

## Ideas of Freedom and Neutrality in the Social Philosophy of Unity

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<b>Received</b> 12-06-2022	<b>Abstract:</b> The ancient Roman philosopher Lucretius Carus, the German philosopher Goethe, our ancestor Abu Ali Ibn Sina, and others, as well as master's Berdakh, expressed their philosophical ideas in the language of poetry. The philosophy of Sufism in Islam had a strong influence on the formation of Berdakh's worldview	<b>Keywords:</b> Works, Injustice, Immorality, Sexuality.
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### INTRODUCTION

Berdakh Gargabay uli as a poet, left an indelible mark as a philosopher and genius thinker, who put forward deep thoughts and predictions about the exciting socio-political phenomena of his time. The ancient Roman philosopher Lucretius Carus, the German philosopher Goethe, our ancestor Abu Ali Ibn Sina, and others, as well as master's Berdakh, expressed their philosophical ideas in the language of poetry. The philosophy of Sufism in Islam had a strong influence on the formation of Berdakh's worldview. In his works, injustice, immorality, sexuality, dishonesty, usurpation of rights, inequality are strongly condemned. The ideas of human dignity, freedom, equality, social justice, peace, national harmony, free labor, urban integrity and sanctity, love for parents, and the upbringing of young people occupy a central place in Berdakh's education.

Berdakh appreciates the feeling of patriotism as a great human virtue. He believes that it is the duty of every citizen to serve the country, to fight for the happiness of the people, to reconcile their spirit with the spirit of the people. Poet advises young people: "A young man is born like a lion, to serve the people." A person can be happy only in his homeland, so "do not be a sultan in another country, be a shepherd in his homeland", because "even if you are born six years from your father, you are alone in your homeland", he expects many good deeds from you and respects you as a child. In the song "Jaqsiraq" (Better) Berdakh highly appreciates the gratitude of the children of each country to the motherland. Better a poor horse than no horse at all.

In all his works, Berdakh encourages people to be honest, glorifies the free and responsible person. According to him, "Better a

poor horse than no horse at all." Berdakhmyn correctly assesses the importance of the human and societal process. The pursuit of worldly possessions does not lead to good, but rather to the burning of the soul, which leads to the problems of conscience. Berdakh's admonition, "When you enjoy the world," "Demand the world and know it better than milk," is an indication of the moral imperative that has always been important, especially for the transition to a market economy.

In his poems and epics "Kelin", "Oilanba", "Xaliq ushin", "Rawshan", "Aqmaq patsha" and others, Berdakh raises the issue of the role of women and girls in society, their equality with men. It illuminates their beauty and courage, curses the dark-skinned age that they can't leave "for the love of the bride and groom", "Celebrating weddings with joy". He dreams of the days when he will be as happy as a man: The idea of friendship of peoples is emphasized in Berdakh's works. He pays homage to famous thinkers of other nations, such as Aristotle, Plato, Navoi, Ferdowsi, Maktumkuly, Bedil, Atgar, Jami and others nations.

He correctly understood that the spiritual and economic ties between the two countries were useful and necessary for all. In the "Shezhire" epic, Berdakh confidently described the unity, kinship, friendship and kinship of the Turkic peoples, in particular, the Karakalpak, Uzbek, Kazakh and Turkmen peoples. It calls for the strengthening of friendship, the strengthening of relations, and unity. Professor K. Khudaibergenov's speech is in full support.

Berdakh sang the idea of tolerance, a religious brotherhood in which all peoples and nations, regardless of religion or race, were equal to each other as human beings and all deserved

respect. In the epic "Khorezm" "no one is a disbeliever, no one is a Muslim, everything is a child of man" - affirms the son-in-law. We all know that this idea is one of the ideologies of national neutrality today.

In his works, Berdakh deeply reflected the political processes in society at that time, raised important issues for the fate of the people and expressed their solutions in a figurative form, which went beyond the understanding of Sufi philosophy. But raised the socio-political issues of the day. The poet-philosopher defined the social order he created with the concept of "time", exposing its inhumane aspects and deep internal contradictions, describing it as it is, without any foreign additions. Poet says about this:

I was happy, I wrote what I could see, I wrote what my heart could feel, I was a little yellow with time, I liked the days when people wondered if they would be.

Berdakh considered the time of injustice and injustice in the society, and his political system to be the culprit. According to OI-shyldyts, this time is tragic, gloomy, covered with a dark fog, it is getting worse every year, it is broken, "if you find a shroud and die, you have no parents, thank God." Berdakh was furious when he saw the cruelty of this time, the humiliation of the person, and wrote, "My stomach is burning with smoke." Nasimiidit, a well-known poet, was outraged by the endless suffering of his people. Worried, "I need my people," he laments. In the songs "Ko'rindi" and "Zaman" poet describes the suffering of the people with warm words:

Countless oppressors will oppress my people,  
Faith without light on their faces,  
Important slaves without bread,  
Poverty in the past.  
The prince of justice, in the royal khans,  
In the ungodly  
Have come,  
Everything seemed to me a lie.

In the "Pana ber" cup, Berdakh prays to God for shelter, saying that it is unbearably difficult to do in this day and age, and asks for leaders who are able to show you the way to a happy life.

In his poem "Bolg'an emes", in his poem "Rawshan" and in other works, the thinker points out that time is running out, and laments that "a just age is not coming", that men and women should

laugh and play equally. He dreams of "knocking and burning" days. Berdakh's eloquence, without leaving out the shortcomings of his time, was truly cheerful and heroic.

Berdakh not only shows the flaws and shortcomings of the times in the language of Sufi philosophy, but also raises the problem of its transformation and humanization. No one has been able to change an unsuitable social system for so long, and it has humiliated people beyond measure. Nobody broke the net. "The popular thinker Berdakh puts on the agenda the destruction of the entangled political system that enslaves people, and in its place to establish social relations that give people freedom, equality and happiness. Berdakh understands that this task is very responsible, complex, and difficult, he is full of ideas about how to achieve it, he looks for real opportunities to implement it. According to Berdakh, first of all, the country needs a just, virtuous king, conscientious officials who care about the people, ensure the well-being and freedom of the people. As noted by President Islam Karimov, the idea of a just ruler, a just leader has been the great spiritual ideal of many thinkers, from Farabi to Alisher Navoi and many others. These words also apply to our ancestor Berdakhkd. In the song "Kim aytar", Berdakh follows in the footsteps of Farabi and Nawawi and speaks about the various virtues that rulers need, calling them to justice and care for the people:

Who will call him king if he does not look to the people, if he does not ask for freedom and comfort, if he does not ask for justice?

He called on the leaders to punish the wicked, to punish the wicked, to "see everyone equally," to comfort the weeping sultans, to "taste what the people have tasted," and to "judge justly." He emphasizes the need for courageous leaders who will bring water to the throne and be kind to the needy.

Unity in life experience, improvement of people's lives. His ability to objectively analyze political processes made him completely dissatisfied with the rulers in the last days of his life. In 1900, in the poem "It did not happen", he was forced to say, "Let this world be, the king was not just." Praising the policies of the kings and the general resins of the kasids, it is difficult to say that the reap awhad has never been right. In the epic "Foolish King" he makes a political and philosophical statement that if the king is extremely cruel to the people, if he becomes a "stupid king" in

the figurative language of the resin, then he should be overthrown by force. The people will unite and "stir like a storm" to carry out an armed uprising against the king, destroy the foolish king, establish a just government, the will of the people, and, in scientific terms, a democratic, just, and just society. , put forward the idea in an artistic way. This is a deep-seated soft-spoken Berdakh.

He showed that his son was a thinker who had a deep understanding of socio-political processes, not only from the representatives of Sufi philosophy, but also from his contemporaries. A well-known approach, Academician W. Yu. According to Zahidov, "these were events that took place not only in the consciousness of nineteenth-century Karakalpak literature and society, but also in the flourishing Eastern literature and public consciousness." Professor K. Khudaibergenov and academician B.Sh. Nazarov was highly valued.

Berdakh's work also suggests that liberation could be achieved without further bloodshed. In particular, according to Poet, the epic "Khorezm", written at the age of seventy-three, was a testament to the power of the Russian Empire, the military diversity of the colonial system in the region, the liberation movement (for example, the uprisings in Goklen Batyr and Talyk). Chooses the path of non-violence against the bloodthirsty force, the boycott of the colonial system of government, the coercion of the ruling government to liberate it by failing to serve it.

There is no doubt that the pursuit of freedom through such efforts is in line with Sufi philosophy. However, this does not mean that if you hit ten faces, you will hit the other side, but it means that freedom must be achieved through agreements, mutual retreats, and compromises. The idea that Mahatma Gandhi, popularly known in India in the twentieth century, called it Gandhism, led the people to national neutrality through the use of the principle of non-violence, combining politics with morality.

His epic "Khorezm" is an important source in the definition of Berdakh's philosophical, socio-political views, but for various reasons, the ideas contained in it cannot take its rightful place in the literature on Berdakh. Berdakh immortalizes our people in this work.

Murat's goal is to create an impartial, free and prosperous country.

Our ancestors have historically been an impartial nation, separated from it many times, and fought relentlessly to regain it. In the epic "Khorezm" Berdakh points out three of the longest foreign invasions: the conquest of the Greeks, led by Alexander (Alexander the Great); In the words of this poetic rage, "The curse of the unfortunate (see God's curse) is the destruction of the country by Genghis Khan; Gaypara acknowledged that the regime was a credible business (for example, the election of local leaders, the opening of Russian-language schools and medical centers). As a result, in 1900, Berdakh's poem "Never" and the epic "Khorezm" were mentioned several times. , Bunyts himself joined Russia in Central Asia, including Karakalpakstan It is a proof that it is wrong to praise the people for the fact that it was the realization of their envy, and that it is inappropriate to praise it in the age of the world. The "non-existent" colonial system is described as a trap of enslavement of people who had to be free. "I was an eagle soaring from the mountains, I did not have a landing", "I tied a pig's knot, I did not spread my feathers", "I resisted, I was afraid, I had a sore throat, I was tired, I met in the dark ...", "I heard According to Azhiniyaz, they were not happy either, "said the great thinker.

According to Berdakhtyts, as a result of the invasion of tsarist Russia, our people lost their freedom, and with tears in their eyes were forced to pay tribute to the invaders. According to Poet, as a result of the colonial policy of the most aggressive invaders, cultural colonialism and cultural expansion will take place. changes, and in the words of the thinker, our pearl-like values begin to be gradually eroded by the unfavorable copper law.

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. By the grace of the truth, Muslims will be liberated, the people of Karakalpakstan and Khorezm will prosper, and they will be freed from the excessive spiritual oppression of others.

We are witnessing the realization of the just dreams of our generation Berdakh. Berdakh is with us. His profound and far-sighted thoughts about the future will never fade. They serve to nurture our youth and develop the ideology of national neutrality. As the ages go by, as the millennia add to the millennium, the value of the thoughts and

words of the great philosopher and philosopher Berdakh Poet, more precious than gold, grows as a success of all mankind, not only in our country, but in the whole world.

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