

THE SPIRITUALITY OF THE KARAKALPAK PEOPLE IN THE WORKS OF BERDAKH

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Abstract:
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About: FARS Publishers has been established with the aim of spreading quality scientific information to the research community throughout the universe. Open Access process eliminates the barriers associated with the older publication models, thus matching up with the rapidity of the twenty-first century.

The issue of spirituality has long been of interest to people. In solving this problem, scientists express their views, giving different definitions, depending on their position. We also set ourselves the goal to connect one side of this issue with the life of the Karakalpak people and to look for the views of the famous poet and great thinker of the Karakalpak people Berdimurat Gargabay uly.

Berdakhh plays an important role in illuminating the history, literature, culture and public views of the Karakalpak people in the XIX century. Through his works, he feeds the people living in a pessimistic spirit with progressive ideas. Shayir's progressive ideas influenced the morale of the people and gave them hope for a better future. K.Khudaibergenov in his work "Worldview of Berdakhhh" said: calculates that. Such views are found in ancient Greek, Roman, Chinese, Indian and medieval philosophers, and even in the philosophers of the New Age "[4: 235]. Ever since the creation of the world, man has used his beliefs in his own way. For Berdakhh, the beliefs and pleasures of the afterlife prevail over the sufferings of this world. Because he did not believe in the existence of the other world. He believes that the bek, the pregnant woman, the artisan and the dervish should be equal as human beings. Here he was speaking on the basis of moral norms.

Berdakhh refers to humanistic principles in assessing the social gifts of his time. He draws attention to the plight of the peasants, who were subjected to terrible exploitation in revealing the spirituality of the people of that time.

However, Berdakhh reiterates that in order to be happy, one must do things that are good for society, for oneself and for others, and for oneself to enjoy oneself in this world. In other words, Berdakhh focused on the philosophy of Sufism in solving these world problems. These are the peculiarities of Berdakhh's philosophy.

According to Berdakhh, in order to bring up a mature person, it is necessary to nurture and shape a person spiritually. It is marked by the formation of a person's self-education and moral consciousness. For example, in the "My child" box:

"... If you are a young man, you are born like a lion,
Serve for the sake of the people "[2:25]

In these lines, Berdakhh was able to see that the development and growth of man is closely linked with society, in the perfection of man, his humility and love of duty, together with the people.

If we look at the socio-political picture of the epoch created by Berdakhh, we see that his life was spent in a time of many Russians, social changes. It should be noted that one of the events was the occupation of our country by Tsarist Russia and its colonial policy. Berdakhh also witnessed these events and highlighted the changes in the morale of the people. In his work "Khorezm" he describes the events of the Russian occupation as follows.

Through these lines, Shayir is trying to show respect for Islam and the fact that Allah is the only Almighty. He also conveys the ideas of freedom in this work.

Berdakh is an optimistic thinker with hope for the future. He is convinced that our people will be free, will be free from impartiality, our religion will be restored, and the country will be prosperous. Social changes have affected the spirituality of the people, our people have become impartial and freed from the suffering of others. Such futuristic ideas can be found in Berdakh's following lines:

Derived from the ideology of the Awak era, there was an attempt to portray him as an atheist in any way. In our opinion, Berdakh's views on atheism were aimed at raising the prestige of our great ancestor to a global level by adapting his views to the ideology of the ruling party with good intentions [3:10]. Taking a different approach to this issue, N. Davkarayev called it a reactionary resin and tried to prove that he was an atheist. It was as if all competitors were limited. Berdakh had the qualities of free thinking, reasoning, sensitivity, honesty and integrity. Therefore, in some of his works there is a strong denunciation of the shortcomings of the clergy and scholars. At the same time, accusers of Berdakh's atheism were found. Basically, it is a populist resin that calls not to destroy the spirituality and identity of the people through the moral norms of Islam.

The thinker, with his socio-political and philosophical ideas, went beyond the political thought of his time, entered the world history as an ideologue of national liberation, impartiality movements, a great thinker, a famous master of speech. The fact that the book "Anthology of World Philosophy", published in Moscow in 1972, gives a wide place to his work among the world's leading philosophers is a clear proof of our opinion. [see: 3]

The value of Berdakh's works is that he not only froze in a single point of view, but also reflected the dreams of the people in different ways. From his views we learn more about the spiritual image and picture of that time.

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