

## **THE ROLE OF THE SENSE OF DECENCY EXPRESSED IN BERDAK'S WORKS IN STABILIZING THE MORAL AND SPIRITUAL ENVIRONMENT IN SOCIETY**

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**Annotation:** This article analyzes the category of good in Berdak's works, which shape great human qualities, focuses on comparing it with evil, and discusses the most important issues needed in educating young people on morality, which is the main issue today.

**Basic terms:** Behavior, morality, intellect, knowledge, science, good and evil, honesty, piety, justice

The significance of Berdakh's philosophy, which is the pride of the Karakalpak people, is that it contains a unique analysis of moral concepts. In his work, Berdakh paid special attention to ethical issues. This is due to the socio-political situation in the country in the XIX century, injustice, the trampling of human values, inequality in society. All this did not leave the philosopher-poet indifferent.

The concept of good and evil is also widely covered in Berdakh's moral views. He understood this concept in a very broad sense, and through it they assessed people's behavior and attitudes, their moral qualities. Berdakh focuses on the concepts of good and evil. It is a sign of perfection that a person works for his own happiness, treats those around him well, knows the happiness of others as his own happiness, and rejoices in the joy of others.

The poet sought the roots of good and evil in the interrelationships of men, connecting them with education; interpreted without. God created man pure, without sin and without blemish. Acquiring good and bad habits depends only on the person himself, family, external environment and school. If he harms or harms someone, he is guilty.

According to Berdakh, good and evil are two opposing forces, and they are constantly at war with each other. They can't get along with each other in life. In man, the basis of good and evil is the bud. It is up to a person to manifest himself in his behavior and activities. Therefore, one should only do good, strive to make a good name in this world, and not hurt others.

Berdakh makes a comprehensive analysis of the concepts of good and evil. The poet affirms that evil harms not only oneself, but also other people, as "the evil man does not know, the evil people do not know" (the difference between what the bad man does not know, the people who always know the evil brother). [1, p.80]

While praising good and well-behaved people, Berdak harshly criticizes people with bad behavior, classifies them as the most naughty and inferior, and urges young people not to associate with bad people and not to approach them. In his imagination, if good is the sum of all the positive qualities of man, evil is the sum of all the flaws. Whoever harms another, evil will soon return in return. Doing harm to people is not even in accordance with Sharia law and reason. Berdakh urges people not to be found in the conversations of bad people: "A wise man knows the meaning of words, those who do not despise such people are close, and those who are wise are far from me" The poet says that if there are more wise and educated people among the people and manages the people wisely, there will be no destruction or injustice. [2, p.61]

Alisher Navoi in his work "Mahbub ul-qulub" wrote: "A fool is a donkey. Maybe less than a donkey. Whatever you load on the donkey, it lifts, and when you push on the donkey, it goes to the side, there is no claim to intelligence and purity. If you don't give, you are hungry, if you give, you are full. Zabunedur borkash, horkash, but anborkash. The ignorant are blessed with these qualities,

and the ignorant are blessed with knowledge. His work is proud and arrogant, and he imagines a hundred corrupt people in his mind. [3, p.58]

At the same time, Berdak praises truthfulness and honesty, saying, "I was a poet, I wrote what I saw" (I was a poet, I wrote what I saw). wrote.

The importance of science and morality is emphasized in the poet's song "Izlar edim". These two virtues make a person knowledgeable and of a high level, leading to perfection. This is because perfection, moral maturity, is a characteristic of true human beings, and it is said that a good person does not act immorally (a good person does not act immorally), and that reason and knowledge lead him to truth and justice. [1, p.77.]

In the Qur'an, the learned and the ignorant are not equated. "Say: Are those who know equal to those who do not know? In fact, only the wise will remember." [4, P.459].

The Qur'an and the hadiths emphasize that the secular sciences should serve the religious sciences. It is impossible to imagine acknowledging the oneness of Allah, praying, fasting, going on Hajj, paying zakat, being a believer, worshiping and fulfilling all the requirements of piety without worldly knowledge. In general, the secular sciences must also help a person to purify himself, to reach the level of a perfect human being, and to attain the truth, that is, the means of Allah.

The poet Berdak knew that if a person is brought up to be morally correct, he will not be cruel and unjust, and the more a person strives for enlightenment and knowledge, the more beautiful the spirituality of public life will be. That is why the poet praised the man who dreamed of perfection, saying:

Berdak's views on science and education continue to contribute to the development of spirituality. [1, P.117]

Berdak's worldview was based on the idea that in order to improve society, people need to be educated in creativity and good manners. The conclusion that follows from this notion of the poet is that in order to educate a person, it is necessary to know all the qualities of a person, their spiritual processes. Therefore, the thoughts of the person who is the object of education about the spiritual processes are of great importance.

Berdak showed the way to educate young people in morality by cultivating negative habits. In this way, the poet conveys the notion that the morality of the subject is formed through explanation, teaching, admonition. He develops this notion in the epic "Foolish King" as well:

When Berdak thinks about fidelity, he is saddened by the lack of kindness, humanity and loyalty among some people of his time. In his song "Better", he criticizes the actions of some light-hearted people. He explained that it is better to be faithful to one's spouse than to say, "You have created someone else, and you have to shed tears for your heart." explains.

In conclusion, Berdak's views on acquiring knowledge and skills, honest work, and the benefit of society are exemplary and relevant today. These ideas are useful in educating the younger generation at a time when our society is adapting to market relations, in the fact that people of different professions take their work seriously and honestly, and in their work from the point of view of fairness, religion and justice.

## References

1. Berdak. Selected works. Nökis: 1987. p.80
2. Berdak. Complete collection of selected works. Nökis: 1950, p. 61 3. Alisher Navoi. Mahbubul-Kulub. [www.ziyouz.com](http://www.ziyouz.com) Library, p.58
3. Translation of the meanings of the Qur'an. Surat az-Zumar - B. 459.