [4]. "Don't be embarrassed. We can't appreciate that with you. You agree. "After that, every time an entrepreneur saw her, she would say to her students, "You have a wonderful teacher." It is difficult to describe a person with such qualities. At a time when our society is rooted in greed for money and wealth, people with spiritual wealth like Muhammad Nazarovich. It is no exaggeration to say that it was difficult to find. Our first task is to increase our spiritual wealth, to educate the younger generation, to inform them about the scientific wealth created by Muhammad Nazarovich. Because it is clear that the generation that has studied this scientific heritage will surely grow up to be a selfless, hard-working, hard-working representative of their country, like Muhammad Nazarovich.

From the book "Ruh da kalamravi din va falsafa" (Philosophy and religion about the soul), "Qasidai ayniyai ruhiyai Ibn Sino" (Ibn Sina's poem about the soul) was translated into Arabic and Persian and translated into Uzbek seven times by themselves and their translators. But without being satisfied with his artistic form, he said, "We could not interpret it poetically. We have no right to mislead the reader in the sense of flying in shape" [5]. In our opinion, we understand why the teacher Muhammad Nazarovich reached such a level. We understand that hard work, diligence and, most importantly, their attitude to the reader, that is, they pay great attention to every word, "We have no right to deceive." Aktau low qiladi. Muxammad Nazarovich real ustasi. Biz in their youth we learn more about these people and their relations to understand the nature and scientist, about the virtues of examples of these young people to serve in forming a trust.

During the scientific activity of Muhammad Nazarovich, at the initiative of the President, great attention was paid to the understanding of national identity. Under the direct guidance of the teacher, Zoroaster, Ibn Sino, Ibrahim Kalabadi, Amak Bukhari, Fakhriddin Razi, Abdukholik Gijduvani, Nosiriddin Tusi, Muhammad Ghazzali, Fariuddin Attar, Sheikh Sanoi, Ubayd Zakani, Amir Kulol, Bahauddin Naqshband These studies, of course, did not go smoothly on their own. At the same time, the teacher promoted and analyzed the teachings of famous Western scholars such as Socrates, Plato, Aristotle, Gegel, Immanuel Kant, Auguste Comte, Wilfredo Pareto.

Muhammad Nazarovich's research on Ibn Sina aroused the interest of many scholars. The book "Ibn Sina - the philosopher of the Middle East", first published in 1983 in Moscow by "Znanie", was later published in 1999 by "Master Line" in Kazan. Ali ibn Sina - the great thinker and the third - the encyclopedist. His book "Abu Ali ibn Sina" was published in 2002 by the Moscow publishing house "Sampo".

His researches such as "Social chronology and racial-anthropological direction in sociology", "Auguste Comte - the founder of sociology", "Formation of American sociology", "Technocratic traditions in American sociology" have a special significance in the gradual development of sociology in Uzbekistan.

Muhammad Nazarovich was a very pious and hard-working artist. He ate lightly according to his age, and Ibn Sina and

Bahauddin Naqshband had many opinions on this subject. It was often said that one should love nature and live in harmony with it. He was a scientist who fully understood man from social, religious, scientific, natural and other aspects, who enriched his life with meaning and qualities. Our main goal is to study that person's scientific outlook and personal qualities. Because it is our human duty to study and research the life and work of a scientist, teacher and human being who has worked hard in the path of science, produced many students, has great scientific potential and left a lasting scientific legacy for several generations!

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