



Elaboration of Moral Character in the Creativity of Karakalpak Thinker Berdakh

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Abstract: *The philosophic opinions of Berdakh, a 19th-century classical poet, are discussed, as well as the moral qualities of his work.*

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Berdakh, the son of Gargabay, is a great thinker of the people of Karakalpak. He lived in 1827-1900 and became an artist. He became a poet, a singer of the people and dedicated his life to the people. His artistic works talk about the life of Karakalpaks of that time. The appearance and development of Berdakh's views, its characteristics, originates from specific historical and social circumstances of that time. First, it is the political and economic situation and life of the people of Karakalpak during Berdakh's time, if it was a national liberation struggle against tyranny, and secondly, it is the heritage of Muslim philosophy and culture in general. In his artistic works, the names of the great philosophers of ancient Greece, Aristotle, Plato and others are mentioned. He shows that he is well acquainted with the history of his people in "Shejire" and other artistic works. In general, Berdakh became one of the visions of the times.

Berdakh shows his essays with the edges of literary images and the edges of his paintings. "The rich are the wolf, the fox, the inhabitants are the sheep, the rabbit." In his songs, he illuminates the internal conflicts of the society and the coverings of the society oppressing the population, and invites the listeners to think deeply that this action will not lead to a good end. Highlighting the fact that the society is divided into two layers, the rich and the victimized population, Berdakh takes the side of the righteous, hardworking people and the victimized people. His poem "Xalıq ushın" itself is made clear that he supports the population against the rich who oppress the population.

"My tongue is for the people of my land,

Wish the days would be bright,

If happiness does come to our people."

("Xalıq ushın ")

Berdakh knows the reasons for the extreme differences between the rich and the poor in the lack of decency and the lack of freedom of the people. "Atalıq, the inhabitants of which made a lot of tears, the khans are snakes in my eyes, I saw them" ("Kórinđi"). First of all, he tries to reveal the real basis of this inequality. "You deserve a lot of hard work, you are rich, lyshan, who sucks the blood of the people," he says ("Jaqsıraq "). So, the reason for the creation of the illegitimate wealth

of the rich is that the fruits of their labor belonging to the laborers are absorbed by the surplus money. In order to keep themselves from the working population, the rich have forced it. After Berdakh saw these things, he used them in his songs.

Berdakh raises the question of emptiness in his artistic works. He participated in the national liberation movements of the people in the 20s-50s of the 19th century and was together with the population. Seeing the injustice of the kings, Berdakh answered the question that Farabiy asked if he would be a just king. Berdak answered that he was not a just like king.

"There is no justice, king, in the khans."

("Kórinedi")

On the issue of khanate, Berdakh is definitely on the side of the population. He shows impressively that the society is a force that takes care of the people's grief and oppresses the population, especially when he describes himself as a "Stupid king". Only the representative of the most oppressed and humiliated people of Karakalpak could portray the literary image of the disgusting king to such people. Berdakh characterizes the public system of the people from the lower levels - the mirobs to the most absent levels - the rich, the akhun and the khans, and its social coverings. In their works of art, they show that the khanate is the main cause of the troubles of the workers. After one piece of the territory of Karakalpakstan was taken under the care of the Russian kingdom, there were ideas that the Russian kingdom could be the savior of the dead and the life of the people. According to Berdakh, there will be no difference between white and black. The tyranny of Berdakh means that the khanate will not have children and that the khanate has no future. The end that Berdaq had said came to a screeching halt at the beginning of the 20th century. The kingdom in Russia and the Bukhara principality in Central Asia, the Khanates of Qakan and Khyywa fell. This incident, as Berdaqın said, was caused by the division of the population of the khanate, the loss of the people's faith, and the lack of support for the population.

In Berdakh's artistic works, there are many deep thoughts about the life of the people, the fate and future of the people. He published his "Izler edim", "Aqibet", "Xalıq ushın" etc. in his works, he looks for answers to the questions of how workers can get rid of their injuries, and whether people can have a happy marriage.

The question of the place and importance of single people in the history of the population is one of the most important issues in the issue of loneliness. Berdakh considers this problem as an example of the history of Karakalpak population and puts this problem before the future generations. According to Berdakh, the most important force in solving this problem is the people themselves, and its fighters who fight for the population are the people's heroes. Oppressive society can only be overcome by struggle, the workers can get freedom.

"If I found it, it would be lions."

I would change people and

Make amazing lands»

(«Izler edim»)

In his opinion, if honest and good-willed braves who think about the people's grief unite, it will be possible to improve the people born to true independence.

"He thought about the grief of his people

I need someone who takes care of my people."

(«Kerek»)

In Berdakh's artistic works, among his heritages, his ideas about educating young people, accompanied by leaders as heroes of the people, are of great importance. His manners and hospitality matters to a certain extent, for example, from the lines of "Qashan ráháátlendursañ?"

Don't look at the down

Don't say a word to a woman

Don't like another's wife

You will lose yours

It can be seen from these lines that if someone else is careless in the direction of the advice, he will go from the straight path to the narrow path, and he will growl in your own light, and the words will be yours. It means that you should be treated like a sister, if you are loyal to such adultery. If we pay attention to the following lines,

If you have a right intention

Only look at population

If you respect an orphan

You will be the right person.

Be common to all, be fair, don't discriminate between orphans and orphans, whores and whores, and always be with your people. In his songs, we can see the use of moral categories such as honor, love, justice, and a wide range of values, including, in his artistic works, he does not give up on the grief of the people for the selfless national development of the people, and in his artistic works, he constantly advocates the beatings of the black kalpaks. unifying, skillful promotion of politics puts before the listeners and future generations the problem that leaders and people need people.

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