

## RELEVANCE OF THE IDEAS RAISED IN BERDAQ'S WORKS

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**Abstract.** *This article describes in detail the relevance of the ideas raised in Berdak's works, the life and work of Berdak, the son of Berdimurad Kargaboy, and the free and prosperous life of his people throughout his life.*

**Keywords:** *life and creativity, relevance of ideas, ulus, clentribal, nation, history and etymology.*

### **Introduction:**

The poet lived and created in the 19th century, when the socio-political and cultural life of Turkestan was in a difficult and complicated situation. As Berdak noted, the history and fate of the Karakalpak people, who have been migrating "for a hundred years without knowing where they are," was not easy. Due to such migrations, Karakalpak literature developed in the form of folklore. The works were passed on by word of mouth. The bitter truth of life left an indelible mark in the Karakalpak folklore, in the works of representatives of written literature who grew up among the Karakalpak people - Zhiyan Jirov, Kunkhoja, Ajiniyoz and Berdaq.

### **Literature analysis and methodology:**

The poet Berdaq lived for 73 years, he devoted more than half a century to the difficult, responsible, but honorable work of artistic creation. He bequeathed more than 20,000 verses to the generations, about ten large epic epics dedicated to showing different periods of people's life and struggle in an artistic form. See, the noble dreams of the great thinker are being answered in the course of today's life-giving reforms, which are being implemented by the initiatives of our honorable President.

Unparalleled creativity, "green cover" being built on the dry bottom of the sea, which is currently being implemented on the Aral coast of the Republic of Karakalpakstan, in the true sense, brings a new spirit, living and prosperity to the life of the people of Karakalpakstan. Recently, with a group of cadets of the Academy of the Ministry of Emergency Situations, he went to Adiblar Avenue in our capital, where the memory of our great writers and poets, whose statues were erected, was paid tribute to.

Berdak's "Shejire" contains interesting information about the family structure of Karakalpaks, interesting information about their clans and social symbols. When telling these historical events, Berdaq tries to make impartial forecasts, taking into account the people's historical consciousness, national mentality, customs, traditions, economic and social lifestyle based not only on the facts, but also on the basis of the people's society.

For example, the hymn of the Chinese tribe "Uilly Tau" cited by Berdak is very close to the people's understanding from both the historical and the spiritual point of view. When the Karakalpaks remembered their life in Turkestan, they were the first to mention Uilly Tau with pride. The reason is that Uilly Tau was a comfortable place for farming, fishing, hunting, farming, with plenty of game, fish, crops, wide pastures, plenty of firewood, and plenty of water. That is why the brave Amir Temur reached this place during his campaign against Tokhtamys in 1391

and wrote the history of this campaign in Arabic and Uyghur scripts on the highest cliff of Ulli Tau.

**Results:**

Probably due to Uly Tau being such a historical place, our classic poet of the 18th century Jiyyen-Zhirav wrote a great poem-poem "Uly Tau" about the life of our people in Uly Tau. Historical data does not prove that Ulli Tau is connected with the historical fate of Karakalpaks. T. A. Zhdanko Berdak, citing the example of the Uly tau uran of the Chinese in "Shejire", notes that the uran of the Chinese clan is closely related to the way of life in their settlement.

Similar comments can be made about the social character of "toksaba" of the Kipchak clan, which we have already cited as an example in Berdak's "Shezhire". The reason is that the name of the Kypchaks, which is related to the term "toksaba" - farming, indicates that in the early times, farming occupied the main place in the livelihood of this tribe. In fact, Berdak's "Genesis" should not be considered as a surprising phenomenon in which the name of the Khyat clan is Arivkhan, and the name of the Muyten clan is Aksholpan. First of all, this shows that they are the descendants of the sak-massaget societies, the traces of which have been preserved since those times, and secondly, it also proves that the Karakalpak girls have unique individual courage and heroic qualities.

**Discussion:**

Without looking for the correctness of these characteristics from historical data, the heroes of the kingdom of dreams called Salt in the Karakalpak legends, Tumaris, the brave daughter of the massage therapists, Gulayim, the forty-year-old warrior who fought against Surtaiasha, the girl who defeated the Khan, Zhupar, the old woman, and Ernazar, the mother of the giant Ernazar. Kumar mother and others. It can be clearly seen from the examples of girls' dreams. In "Shezhire", Berdak not only pays attention to the etymological origins of clans, but also objectively shows the reasons for its origin related to historical and social conditions. The correctness of this information given by Berdak is also shown by the tribal-territorial arrangement of the Karakalpaks after Berdak's time.

**Conclusion:**

In conclusion, according to the historical data, the village of the Karakalpaks has been mixed and built as sheepfolds since the times of the New River, and perhaps even earlier. Ulyumma, when Berdak mentions these clan symbols, he shows not only that they are brothers and relatives, but also that each clan is independent, that each of them has reached the status of a leader and a state since early times, that the Karakalpak people are capable of creating, living, and fighting in any difficult conditions, he considered that the unity of such powerful clans reveals that it is a whole country.

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