

BERDAKH'S CREATIVITY IS THE SOURCE OF NATIONAL PHILOSOPHY

S. ERNAZAROVA

Assistant Lecturer, Department of National Ideology,
Fundamentals of Spirituality and Legal Education

ABSTRACT:

Homeland hymns in the poems of Berdakh Qorgabay oglu, significant aspects of national philosophy in Karakalpak poetry

KEYWORDS: Nation, people, spirituality, philosophy, folklore, world, nature, motivation, justice, religion.

INTRODUCTION:

It is clear that national philosophy is an integral part of world philosophy, which has been formed over the centuries in the history of mankind. Until recently, we all knew that all issues related to this topic were under control, and most of them were in a vetoed state.

One of the changes in our national literature since the independence of our country has opened a wide way for an objective study of the folklore formed over the centuries. Particular attention was paid to the study of Karakalpak folklore in depth, its publication, to show the artistic thinking of our people, their place in world civilization. According to the President of the Republic of Uzbekistan Sh. Mirziyoyev, "every sovereign country has its own unique history and culture. This is the history, this is the true creator of culture, this is the people of this country," said Roni Bar-On, a Member of the Knesset for Kadima.

Philosophy is universal. However, a national philosophical approach is essential for everyone to understand and explain world events as an indigenous people. If we do not explain the world to ourselves, we will follow in the footsteps of others and see and understand the world through the eyes of

others. This has a negative impact on the rise of our national spirituality.

Indeed, it is more difficult to observe and evaluate an event than to understand its significance. It is necessary to rely on a solid opinion on which to base the assessment. Man derives this reliance from his national philosophy, and national philosophy shines from the spirituality of the people. It is safe to say that its original source was folklore. This means that the oral tradition of the people plays an important role in shaping the philosophy of the nation.

Khal's oral work is the basis of the poets' work, the national source. Berdakh's wise thoughts are the spiritual nourishment of all human beings, and he sings the dreams of the people in the national lyrics. In his poems, the poet says that his work was influenced by the words of the people, who saw a lot, and learned from them:

If an old man says hangoma,
To whom the word is useful,
Everyone listened,
I listened to the advice.

N.G.Chernyshevsky considered "Folk poetry as one of the best, highest achievements of national culture, folk epic always embodies the heroic period in the life of the people and will be a heroic epic only in the nations that fought for their national independence. Therefore, the epic always expresses the strength of the people, their desire to win."

Berdakh's lyricism, which demonstrates his uniqueness, includes narration, exhortation, philosophy, and epic poetry. For example, in his epics such as "Qoblan", "Alpomish" irrigated with the ideas of struggle against invaders,

unification of the population, protection of the interests of the people, and similar progressive ideas Berdakh's "Shajara", "Ahmoq podsho", "Aydos biy" It is clear that he wrote such epics as "Ernazar biy", "Amangeldi" as an example of folk epics. In these epics, the poet describes such national heroes as Ernazar Olakoz, Amangeldi, Begis, Mirji, who fought for freedom against tyrannical khans, and sings them as an example to young people.

In particular, in the poet's work "I was looking for", "If Edigi and Alpomish were resurrected, I would follow," - he says, idealizing the heroes of folk epics. The famous folk hero Ernazar likens the folk epic to Gorogly, saying that "Gorogly was as brave as Bek".

Berdakh collected the wisdom of his people and nation, incorporated it in his works of art, and developed the image of man under the influence of the common traditions and programs of fraternal peoples, rich in national culture. But Berdakh's talent as an artist must be highly valued for his individuality. Therefore, it is only natural that Berdakh should ascend to the heavens among the wise and thoughtful poets.

"Berdakh's work is unique in its lofty ideals, its broad depiction of life, and the diversity of its genres, and surpasses many of its contemporaries. M.K.Nurmuhammedov, a leading scholar of Karakalpak literature, said. Berdakh praised the sacrifices of the nation for the sake of its people. He quoted them in his works of art and passed them on to future generations. The people of Karakalpakstan will never forget their children, such as Murat Sheikh, Maman Biy, Aydos Biy, Ernazar Biy. They have become an example of selfless living for future generations.

In the poet's poem "Better" he praises the heroes who served in the way of their homeland, people and homeland, and, if necessary, gave their lives in this way. he

emphasizes. At the same time, the poet uses the proverb "A young man is born for his people and dies for his people" as the main idea of his works.

Although Berdakh did not write on specific philosophical issues, his works of art are full of philosophical views. He expresses his views on the main issues of philosophy in his works "Shajara", "Izler edim", "Menga zurur", "Panoh ber". First of all, it is necessary to say that his constant connection with nature cannot be limited.

Berdakh's views on the universe, that is, on nature, and on the creation of the world and man, he wrote in his work I Watched: Berdakh's poem "Izler edim" is valuable for its clear research, reading, and interest in science, as well as its clear coverage of the national history of its people. Berdakh, in search of earlier scientific ideas, national literature, and new legends, came up with some very figurative ideas about the creation of the world and the creation of man. The content of the legend about the ancient Adam is in line with what Berdakh said. God first created the earth and water, then the wind, then the fire, then the sun. He then created man from the dust of the ground and gave him life when he was 40 days old. The creation of this world consists of these four things. He then says that God created man. Berdakh says, "Man was created from dust and gave him body and soul." His views on the philosophical world include the study of the teachings of the classics of antiquity, Pythagoras, Democritus, Epicurus, Plato and Aristotle, an attempt to "solve confusing ideas", including the study of the works of famous Turkic scholars and mashayiks. It was revealed by paying attention to the views of Hoja Ahmad Yassavi.

"Obey the slave Huja Ahmad,
I don't know how many years you live,
Asling bilsang obi gil,
Yana gilga ketaro ».

In it, Yassavi beautifully describes the fact that the basis of man is water and soil, and that he returns to the same state, to himself, to dust.

Bedil, one of the most famous scholars and thinkers of the East, especially in Central Asia, who expresses his philosophical thoughts in figurative language, diligently reads the writings of Attar.

In *The Four Elements*, Bedil argued that the four cultural elements (soil) lie in the soil, water, grass, and air, and that an object arises from their interference. He felt it all with his heart.

In such directions, Berdakh studied the deep philosophy of the whole Eastern world, the peoples of the East, known to the world. Berdakh's work drew strength from the secular science of the East, which amazed the West.

Berdakh's philosophical views are of special importance in the formation of national philosophy. In the poetry of the poet we see issues of humanism and humanism, democratic ideas. Berdakh's philosophical thoughts reflect the forms, thoughts, and effective experiences of the society in which he lived.

Berdakh was acquainted with Bahauddin Naqshbandi's secular sciences, views and opinions. According to Naqshbandi, the main thing is to work hard, to work honestly, to work in agriculture, to enjoy it. Such ideas of Naqshbandi say in Berdakh's poem "My child" "Work - sweat from the forehead", in "When you enjoy" - "Do not seek the world without work, you burn your soul" - to work honestly, to achieve happiness without work. It shows that labor does not bring prestige, that human beauty comes from hard work. Our people say, "The way to work is hard, the bread is sweet," "Without action, there is no blessing," and people say that happiness comes from hard work.

Indeed, the Karakalpak people have lived for centuries behind their selfless labor. The poet

sings this is the best feature of the people. He goes to work in the morning and says, "its better than a handful of honey, which you earn with honest work, with your hands folded and your back bent."

It is clear that Berdakh's humanistic, humanist ideas came from singing honest labor, justice, exposing violence, betrayal, singing about progressive, new society, and realizing the age-old aspirations of the people. The reason is that he is a poet who sang the pain and harmony of the people with his whole body throughout his life. That is why he has every right to shout, "My word is the word of the people."

It is worth quoting VG Belinsky here. "The great poet speaks of himself, of all men when he speaks of his 'me', because in his body are all the qualities of a human being. That is why in his pain everyone feels his pain, in the words of his heart everyone listens to the sighs of his heart and sees him not only as a poet, but as a man, as his brother among men.

Kazakh candidate of science Ch. Said that the people of Karakalpakstan are rich in folklore and are masters of oral art. Valikhanov described the Karakalpak people as talented: "Karakalpaks were the first poets and singers in the desert."

The words of the poet Berdakh were true, his thoughts were "black hair through the middle", he respected the nobles, the scribes, listened to their words, consulted and trusted them. The people need such people:

"If the tira doesn't break the hair

If you can't tell,

If what he says is not true

Who says Oni Eshan? »

he says.

In the East, the way of life is based on the philosophy of decency - spirituality, spiritual maturity and perfection. According to this philosophy, man is the only being who must strive for happiness and goodness and live

according to these principles. Because it's different from other beings, it's the ability to understand the emotions that are superior to them. From time immemorial, ignorance has been condemned in our people, and a wide path to wisdom and knowledge and thinking has been opened.

In his works, Berdakh paid special attention to their upbringing, admonition, and the meaning of words. In this way, he aims to educate young people to be humane, just, polite and intelligent workers. Such poems are often as sharp as proverbs. For example, the poet explains the meaning of the proverb "Flee from evil, be close to good" and writes: "Do not follow slander again, flee from evil, my child."

One of the main issues in Berdakh's work is the issue of honor. The key is for everyone to have a good friend after birth and to treat others with respect and dignity. Honor is a great, great concept. The feeling of shame comes from honor. There is no shame in a dishonorable person.

In his works of art, Berdakh prioritizes human dignity. Through the lines of his poem "Pride Kills a Young Man", "Let there be honor in a human being", he demonstrates the distinctive difference between the concepts of honor and human pride. It is difficult for a conscious person to live if he really sells his honor. That is why our people knew that "shame is stronger than death."

Our people say that "there are less than seventy professions for a young man", and the poet Berdakh did not separate spiritual beauty from human beauty, he was a supporter of the interrelation of science and profession. That is, if a spiritually mature person is also physically beautiful, it will be a perfect beauty. So, if a man of knowledge has a profession, and in turn, if he is aware of the profession and science, then this is true perfection. better."

Berdakh encourages people to acquire knowledge and be honest. In the poem "I was

looking for", he praised a man who strives for perfection, saying, "A wise man is a perfect man of knowledge, and a man of knowledge is not a choir." The poet praised the smart, intelligent, strong people who had his own opinion, saying, "A smart young man comes, well, knowledgeable, comes to keep his word." It is also a characteristic of a person who deserves to be a leader that he is sensitive and able to see into the future. Such young men do not despise." [Bozorbaev J. 31].

Berdak said that there is a need for a just, well-mannered king, a man of integrity, who cares about the welfare of the people, who ensures the well-being and freedom of the people, and the qualities that rulers need:

If you do not look at the population,
If idleness is not a blanket,
If he doesn't ask fairly,
Who says he is a king.

The poet learns the cause of human development through his mind, creates something different for himself with his knowledge, is self-sufficient, seeks to know more about the world. Through science, all the problems of society can be solved, and a prosperous society can be built by the power of the mind, and everyone should pay attention to the oppression and misconduct in society, he said. He praised the development of the intellect of young people, saying, "A good man is intelligent in this age," and praised human knowledge [Álewov Ó. 355].

The development of philosophical views of the Karakalpak people is directly related to the history of our people. If you look at the thoughts of wise thinkers about the world, nature, people, we see that they are all related to historical and social conditions. The history of philosophy is first of all directly connected with the spiritual culture of each nation, people. The reason for this is that every thinker and philosopher is a child of his own nation, his own people. His works of art are inextricably

linked with the national thoughts, language, customs, literature, profession and culture of the people.

Berdakh is a national poet who deeply reflects the national identity of the indigenous Karakalpak people. He showed that the Karakalpak people are a nation with its own historical roots and national identity. In his genealogy, in his history, he paid special attention to the wisdom of the people, who said, "Know and study the history of your seven fathers." He wrote poems "Shajara", "Khorezm". He proved that the Karakalpaks were already an educated, knowledgeable, cultured people. Berdakh was fluent in the vernacular. In his native language, he revealed the unique national features of our people. Language is the expression of the thoughts, philosophy and spirit of a people. The national identity of each nation is expressed through its native language. The language of the people is an inexhaustible national treasure, a golden treasure for a work of art.

Berdakh has always followed the path of righteousness, the path of truth. In the poet's view, this is how the shape and shape of the pillar of the world are defined. With such works, Berdakh rose to the level of the national poet of Karakalpakstan.

The works of art of Berdakh Qorgabay oglu are of great importance not only for the Karakalpak culture, but also for the spiritual development of all mankind. Our wise and great ancestor tried to prove every point of his opinion and convey it in an artistic way.

REFERENCES:

- 1) Speech of Shavkat Mirziyoyev at the joint session of the chambers of the Oliy Majlis dedicated to the inauguration of the President of the Republic of Uzbekistan // People's speech.- Tashkent, December 15, 2016.- № 247.
- 2) Karakalpak proverbs. Nukus. 1950, p.38.
- 3) Ch. Ch. Valixanov. Soch. Izd. Russkogo geography. Weather. O'td. Ethnogr, vol. XXIX p. 192
- 4) N. G. Chernyshevskiy. Works of art. Tom. II 1949. Str. 456.
- 5) I. Sagitov. Desert nightingale. Karakalpakstan printing house. Nukus - 1974. Page 72.
- 6) Soviet Karakalpakstan newspaper, 1978. March 1
- 7) Abulgazy Rustamkhan. The tree of the Turks. Nukus. "Knowledge."
- 8) Yassavmy Ahmad. Proverbs. Literature and Art Publishing. 1990. p.221.
- 9) O'tewliev I. National peculiarities of the Karakalpak literature of the XIX century, on the example of Jiniyaz, Berdakh's creativity. Nukus "Knowledge". 2005. p.57
- 10) Muylovlarazaev A. Modernity and elegance in Berdakh's works of art. Nukus. "Karakalpakstan". 1993. p.22
- 11) V. G. Belinskiy. Sobr. Sochineniy in trex tomax. M, GIXL. 1948, volume 1, p. 671.
- 12) Berdak podborkali works of art. Nukus "Karakalpakstan" 1987. 140 pages
- 13) Bozorbaev J. Necklaces of our spirituality. Nukus. "Knowledge" 2008.
- 14) Álewov Ó. Formation and development of educational ideas in Karakalpakstan. Nukus. "Bilim" 1993 S. Yernazarova - Assistant Lecturer, Department of National Ideology, Spirituality and Legal Education