



## PHILOSOPHY OF LITERATURE - HUMAN THINKING BASIC

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### Annotation

The article discusses the peculiarities of the philosophical study of Karakalpak folklore, the ideological content and educational significance of folklore works. At the same time, the oral creativity of the people is based on the complexity of the events, the diversity of the heroes, the diversity of customs and traditions of our people. So, the folklore is a source that reflects the mentality and values of each nation. The younger generation learns not only the philosophical views of the folklore, but also the traditions and customs of the Karakalpak people.

**Keywords:** Folklore, philosophy, thinking, philosophical views, being, psyche, spirituality, epic, mind, proverb, artistic creation, literature, art, spiritual reality.

### Introduction

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 that man is a central problem of the philosophy of life. We all know that over the millennia since the emergence 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 can be a bright proof of our opinion.

Along with the unique historical heritage, art and literature of nations and peoples, their traditions and ceremonies, cultural attitudes and moral qualities are also included in the system of spiritual values. They are important in preserving the identity of the people, in educating 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 thinking that does not cross its boundaries is powerless and imaginative staring into the distance in a dim, awkward, comforting blow. In this case, a literature consisting of a mixture of truth and fantasy is created. Changes in our national literature during the period of independence have opened a wide way for an objective study of folklore. As the President of the Republic of Uzbekistan Sh. Mirziyoyev said:





"Attention to literature and art, culture - first of all, attention to our people, attention to the future, we have no right to forget that literature, culture and the nation can live." This is due to the fact that our heritage includes everything from the oldest stone inscriptions and inscriptions created by the thoughts and greatness of our ancestors, to samples of folklore, unique manuscripts preserved in libraries today, works of history, literature, politics, morality and philosophy. If the focus of our scientific work is on philosophical views in folklore, then we have to think about the philosophy of literature as well. There are various controversies today about the 'philosophy of literature'. In philosophy, 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.

The sage Munavvar Qori Abdurashidkhonov in his work "Adibus-Soniy": "Science is to learn 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, expands 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." We can see this quality in the image of the World. 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 form 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 the upbringing of the child.

If the foundations of an oriental upbringing have been formed in the family in line with the times, then it is a parental achievement. For the ruler of Plato says, "Do not limit the knowledge and manners of your children to your own knowledge and manners, prepare them for the future, for they do not belong to your time, they are the people of the future." The world hero also acquires all the necessary knowledge, acquires professions and reaches 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 art of our people is like an infinite sea. These legacies include a collection of copies of the oldest stone inscriptions and inscriptions discovered from the thoughts





and splendor of our ancestors, as well as examples of folklore that have emerged today. We have a spiritual heritage worthy of boasting that there is no other country that 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 basis of the wisdom of the people.

If we look at 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 harder than reacting to it and evaluating it, rather than understanding its significance. You need to have a deep understanding on which to base your assessment. Man takes 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. The Karakalpak folklore, which is our national value, is the innumerable treasure of the psyche of our people, accumulated and worshiped over the centuries.

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

Well-known Russian writer M. Gorky writes in one of his articles: He created great poems, all the tragedies of the earth, and the greatest of them is the history of world culture. " Indeed, in the oral tradition of the people, all aspects of the relationship between man and nature, man and society, the hypotheses that determine the development of science, education, technology, dreams, the rules of morality accepted in the community, are a vivid expression. In the form of proverbs, folk songs, fairy tales, haste, epics, heroic epics, sayings, riddles, exhortation songs, they have been passed down from father to son, from generation to generation. Each subsequent generation has developed its own contribution to its content and types.

That is why we consider the people's oral creativity as a source that reflects the mentality and values of each nation. For example, in order to imagine the breadth and richness of Uzbek folklore, there are tens and even hundreds of books of myths, legends, fairy tales, proverbs, riddles, anecdotes, songs, children's folk songs and





other folk songs. It is enough to show the series of epics "Gurugli", "Rustam", "Kelinoyi". These and other similar examples of oral creativity are a vivid evidence of the artistic thinking, creativity, broad outlook, moral maturity and spiritual maturity of our people.

The existence of such a spiritual treasure is due to the fact that our ancestors have always had a conscious attitude to every event in their lives, to natural and social changes; While the emotional, intellectual, and artistic feelings of the people of Karakalpakstan show that they are strong, that they always glorify kindness and religion, peace and prosperity, and fight against the world of betrayal, enmity, and oppression, the descendants of the Karakalpak people Stories such as "Kiz", "Qublun", "Edige", "Ershura", "Shariar", "Yusuf-Ahmad", "Jahansha" are an integral part of his national cultural heritage. In particular, the story "World" is distinguished by the complexity of the events, the diversity of the heroes, the traditions of our people, the diversity of traditions, the beauty of the style of depiction and the richness of colors. The main ideas of the story are profession, science and education, and the hero of the story begins with the passion of the world for science.

At the age of three he was able to communicate freely with others, at the age of four he greeted God, at the age of five he became a friend and foe, at the age of nine he mastered school science, at the age of eleven he learned wisdom, and at the age of twelve he became a horseman. reached the level of.

In educating young people, great attention should be paid to their study of science. "Education is inseparable from upbringing, and upbringing is inseparable from education - this is the Eastern view, the Eastern philosophy of life." An example of this can be seen in the hero of the story "Jahonsha" Jahonsha. He came to China with a trade caravan and began to study science for a thousand gold coins collected from trade, and within a year he joined the scientific community and became a scholar. This is the state of the global botry in the story:

“Ҳар ким кирса бу жойга,  
Минг тиллони беради,  
Ўқишга шунда киради,  
Ўн икки ой, ўн кунда,  
Қиламан уни илмхон,  
Қиламан уни билимхон,  
Қиламан уни саводхон,  
Агар билимли қилмасам,  
Минг тиллони ўзинга,  
Қайтиб шунда бераман”





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 and what literature is formed, it is inevitably the 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. 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 outpouring of noble ideas in the minds and hearts, and the spiritual courage and literary inspiration formed as a result of the call of time. From this it can be concluded that any work of art, whether it is oral or written, has a certain degree of philosophical views. For example, epics, legends, ceremonial songs, proverbs and parables, fairy tales, anecdotes created in the oral tradition of the people for thousands of years are the rules of human interaction in other works, such as friendship, solidarity, generosity, diligence, heroism, courage, patience. human qualities are glorified. Such traits as jealousy, malice, 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 of the spiritual potential, as noted above, as an integral part of spiritual values. Folklore is the beginning, the source of all art, and therefore it is in harmony with many other arts, as well as a separate art form that is distinguished by its uniqueness. The field includes concepts related to music, dance, handicrafts, fine, artistic and other arts. In other words, oral creation is a creative process that expresses the past, present, and future of a nation, and is closely linked to its destiny. This means that the world of folklore, which is the basis of Eastern philosophy for the Turkic peoples, expands the minds of mankind, enlightens their minds, lifts their spirits, renews their ideas about understanding the world and man, and gives them spiritual strength.

Karakalpak folklore is very rich in terms of content, and examples of folklore are diverse. It deeply reflects the age-old aspirations, worldview, attitude to existence, principles, ideals and moral values of the Karakalpak people. The concept of existence in philosophy, as noted by AG Spirkin: "All existing things belongs to being. They include both material bodies and all (physical, chemical, geological, biological, social, psychological, spiritual) processes, as well as their properties, connections and relationships. Fairy tales and legends, which are the fruit of a profound fantasy, and even the delusions of the patient's imagination, exist as a spiritual reality that is part of being." In ancient times, our ancestors reflected 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 great treasure was carefully preserved and passed down to us by our ancestors.

In the oral tradition of the Karakalpak people, the first philosophical views of people in the form of myths, legends, genealogies, legends, words of wisdom and wisdom, riddles, applause, curses, etc. Realizing that all the topics in it are to some extent important and a source of thinking, we pay attention to each of them.

Folk proverbs, which are a unique phenomenon of language, philosophy and art, are a genre of folklore with a concise but deep meaning. Each of them is a testament to the centuries-old life experience and way of life of our people. Karakalpak proverbs are the product of folklore, they reflect the life experiences, aspirations of our ancestors, their attitude to the state and society, their historical, spiritual, philosophical, ethical and aesthetic feelings, and their creative qualities. Proverbs have been popular among the people for centuries and have become concise, concise and simple poetic.

The 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 on the negative qualities, which inspire a person to greatness. The phenomenon of antithesis is common in proverbs. For example: "Respect the great, honor the small", "The good will make a fire, the bad will make a noise." As evidence of our opinion, we can see that in the proverbs of the Karakalpak people the metaphorical use of vital details such as kindness and evil, friend and foe, bitterness and sweetness, honesty and haram, logic and unconsciousness, for example:

Ақлининг нишони,  
Ақлдан келар сўзлари.  
Ақлсизнинг нишонини,  
Айтиб турор кўзлари.  
Сўнги пушаймон,  
Ўзингга бўлар душмон.

Karakalpak proverbs strongly criticize everyday life and inhumane practices. Justice and chastity are valued as an inexhaustible source of wealth and are used as a source of 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 general, the oral creativity of the Karakalpak people is a very colorful educational tool in terms of its genres and forms, as well as in terms of content and ideology. Its effectiveness is further enhanced by the harmony of the people with their mentality, thinking, worldview and way of life.





## In Conclusion

- Philosophical views in the oral tradition of the Karakalpak people are the spiritual wealth and heritage of the Karakalpak people, which has been respected for many centuries;
- For the Turkic peoples, the folklore, which is the basis of Eastern philosophy, broadens the mind of the world, enlightens the mind, lifts the mood, refreshes the mind and gives spiritual strength to the understanding of the world and man;
- 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, education, technology, dreams, the rules of morality adopted in the community are vividly expressed;
- The Karakalpak folklore, which is our national values, the invaluable treasure of the spirit of our people, accumulated and worshiped over the centuries, has shaped its worldview, preserved its identity and gained its place on the world stage;
- One of the branches of folklore is proverbs, which have been preserved for thousands of years and are formed as an example of knowledge, absorbing the invaluable ideas of the people with their original treasures and philosophical views passed down from father to son.

The significance of the Karakalpak folklore lies in the fact that each person enriches his consciousness, realizes his identity, takes into account the harmony of our ancient rich culture, the heritage of our ancestors in our lives, and cares for the environment.

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