

Oral Creativity Of Karakalpak People Is The Initial Manifestation Of The Socio-Philosophical Ideas Emergence

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Abstract

The article illuminated that the Karakalpak people have a rich spiritual heritage in the content of oral art, which reflects the unique ideas of centuries-old history and advanced knowledge of the world, philosophical study, the ideological content and educational significance of folklore. Epics, legends, folk songs, proverbs and sayings, fairy tales, words of wisdom and wisdom, superstitions and applause, which are examples of folklore, are studied and analyzed.

The Karakalpak folklore is proved by the complexity of its events, the diversity of its heroes, the diversity of traditions and customs of our people. The people of Karakalpakstan, based on their life experiences, have created moral rules that will serve as a model for future generations. In the wisdom of the people, it stands out as a school that teaches the rules of conduct and educates the simple to think, to behave. Indeed, in the oral tradition of the people, all aspects of the relationship between man and nature, man and society, the hypotheses that define the development of science, technology, imagination, the rules of morality adopted in society are vividly expressed. So, the oral creativity of the people is a source that reflects the mentality and values of each nation. The younger generation reads the folklore and learns not only the socio-philosophical views, but also the traditions and customs of the Karakalpak people.

Keywords: *Folklore, philosophy, thinking, socio-philosophical views, being, psyche, spirituality, epic, mind, proverb, fairy tale, wisdom, art, national character, literature, art.*

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The people of Karakalpakstan, like other peoples of the world, have a rich spiritual heritage. It is enough to know the world, which is an advanced example of centuries of history and wisdom, to have unique ideas of philosophical study. The worldview shapes the processes of free thinking, the sciences of man with moral issues, in accordance with the social environment in which they live. Indeed, philosophy is aimed at shaping the human mind, its worldview, and its main task is to form in the human mind a culture of philosophical understanding of the laws of nature and social development. It is self-evident from this that man is a central problem of the philosophy of

life.¹ We all know that over the millennia since the advent of man, humanity has enriched and nourished its soul with literature and art. The fact that the first literature appeared as a folklore even in the days when mankind did not know how to read and write is a clear proof of our opinion.

Along with the unique historical heritage, art and literature of nations and peoples, their customs and rituals, cultural attitudes and moral qualities are also included in the system of spiritual values. They play an important role in preserving the identity of the people, in educating

¹ J. Tulenov. Philosophy of life, Tashkent, "Uzbekistan", 1993, 124p

the younger generation, in the socialization of the individual.

The human mind trembling in the face of unexplained mysteries

tries to understand with all his might, to find evidence. But the mind, which has not crossed its boundaries, is powerless and stares into the distance in the dim, deceptive, comforting blow of the imagination. In this case, a literature consisting of a mixture of truth and fantasy is created.² The changes that took place in our national literature during the period of independence opened a wide way for an objective study of folklore. As the President of the Republic of Uzbekistan Sh. Mirziyoyev noted: «We have no right to forget that attention to literature, art and culture is, first of all, attention to our people, attention to our future, and if literature and culture live, the nation can live»³ has set a great task in restoring our national values. This is due to the fact that this heritage includes everything from the oldest stone inscriptions and inscriptions created by the thoughts and glory of our ancestors, to samples of folklore, to the unique manuscripts preserved in libraries today, to the history, literature, politics, philosophy of ethics and other areas... priceless works are our great spiritual wealth.

If the focus of our scientific work is on the socio-philosophical views of folklore, then we have to think about the philosophy of literature. Today, there are various controversial views on the "philosophy of literature". In philosophical science, a number of terms are used, such as "philosophy of culture", "philosophy of law", "philosophy of ethics", "philosophy of politics", but the concept of "philosophy of literature" does not seem to exist.

However, the history of the philosophy of literature dates back to the distant past, to the earliest periods of human life, to the ancient times when folklore and philosophical ideas were just being born. No matter when, where, or what kind of literature is formed, it is inevitably a reflection of certain philosophies, philosophical concepts and ideas, social thought and reflections in artistic thought, their manifestation in any form, as

examples of folklore, poetry and prose not. Any great work in the field of philosophy and literature is a combination of original philosophical ideas and high artistic thinking, the imagination of those who created such works, the revival of noble ideas in the minds and hearts, and the spiritual courage and literary inspiration formed as a result of the call of time⁴. It can be concluded from this that any work of art, whether it is oral or written, contains a certain amount of philosophical views. For example, epics, legends, ceremonial songs, proverbs and parables, fairy tales, anecdotes created in the folklore for thousands of years in other works, such as the rules of human interaction, friendship, solidarity, generosity, diligence, heroism, courage, patience. human qualities are glorified. Such traits as jealousy, wickedness, selfishness, arrogance, conceit, and carelessness, which are incompatible with the human race, are strongly condemned. The ideas reflected in it are also unique Eastern philosophy.

Folk oral art has all the spiritual potential, as we have noted above, as an integral part of spiritual values. Folklore is the beginning, the source of all art, and therefore is in harmony with many other arts, as well as a separate art form distinguished by its uniqueness. This field includes concepts related to music, dance, crafts, fine, artistic, and other arts. In other words, oral creativity is a creative process that expresses the past, present and future of a nation, closely related to its destiny.⁵ Thus, the world of folklore, which is the basis of Eastern philosophy for the Turkic peoples, expands the world of human thought, enlightens the mind, lifts the mood, renews the ideas of understanding the world and man, and gives spiritual strength.

Karakalpak folklore is very rich in content and examples of folklore are diverse. It deeply reflects the age-old aspirations, worldview, attitude to existence, principles, ideals and moral values of Karakalpak people. The concept of existence in philosophy, as noted by A.G. Spirkin: «All existing things belong to being. They include both material bodies and all processes (physical, chemical, geological, biological, social, psychological, spiritual), as well as their

² Nazarova Sh. Imagination and reality are at the crossroads of folklore and theology. Tashkent. "Classic word", 2013, p 8

³ Mirziyoyev Sh. The development of literature, art and culture is a solid foundation for the development of the spiritual world of our people. // Xalqsozi, August 4, 2017.

⁴ Nazarov K. Philosophy of literature.// «World literature», 2016, issue 7

⁵ Sh. Rahmatullaeva, U. Boltaboeva, B. Karimov. "Oriental Art and Culture" Scientific-Methodical Journal – (1) IV/2019 <http://oac.dsmi-qf.uz>

properties, connections and relationships. Fairy tales and legends, which are the fruit of that deep fantasy, and even the delusions of the patient's imagination, exist as a spiritual reality that is part of being»⁶. In ancient times, our ancestors expressed their pain in songs, legends, fairy tales and epics. Our creative people have created examples of oral creativity on a variety of topics and in various genres. This vast treasure was carefully preserved and passed down to us by our ancestors.

Well-known Russian writer M. Gorky writes in one of his articles: «the nation is not only the power that creates all material wealth, it is the only and inexhaustible source of spiritual wealth, the first in time, the beauty and wisdom of creation - the philosopher and the poet, all the great poems, all the tragedies of the earth and their greatest - the whole world this is what created the history of the culture»⁷. Indeed, in the oral tradition of the people, all aspects of the relationship between man and nature, man and society, the hypotheses that define the development of science, technology, imagination, the rules of morality adopted in society are vividly expressed. They have been passed down from father to son, from generation to generation in the form of proverbs, folk songs, fairy tales, acronyms, epics, heroic epics, sayings, riddles, exhortation songs. Each subsequent generation has developed by contributing to its content and types. That is why we consider the folklore as a source that reflects the mentality and values of each nation. For example, there are dozens and even hundreds of books of myths, legends, fairy tales, proverbs, riddles, anecdotes, songs, and examples of children's folklore, which make up the breadth and artistic height of Uzbek folklore. Suffice it to mention the series of epics "Alpomish", "Gorogly", "Rustam", "Kelinoyi", which life is measured by centuries. These and other similar examples of oral creativity are a vivid evidence of the artistic thinking, creativity, worldview, moral perfection and spiritual maturity of our people. The existence of such a spiritual treasure is due to the fact that our ancestors have always consciously reacted to every event, natural social change in their lives; shows that his emotional, mental, artistic feelings are strong, that he has always glorified goodness and religion, peace and prosperity, and has fought against the

world of betrayal, enmity, and oppression⁸. The epics of the Karakalpak people, such as "Alpomish", "Qirq qiz", "Qoblon", "Edige", "Ershora", "Shariyor", "Yusuf-Ahmad", "Jahonsha", which are passed down from generation to generation, are part of its national culture. is an integral part of the heritage. In particular, the epic "Jahonsha" is characterized by the complexity of the events, the diversity of the heroes, the diversity of traditions and customs of our people, the beauty of the image style and the richness of colors. The main ideas in the epic are professional, scientific learning, which begins with the hero of the epic, Jahonsha's passion for science. He is four years old, communicating freely with others when he is three years old. At the age of five he learned the art of schooling, at the age of eleven he learned the science of intellect, and at the age of twelve he reached the level of a brave, brave horseman.

In educating young people, great attention should be paid to their learning. « Education is inseparable from upbringing, and upbringing is inseparable from education - this is the Eastern outlook, the Eastern philosophy of life».⁹ We see an example of this in the hero Jahonsha in the epic Jahonsha. He came to China with a caravan of traders and began to study science for the thousand gold coins he had collected from trade, and within a year he joined the people of knowledge and became knowledgeable. This state of the world hero is given in rows:

“Everyone who enters this place,
He gives a thousand tillons,
That's when you start reading,
Twelve months, ten days,
I'll do it,
I will make him knowledgeable,
I make him literate,
If I am not knowledgeable,
A thousand tillon,
I'll give it back then”¹⁰.

⁸ J.Tulenov. Philosophy of life, Tashkent, “Uzbekistan», 1993, 247-48p

⁹ Karimov.I.A. High spirituality is an invincible force. Tashkent, "Spirituality", 2008, -p.44

¹⁰ Karakalpak folklore. T.43-56. - Nökis: Ilim, 2012. – p.14

⁶ Spirkin A.G. Philosophy. M., 2000. 243-p

⁷ Gorky M. About literature. M., 1953, 48-p

In the work "Adibus-Soniy" by the wise Munavvar Qori Abdurashidkhonov wrote: « Science is learning from those who know what they do not know. Man knows nothing when a child is born. He is even born without the most necessary things, such as speaking, writing, distinguishing good from evil, white from black. Then he knows everything by learning little by little. Science opens a person's mind, enlightens his mind, reveals what he does not know, and makes him happy and honored in the world. He will make you happy and honorable in the Hereafter»¹¹. We can see this quality in the image of Jahansha. As reflected in the epic, teaching a child science, profession - is the duty of every parent to the child. In the family, the parent should pay great attention to the character of the child and create a spiritual environment. Because under the influence of this spiritual environment, the child's consciousness is formed and his worldview expands. All factors in the family have an impact on child rearing. If the foundations of an oriental upbringing have been formed in the family in line with the times, then it is a parental achievement. Because the ruler of Plato says: « Don't limit your children's knowledge and etiquette to your own knowledge and etiquette, prepare them for the future because they don't belong to your time, they are the people of the future »¹². The world hero also acquires all the necessary knowledge and skills to reach the level of a perfect human being. So, we understood and studied the philosophy of family life, which is typical of oriental upbringing, in the example of a hero in the epic.

The people of Karakalpakstan have always been able to think deeply from their natural existence to nature, to the laws of life. There were dancers who spoke boldly with their eloquent speakers, wise old men and thinkers who foresaw the future of the country with increased intelligence.

The oral creativity of our people is like an endless sea. These legacies range from the earliest stone inscriptions and inscriptions discovered from the thoughts and splendor of our ancestors, to a collection of examples of examples of folk oral

literature that have emerged today. We have a spiritual heritage that is worth bragging about as a country other than ours, which has more than a hundred volumes of oral literature. These values are an inexhaustible source of our identity, history, culture, literature and art, and serve as the foundation of the wisdom of the people.

If we consider philosophy as a science of wisdom, it has a general human character. However, national philosophical views are essential for everyone to understand and explain world events as a local people. If we do not explain the environment as we know it, we will continue to follow in the footsteps of others and see and explain the world in the imagination of others. This has a negative impact on the rise of our national spirituality. Seeing an event is even more difficult than reacting to it and evaluating it than understanding its significance. You need to have a deep understanding on which to base the assessment. Man derives this thinking from his own national philosophical views, and if there are national philosophical views, he drinks water from the spirituality of the people. But its basis is folk oral literature. Thus, the basis of national philosophical views is the oral creativity of the people.

In this victorious work, the multi-volume volume of Karakalpak folklore serves as a manifestation of folk wisdom. Wisdom, on the other hand, is the cornerstone of philosophy. Karakalpak folklore, which is our national value, is the innumerable treasure of the spirit of our people, accumulated and worshiped over the centuries, which formed the basis of the people's worldview, preserving its identity and gaining a place on the world stage.

Indeed, when we look at the multi-volume folklore, it contains more than a hundred epics, fairy tales, proverbs, sayings, legends, wise sayings, riddles, accelerations, sayings, blessings, moral words, curses and applause, and reveals the inner world of man. we see that they are works that have a weight that is invigorating, pleasing, and shows the right way.

In the oral tradition of the Karakalpak people, reading the first philosophical views, myths, genealogies, legends, words of wisdom and wisdom, superstitions, applause, curses, etc. in the form of myths in it, we see how wise our ancestors were and the role of man in society. Realizing that all the topics in it are of a certain importance and a source of reflection, we turn our attention to each of them.

¹¹ Abdurashidkhonov.M. Adibus-Soniy. Tashkent, 1998, -p. 2.

¹² It is wise to learn little by little. Tashkent, Gafur Gulom Publishing House of Literature and Art, 1982, 24p.

Words of wisdom, which are very common among the Karakalpaks and are constantly used in human relations, attract people. There are many wise sayings in it, such as the wisdom of Zhirenshe-Sheshen, the breadth of his level of thinking, the protection of goodness, the salvation from evil. For example, the myth of the "divinity of the owl" confirms justice. It is said that Janibek-khan and Jirenshe-sheshen were hunting to Janibek-khan asked Jirenshe, who saw the owls gathered «Huo find out what the owls are talking about here». Jirenshe approached the owls, leaned on his spear, and returned to the king, and the king asked him if he had talked to the owls. Then Sheshen in response to the king's question: «As the owls got engaged to each other, they agreed to give the ruined houses for a lot of money. One is asking for three hundred rupees for a thick sum, the other is saying he will give two hundred, the future godfather did not agree to this, but the middle-aged man said «It's okay if you don't bother, if Janibek Khan is healthy, many cows will turn into rubble and you will be left alone, she is advising you to give your daughter away». Then Janibek-khan realized his cruelty.

One day Janibek-khan asked Zhirenshe "What is the basis of oppression and ignorance?", He replied, "The basis of oppression is disorder, and the basis of ignorance is folly." So, this idea is a philosophical reflection that shows justice and law on the basis of abundant life, the development of consciousness on the basis of knowledge.

Patterns of oratory are also reflected in the words of other sheshens, expressing the emotions that shape a person's consciousness and teach them to look at life with a real eye. For example, a rich man named Utepbergen was a man who was not defeated by anyone. A Kazakh shesheni, who heard his voice, came to his house in search of him to defeat him, and asked the following question: «How many years have passed since it snowed on the black ground? How many years have passed since the water flowed from the black spring?» Utepbergen bay cannot answer these questions. His wife, who saw him upset, said: He says he asked how many years it had been white on his head. When the rich man immediately reached the guest who was riding in the chariot with the twin horses and tried to answer, the guest said: "Your wife is a talker, my question was found by your wife, not yourself." The enraged rich man broke one of the wheels of the chariot with an ax in his hand and said, "Oh, drive the chariot now! Does the car ride on wheels alone ?? What happened when one of us found your riddle, if only we had

the answer, "he said. This is one of the hallmarks of human philosophy that our people value wives, who are one of the two ars.

When Solomon, who ruled the world under a famous commander, asked his owl whether there were many dead, many living, many men, and many women in the world, the owl said: «There are many living people in the world, but if I add those who sleep until lunch, then there are more dead people, sir». Lying down to lunch and learning to live a carefree, purposeless life, realizing that the two worlds are lagging behind in doing the work, we know that the wisdom of our people that "There is no paradise for the diligent, and faith cannot escape from the earth" is not in vain.

It is known that applause in our people is spread through blessings and prayers. These are the spiritual values that have entered the minds of our people over the centuries and become their own, and their importance has been invaluable. Our people understand that blessings, prayers, applause and good wishes contribute to people's happiness and success.

In volume 87 of "Karakalpak folklore" "Don't take golden, take pray, isn't prayer gold?" There are various applauses and curses of our people related to the prayer.

The Creator is my companion,
Age to added age.

Let the walking husband have a wedding,
The good ones come to you,
Let the youth walk with you.
May your country be valued,
Let your destiny be like water,
Amen, Allahu akbar.

That is, we look at the effect of the curse below:

Let your head be in the suit,
Let your child be in the wild,
Let your son be angry,
Let your daughter be a mockery of the country,

What you see in this world is suffering,
What he sees in the world is hell.

Our people knew and felt that applause, prayer and blessing are a cure for pain, a cure for disease, a negative effect of curses on life, believing them to be a tool for understanding the world. Nowadays, when science studies the aspects of man related to the Microcosm and proves the actions of a separate divine power from the human body, it seems impossible to take into account the wishes of the people.

Man lives with desire. The ancient perception of our people of the divine power that promotes the concept of "good luck-half intention" and leads to its fulfillment, testifies to the attention of his worldview.¹³

Oriental scholars have also noted the richness of the oral art of Karakalpak people. For example, the XIX century Kazakh scholar Shokan Valikhanov pointed out that Karakalpaks were a nation rich in poetic creativity: «Karakalpaks were the first poets and singers in the desert»¹⁴ – he wrote. The art of speech and rhetoric, eloquence, quick wit, eloquence, a love of humor with humorous words - this is one of the distinctive features of Karakalpaks. We know from some proverbs that Karakalpak people highly value the art of speech:

You will be rich by thinking and knowing,
He likened the word to a pearl,
Find every word you say,
Think of it as a rare gem.¹⁵

In this article on the importance of word art:
«From the death that came suddenly,
Practice leftovers,
Find and tell the truth,
Your companion will be safe»¹⁶.

The great critic V.G. Belinsky noted: "Literature is the thinking of the people. The history of literature is closely connected with the history of the people. For literature to be a manifestation of the thinking, the intellectual life of its people, it must be inextricably linked with the history of the people, it must know that it serves as an explanatory of history, it must develop and have its own history». As the scholar points out, proverbs are one of the branches of the people's oral creativity, which is the intellectual property of the people. They are a precious treasure that has been preserved by the people for thousands of years and passed down from father to son. They have instilled in him their invaluable insights through their many years of work experience and shaped him as an example of wisdom.

«There are thoughts that can be applied in a very broad sense, so the more such thoughts apply to the masses, the more nourishment to the mind and heart, the more profound the thoughts

become», - wrote L.N. Tolstoy.¹⁷ Such creamy wise sayings that empower the mind have long been a common educational tool among our ancestors. The famous orientalist G. Vamberi, enjoying his travels around the country in the second half of the XIX century, writes: «...The East has long been a nation dedicated to song ... It should therefore come as no surprise that the passion for song is stronger in people living in black houses than in members of the educated community in Paris or London... In Central Asia, both lovers and aristocrats who cared for each other were equally interested in poetic creation. Desert dwellers always listen with interest to such a "word of the fathers"... They firmly believe that their ancestors and the wisdom they left behind were wisely uttered».

Folk proverbs, which emerged as a peculiar phenomenon of language, philosophy, and artistic creation, are a concise form of folklore, but a genre with a deep meaning. Such drops of art, each of which demonstrates and is able to demonstrate the beauty of our language, the subtlety of our speech, the intellect and the logic of our thinking with amazing power, are a vivid mirror of our people's centuries-old life experiences and way of life.¹⁸ Karakalpak proverbs are the product of folklore, which embodies the life experiences, aspirations, attitudes to the state and society, history, mood, philosophical, ethical and aesthetic feelings, positive qualities of our ancestors. Proverbs have been popular among the people for centuries and have a concise, concise and simple poetic form.

Proverbs are very rich and varied in subject matter, on topics such as homeland, labor, language and culture of speech, love and affection, as well as negative qualities, and call people to greatness. Simply say, proverbs are the cream of thought, in scientific terms, proverbs have a dialectical unity of content and form, often rhyming, sometimes ambiguous, rich in figurative meanings. The phenomenon of antithesis is common in proverbs. For example: "Respect the great, honor the small", "There is a name after good and a shout after evil."¹⁹ As a proof of our opinion, we testify to the comparative use of vital

¹³Bazarbaev Zh. Erkin Karakalpakstan newspaper, November 10, 2015. 135 (19753)

¹⁴Ch.Ch. Valikhanov. Works, ed., Russian geographer, obva, dep. Ethnography. 1904, volume XXIX, p. 192.

¹⁵Karakalpak proverbs. Nokis 1950, 38-p

¹⁶Karakalpak proverbs. Nokis 1950, 40-p

www.psychologyandeducation.net

¹⁷Боронцов В. Thinking is a flower. Т.: G. Ghulam Publishing House of Literature and Art. 1981, 16-p

¹⁸ T. Mirzaev. There is a difference between words. <https://kh-davron.uz/kutubxona/uzbek/ozbek-xalq-maqollari.html>

¹⁹ Umid Bekmuhammad. Uzbek proverbs spread in Europe. <https://kh-davron.uz/kutubxona/uzbek/ozbek-xalq-maqollari.html>

detlullabyr in Karakalpak folk proverbs, such as kindness and evil, friend and foe, bitterness and sweetness, honesty and haram, logic and unconsciousness, . For example:

A sign of intelligence,

Words that come to mind.

The sign of the fool,

Eyes that speak.

The last regret,

They are your enemies.

Karakalpak articles strongly criticize the shortcomings of everyday life and humanity. Justice and chastity are valued as an inexhaustible source of wealth and are used as advice for future generations. The people of Karakalpakstan, based on their life experiences, have created moral rules that will serve as a model for future generations. In the wisdom of the people, it stands out as a school that teaches the rules of behavior, simple thinking, and morality. We cannot ignore such words of knowledge as «If you want to be polite, usually with good manners, you will never leave the country, politely adorn yourself». He proved that the rules that shape human behavior meet the needs of society in such profound words as " each time has a melody."

In the past, people have always taught that no matter what a person does in the training of the mind, first of all, he should think, take measures that will guide him, or, conversely, take measures to restore his strength, consult with him, and then start working. «Measure seven and cut one», «Who is undressed does not afraid water» is a proof of our opinion. The people set an example for the development of the minds of young people, took them into account in practice and had an educational effect. For example, the main idea of the article "Work with knowledge, work with the mind" teaches to understand the essence of each work. In other words, the people recommend that a child who is young and has no experience in life should use his mind before doing anything. In the upbringing of young people, the people used the oral tradition, the words of fathers, the wisdom of scholars, children's literature, religious advice. Teachers explained and taught people to interpret events, express different opinions, and evaluate themselves. One teacher explained to his student that "the word of the father is the eye of the mind"

and taught him to listen carefully to the advice and wise words of the elders. Our forefathers explained that intelligent people are arrogant and do not consider it necessary to comment on such fabrications. When he spoke, he set the task of absorbing consciousness and satiated it. That's why On the basis of the principle «Where does the story come from, if there is no mind, Where does Kigiz come from, if there is no sheep?», it instilled in the child's mind the words of wisdom as food and made it a habit to control his daily movements. A wise man understands a word in itself. Talking too much doesn't calm people down. In public, I believed what you said first, I doubted the second repetition, and the third called the children to order, citing the fact that I believed the falsity of your words. Explaining that "a wise man understands the meaning of speech, a foolish man torments the sweet soul", he proved that "the tongue is one, the ear is two", saying that it is necessary to listen a lot, speak a little and draw conclusions. He praised the fact that children are smart from a young age. For example, the wisdom of Umrbek Lakki in his childhood was widespread among the people. When Umrbek was playing in front of his house when he was a child, a man on horseback turned to drink water and said to Umrbek: «Yes, son, hold my father».

- Doesn't it bite?

- No.

- Won't they fight?

- No.

- Won't he run away?

- He will not run away.

Then Umrbek: What is the point of holding on to it, - thought.

The childhood wisdom of Sirim Batyr, who was very popular among the people of Karakalpakstan, was an example for young people. When he went to greet the famous Malay Sarik Biy to receive his blessing, he told the children the conversation that took place between them. After greeting Sirim with biy, biy (head of a tribe or union of tribes):

- Whose son are you? , - he asked.

- I am Dat's son.

- He said that from an evel who could not take care after sheep was born a big boy. Is that you?

- We can be, but he said «An arrow comes out of a bundle of wood». If my father is bad, so be it.

- My son! Although your father was poor, your mother was careful. Twenty people who came during the day and twenty people who came

at night were returned without being offended. You are looked like your mother.

- What would you say to my mother if she was careful. My mother brought back twenty people who came during the day and twenty people who came at night without offending, and there were forty people. One of the forty is Qidir. Then she would come across with Qidir. It was said that there are three types of old people: strong old man, worthless old man, a traveller old man. Which of these are you yourself?

- My child, you took my word for it to heart. «Good is born of evil, unbelievable if someone says. Evil is born of good; you can't afford a bowl of soup». He will not ask for the value of the land. If you say worthless, ask my people, ask my neighbor if I am a traveller, If you say I'm still strong, my old woman is dead and I am an old orphan left to look after the bride, ask my daughter-in-law. Now tell me what you came for.

- «If there is a hill in front of your village, the yield is equal to the horse, if you have a smart old man in your village, equivalent to a written letter» they said. I came to greet and bless.

- Well done, child. I understand your situation now. «A child who become a real man has everything to do with a man. What has a non-human child got to do with a human?». You are a child who wants to start a migration on horseback. You're the kid who wants to get into the crowd and start talking. In fact, the mind comes from age, the fruit from the stone. What kind of mind do you think an old man who has lost his mind has?. I will bless you without hesitation.

From this it is possible to understand that Sirim Batyr was very smart, wise and intelligent even in his youth. In folk pedagogy, he considered manners with mind as body with soul, and taught that a man of good manners is a man of intelligence, and a man of intelligence is a man of good manners. In the people, the sign of reason is honesty, the sign of arrogance is lying, the liar was warned by a lowly man, because "both his lie and his word of truth are lies, and no one believes him." People condemn ignorance, consider self-awareness, self-control, meaningfulness, meaningful speech as the most important issues, exhort them to "do not go to extremes", "look at extremes", and know the requirements of "stretch your legs to the bed" in everyday life. used. Hence the wisdom of saying, "Know your frost, know your way north." «The dungeon is brighter with the wise man, with evil even garden is hell». The reason is that it is possible to capture castles with

intelligence that cannot be numbered by a thousand armies.

The people of Karakalpakstan, thinking of shaping their minds from the moment a child is born, first awakened the child's feelings by saying lullaby, and then used various methods to develop their speech. For him he used riddles, accelerations, counting, fairy tales, legends very effectively. They respected science, knowledge, and explained it by sitting by the fire, sitting by the stove, emphasizing that the basis of being intelligent is thinking and reasoning. People pay attention to the characteristics, types, size of the movement in expanding the child's mind, allow the child to compare things and form the ability to know the world.

Karakalpak folk tales are one of the oldest types of oral creation, which appeared and formed in the most ancient times and developed in connection with various social influences. Fairy tales are mentioned in the 67th volume of "Karakalpak folklore". Fairy tales play a special role in the embodiment of moral values. As in all nations, the Karakalpak people are taught to be kind through fairy tales. He or she will destroy these evil forces without destroying them for a long time. Prosperity, peace, friendship - all these are the lifelong aspirations of the people. The heroes in fairy tales also fight for it, sacrifice their lives for it.

In his research, V.Ya. Propp aims to identify sources that provide historical truth, explains history as a movement of development, treats folklore material as an expression of historicity in action. In our view, historical truth can be assessed as a living reality, truth as a divine reality, an artistic product as a literary reality born of the relationship of life and divine reality. Such an approach helps to justify that folklore material is not separate from these two phenomena. Because the fairy tale is part of this reality, it expresses both vitality and divinity in itself.²⁰ Various wonderful things in fairy tales are depicted to achieve the goal of the people and make their dreams come true. The fact that the various animals and birds in them help the positive heroes of the fairy tale is also a sign that the people dream of prosperity, peace and a bright future. Fairy tales describe such qualities as friendship, coming to the aid of a friend, a companion in times of trouble, keeping a

²⁰ Nazarova Sh. Imagination and reality are at the crossroads of folklore and theology. Tashkent. "Classic word", 2013, p 12

promise. One of the characteristics of fairy-tale heroes is that they do not go back on their way, their goal, and overcome difficulties. The magic mirror that can see into the distance in fairy tales, the water of the abyss with a prophetic whip that resurrects the dead - all this is a manifestation of the people's longing for knowledge in the pursuit of knowledge for centuries. For example, "Wooden Girl", "Rain Horse", "Golden Chicken" and so on. Life itself shows that the people's hopes and wishes have come true with these endless hopes.

Life tales also deal with vital details, such as quarrels between relatives who meet during the life of the people, the bad behavior and vices of the stepmother. Images of women also play an important role in these tales. People see women as a conscious educator of man, a counselor who gives wisdom in times of trouble, the closest caregiver. The image of women in fairy tales is marked by their intelligence, ingenuity, devotion to love, and being the best human educator. In the fairy tale, they are portrayed as children of a hand that justifies breast milk. They are portrayed in events as ordinary human life in real life, not as brilliant as in fantasy fairy tales.

In ancient times, illiterate people educated the younger generation with their father's advice, urging them to stay away from bad habits, to be honest, to be patient, not to lie, not to betray anyone. What he has not seen in life is seen as a model school for many young people to achieve their goals and lead a happy life. The fairy tales "Father's advice", "Farmer's mind" is the progressive views of the people, such as educating young people in life tales, calling them to hard work, friendship, solidarity. The fairy tale "The Farmer's Mind" teaches solidarity, friendship, harmony, respect. Mutual respect, friendliness, and the preservation of strong unity are among the most important qualities in human morality.

Regardless of the oral poetic work of any nation, folk songs have their place. People respected their songs and considered the song to be an artistic image of the most beautiful laws of nature, a pearl of art. M. Gorky was amazed by its simplicity, wonderful impact, deep ideology and said: «The greatest wisdom is in simplicity. Songs with proverbs are always short, but the emotion embodied in them seems to be impossible even if you write a whole book of emotion». The more meaningful a person's life is, the richer the meaning of folk songs. The reason is that the art of song, the art of speech, is a manifestation of human life in the fine arts.

One of the spiritual treasures of Karakalpak people is folk songs. It has been enriched throughout the life of the people, both in number and content, reflecting and developing the wishes and aspirations of the people. «The people of Karakalpakstan, writes N. Daukarayev, could not live in his sad and happy days without songs, music and oral poetry. From the moment man was born, song has always been a companion».²¹ Russian scientist A. Belyaev wrote: «Karakalpak people are desert nightingales»²². Indeed, such emotional experiences as love for the Motherland, work, marital worries, nostalgia, mourning, grief, admonition, love, etc., are evident in the Karakalpak children's oral lullabys, terms, tolgauls, and folk songs. For example, no special performer is required to tell a baby the lullaby of the beshik (wooden cradle), which can be performed by the child's mother's grandmother or any woman she wishes. Lullaby's song is important for shaping a child's mind and broadening their worldview, understanding the simplest things in existence. The great physician Abu Ali Ibn Sina in his research: «To satisfy and develop the baby's desire, it is necessary to apply two things to him: the first is to slowly shake the child, the second is to sing lullaby in an undertone with music that has become a tradition to put him to sleep. Depending on ability two forms the child's ability to physically train with the body and to music with the spirit».²³ In the child's lullaby, the mother's love and hopes are reflected in the child's wishes for a happy life, a prosperous life, to be a good person in the future, to benefit the people, to grow up to be a brave, courageous and harmonious generation. Lullaby depicts a beautiful view of nature, the image of the universe in color. For example:

Hayyiu, hayyiu hey birds,
Where are your nests, dervishes?
When I woke up, it was morning,
My child is awake.²⁴

²¹Davkaraev N. Essays on Karakalpak literature before the revolution. Nokis, 1951, 15-p

²²Minutes of meetings and messages of members of the Trans-Caspian circle of lovers of archeology and Eastern history. issue 4, 1917, Ashgabat, p 48

²³ Abu Ali Ibn Sino (Avicenna) Canon of Medicine, Book 1, Tashkent, 1954, Publishing House of the Academy of Sciences of the Uzbek SSR, p 300

²⁴ Maksetov K, Tazhimuratov A, Karakalpak folklore, Nokis, "Karakalpakstan", 1979, 85p

As lullaby sings, the baby receives spiritual nourishment from the song, instilling patriotic feelings in the child. Lullaby is the foundation of the earliest philosophical views of mankind.

In general, the oral tradition of Karakalpak people reflects justice, equality, friendship of all people, solidarity between peoples. These ideas are still influential today, similar to the ideas of the national supremacy idea of universal values, equality, interethnic harmony, social cooperation, and have a positive impact on their deep roots in the minds and hearts of the people. Also, the folklore reflects the moral qualities of a harmoniously developed generation, which is the future of our nation, our country. Ideas such as correct speech, justice, faith, honesty, peace, friendship, keeping promises, having a mature profession, living with honest work, striving for a prosperous life have played an important role. Young people are nurtured in these ideas not only through simple slogans, boring conversations or exhortations, but also in the process of emotional acceptance of colorful images. The effectiveness of ideological upbringing is enhanced by analyzing the positive heroes in folklore and, conversely, by criticizing the negative heroes.

The oral art of Karakalpak people is very diverse in terms of its genres and forms, and is a very effective educational tool in content and ideology. Its effectiveness is further enhanced by its harmony with the mentality, thinking, worldview, lifestyle of the people.

In conclusion:

- socio-philosophical views in the oral art of the Karakalpak people are the spiritual wealth and heritage of Karakalpaks that have been revered for many centuries;

- the world of folklore, which is the basis of Eastern philosophy for Turkic peoples, broadens the minds of mankind, enlightens their minds, lifts their spirits, renews their thoughts on understanding the world and man, and gives them spiritual strength;

- in the oral art of the people all aspects of the relationship between man and nature, man and society, the hypotheses that determine the development of science, technology, imagination, the rules of etiquette adopted in society are vividly expressed;

- Karakalpak folklore, which is our national value, is the innumerable treasure of our people psyche, accumulated and worshiped over the centuries, which formed the worldview of the

people, was the basis for maintaining its identity and its place on the world stage;

- one area of folk oral art is proverbs, which have been preserved for thousands of years and have been shaped as an example of wisdom, embodying the invaluable ideas of the people with their precious treasures and philosophical views passed down from father to son.

- Karakalpak folklore works find, accelerate, count, fairy tales, legends develop the child's thinking and reasoning skills, form the ability to know the world;

- Fairy tales, which are an example of folklore, educate the younger generation with fatherly advice and encourage them to stay away from bad habits, to be honest, to be patient, not to lie, not to betray anyone and what he has not seen in life is seen as a model school for many young people to achieve their goals and lead happy lives;

- When the baby receives spiritual nourishment from the mother lullaby, the child develops the first patriotic feelings. This magical song is the foundation of the earliest philosophical views of mankind.

The significance of the Karakalpak folklore in content is that it enriches the consciousness of each person, realizes his identity, takes into account the adaptation of our ancient rich culture, the heritage of our ancestors to our lives, the basis of intelligent and conscious attitude to the environment.

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