



I. Yusupov's Anthropology of Philosophy

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Abstract: *In this article, the works of the great poet of the Karakalpak people, the poetry star I. Yusupov, analyze the problem of man, the attitude of man to the world, his environment, ways and methods of self-improvement from a philosophical and anthropological point of view.*

Keywords: *Philosophical Anthropology, Philosophy, Man, Spirituality, Poetry, Lyrics, Social Philosophy, Dialectics.*

Introduction

Ever since the dawn of time, man has sought to know who he is, his identity. Various theories and concepts related to this issue have emerged. In particular, this issue has found its sources in literary works and has been the basis of philosophical thought. Philosophy explains the natural and social significance of man, his place and distinction from living creatures in the universe. It shows the mechanism of human spirituality, which depends on the environment (Elliott, 2017; Goldman, 2018; Hansen, 2018; Mattingly, 2018). A comprehensive analysis of human philosophy reveals that a person's attitude towards the world is a great goal that determines their environment, even ways and means of self-improvement, and their own destiny. Philosophy about a person is directly related to his interest, necessity, and trust (Bryant, 2019; Carhart-Harris, 2019; Gladden, 2019).

"Ibrahim Yusupov can be considered the Pushkin of the Karakalpak people in the 20th century. This comparison is not an exaggeration. Because there are all-round grounds for it; the deep realism of his work, a high level of mastery, genre diversity, and at the same time, his social and philosophical views allow for a comprehensive philosophical analysis of his works. If Ibrahim Yusupov's works were translated into other languages as skillfully as our native language, with improved quality, our poetry would be recognized on a global scale at a higher level (Cristini, 2017; Hamilton, 2017; Meyer, 2017).

Methodology

In our great and complex age, literature began to emerge, which considered it its duty to create an image of a person and give it a philosophical meaning. In the philosophy of the former Soviet Union, there were absurd ideas such as "human labor resource," "human subject of labor." At the same time, they did not take into account the individual capabilities of each person, saying that there is one "piece" of a machine called a person, many "pieces" that are put in its place, and they approved of the scarecrow.

Currently, social progress, especially the development of science and technology, their impact on a person's physical and spiritual appearance, and their professional specialization require a comprehensive study. Therefore, the modern poet's understanding of man is not a simple natural creature, that is, not a part of a machine, not only a labor resource, but a comprehensively developing concept. "Man is harder than stone, nicer than flower" (I. Yusupov).

Result and Discussion

In the Results section, summarize the collected data and the analysis performed on those data relevant to the issue that is to follow. The Results should be clear and concise. It should be written objectively and factually, and without expressing personal opinion. It includes numbers, tables, and figures (e.g., charts and graphs). Number tables and figures consecutively in accordance with their appearance in the text.

From this perspective, the philosophical reflections in I. Yusupov's poetry correspond to the views of the present day. The reason is that his poetry emerges from his wisdom and leads us to greater wisdom. Through his philosophy, a person understands the pleasures of the world. His works "a person who wants to engage in philosophy will not be without poetry". He begins by studying poetic works - he learns to think philosophically," the ancient Greek thinker believes in the truth of Plutarch's words¹.

In I. Yusupov's poetry, a person is a living fighter, an example of tireless personal courage. He considers his life harder than stone and thinner than flower.

In I. Yusupov's poems, a person is the sun of a person, in his understanding, the character of a person, the fact that a person loves a person, the kindness and care of a person for a person are clearly expressed. In his poem "One Man, One Man":

Original	Translate
"Nafsini jilovlab non berar, Tomiridan qon berar, Keragida jon berar, Bir odamga bir odam" ²	"He restrains his soul and gives bread, It gives blood from a vein, He dies when he needs it. Person for Person"

he praises a person and says that his work is a reward:

¹ J.Bazarbayev. Danalig'i gozzalliqqa ulasqan shayir. – Nókis: «Bilim» 2008., p.46.

² I.Yusupov. Yosh kitabinan. Bir adamdi bir adam. 1977. P.50.

Original	Translate
Ichib mehr kasasini, Tosh yuraklar bo'sasin, Doim sevib yashasin, Bir odamni bir odam"	The sickness of love, Let stone hearts be empty, May he always live in love, One man, one man"

expresses the opinion that. That man cannot live without man, that man's day is with man:

Original	Translate
Adamsiz adam jasarma, Jalgızga dýnya tarilip, Adam túwe g'azlarda, Bólinip qalsa tobınan, Toparın izler sarılıp"	The sickness of love, Let stone hearts be empty, May he always live in love, One man, one man"

- he describes it as. Humanity is a quality, a great quality. His life and service are not only for himself, but for others, to go against the bullet so that others sleep, sleepless nights so that others live. The poet writes about him:

Original	Translate
Ol! Dúnya biler onıń aqılın kúshin, Tek bir nárese ǵana qolınan kelmese, ol, Óz janın óz ómirin ayap bilmes ol, Sebebi ózi ushın ómir súrmese ol Adam ómir súrer adamlar ushın"	"A man cannot overcome any difficulties. Take it! The world knows the power of his mind, Only one thing he can't do, take it, Don't spare your life, Because he doesn't live for himself For people who live their lives"

In his works, the poet pays great attention to the value of man. When the poet says that some people died, it is as if a storm entered the garden of pleasure. He said that even if the person close to you is not there, your heart will be upset because of the deceitful world:

Original	Translate
"Insaniy zibanı bolsa tábiyat Aytar edi jawız ájelge onda, "Waq-yaq" áttegene qılıpsañ uyat, Qalay kóziń qıydı janın almaǵa?! Bul insan ólimi maǵan qıyanet, Bar aparıp jiber jaqtı dúnyaǵa	"And human language is nature." He would say to the evil death, It's shameful to say "sometimes." How could it hurt your eyes? This human death betrays me. Send to the world ("Sorcha")

("Sorsha")

And then he said, "When a man says he died, how could he have drunk poison without care? Or was it a car or a stone? When he died, he would defeat the devil by trickery, and if he met Mephistopheles, he would sell it to the Devil three times. If there are rulers under the earth, cursing the death that brought him:

Original	Translate
<p>"Ne bále ákeldiń zańgar, Áy dozaq saqshısı, bol mınaǵan saq! Bul awzıńnan kirip artıńnan shıǵar. Sóytip dozaqtı da etedi qarap</p>	<p>"What trouble did you bring?" O guardian of the torment, beware of this! It comes from your mouth and follows you. The punishment will be enough</p>
("Sorsha")	("Sorcha")

by saying, he shows the appearance of lying people. In this case, the difference between a person and a person is that he is a valued and valueless person in life.

In the poem "If it wasn't," the poet shows the human face of some people:

Original	Translate
<p>"Ádet qalar, bálkim qásiyet qalmas, Elge xızmet etpey jigit sınałmas, Kóp jasaǵan menen aqsaqal bolmas, Parasatlı aqıl esi bolmasa"</p>	<p>"A habit will, but perhaps it will not." A young man who does not serve the country is not tested. He who has done much will not be an elder. If there is no reason</p>

and analyzes that a person's service to humanity is based on the perception of reason:

Original	Translate
<p>"Birewler qartaysa ziynetı asar, Eline sán berip tóрге jarasar, Birewler urǵashı maymılǵa usar, Mázi adam súwret túsi bolmasa"</p>	<p>"Some people grow old, they make a fine face. You'll give your money to the world, Some people hit a monkey, If a person doesn't have a dream</p>

if he analyzes the human qualities of people, he will see the difference between a person and a person:

Original	Translate
<p>"Kimdur tirisinde-aq atın joqlamas Insan bolıp ishken asın aqlamas"</p>	<p>"No one has lost his name in his life No man can justify himself when he drinks""</p>

he analyzes that some are alive, but they are among the dead, and others are dead, but they are among the living.

Ibrahim Yusupov pays great attention to the dialectic of man and time in the poetry of man. We ourselves create the problems of the time, like small springs on the great rivers. Whatever it is, we see from others, indeed, we don't understand that everything is from ourselves. In his poem "Dialectics":

Original	Translate
"Bir kózge kórsetpey bir kózimizdi Biz bazda aldaymız óz ózimizdi, Nápsin iytin ertip biz keynimizge Sumlıq úyretemiz óz peylimizge, Jaqsılar kóp, jaman hiylepaz keler Jurttı aldamaşa payda az keler"	"One eye to another, one eye to another Sometimes we deceive ourselves. Let's go after the dog We teach cunning to our pleasure, There are many good ones and many bad ones If he doesn't deceive the country, there will be little profit."

the author, proving that people themselves create time, and time, according to this, creates a person:

Original	Translate
"Adamlar jaratar zaman degendi Zamanlar jaratar adam degendi"	"People are the time of creation" The times say man is the creator."

Therefore, everything depends on ourselves, our language, our character, and we pay attention to the upbringing of people.

The poet's thoughts about man are broad. In it, the dialectic of affirmation and annulment, love and evil, reveals the reflection of the soul of a person, shows him the path to joy, happiness, and teaches him to simplify his life. He wants people to get better in a time of great joy. He sees the contradictions of the human world, the sharp struggle in his life, and shows the way for his striving for a new life.

Poetry is the voice of the world, the true sound of truth. His law is the law of life itself. Therefore, taking into account the law of life, the poet speaks to the philosophy of man in order to explain its flavor and originality. After all, human philosophy is as boundless as the diversity of events in the feelings of pleasure in human actions and aspirations. It reflects the dialectic of human life. In this matter, the poet seeks an answer to the question of who is the happy person, strives to analyze the impressive picture of happiness and unhappiness.

Conclusion

Ibrahim Yusupov, the most beloved poet of the Karakalpak people, who considers serving the people to be his true interest and is devoted to it with sincere love, is a true mature poet who for more than sixty years has been tearing down the people with his poetry, stirring their thoughts, spending sleepless nights for the pleasure of others, and completely overcoming their sleep with his poetry.

His service to the nation, his incomparable work is to make his country famous in the world with his skill and pleasant, meaningful and sharp poetry. In accordance with the advice of the people "The name of the country will rise" and the motto of our ancestor Berdak "Always serve for the good of the people," based on his courage, hard work, and poetry, he had the opportunity to get acquainted with the deep spirituality, special life, and national characteristics of the peoples of the world, the Karakalpak people. His poetry introduced to the wider world the historical destiny of our people, aesthetic religion, moral norms, true characteristics, ties of friendship, goodwill, patience and patience, and created an opportunity to acknowledge it. Because in his poetry, the scent of the land called Karakalpakstan and the Motherland comes out, he artistically describes the life of people who live in the country joyfully, sometimes sadly, suffering, and that there is a bright future of the country's rich past history, its beautiful development

In conclusion, if we look at any work by Ibrahim Yusupov, we see that in his poetry, he considers life as eternal, and he deeply analyzes the dreams of humanity, the beauty of soul and body, who lives proud of it and strives for writing. His delicious lyrics and philosophical poems inspire the new free and prosperous life of his native land, contribute to its growth, and are aimed at restoring the spirituality of the people. Ibrahim Yusupov became known to the world as one of the stars of poetry. For poetry is eternal. If a person striving for writing has dreams, if his love has not died, if his openness to beauty has not expired, if his feelings have not died down, if human qualities have not lost, poetry will definitely live, its roots will be firm, its light will shine

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