

# Review of Confucius Doctrine in Korean Legend

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**Annotation:** This article is about the reflection of aspects of Confucianism in Korean mythology. The article reflects many of the issues and values that are part of the doctrine through the unique characteristics of the heroes mentioned in the legend.

**Keywords:** Mythical images, Buddhism and Daoism, Confucianism, the Kingdom of Chosan, Heaven, Tangun, celestial theology.

Although the concepts of literature and religion are separate in nature, religion has many features that affect the idea of literature and art. We know that religion is a means of helping, comforting, and guiding a person out of the swamp of problems and difficulties in life.

Today, religion plays an important role not only in the life of human, but also in the life of an entire society. Religion has played an important role in the history of the world, as well as in the social system, public administration, and the life of the people. It is safe to say that he even enriched the content of ancient work and gave them an artistic spirit. The religious views and ideologies in the works served to make people think, to give them an idea of reality.

When we look at Korean myths, we see that they also have many aspects that reflect the time, environment, and religious beliefs. These myths, along with Buddhism and Daoism, contain a set of views and ideas on Confucianism. In particular, the teachings of Confucianism have a place in the charm of Korean legends, a series of mythical images and imaginations. It is well known that the foundations of primitive culture, the main means of understanding the universe, and the beginnings of artistic thinking go back to myths.

So to what extent is Confucianism reflected in Korean mythology? How is it engraved in the folk imagination? And what is the significance of the doctrine in these myths?

Before thinking about this, we should first consider the essence of this doctrine, its penetration and spread on the Korean Peninsula, and its impact on the life and culture of the Korean people.

Confucianism originated in Korea during the Chosun Dynasty and developed under Chinese cultural influence. Confucianism, in turn, influenced the formation of moral values, the way of life, and the system of social relations in society.

In the 4th century, it first entered Pekche, and in the 6th century, it expanded in the territory of Silla. The role of education in public administration and politics was also invaluable<sup>1</sup>.

If we look at Korean legends, they also have elements of a number of Confucian teachings. Confucianism, through the ideology of the worship of the heavens, instilled in the minds of the people the belief in celestial divinity and power, and the fear of its wrath.

Through the participation of the celestial element in Korean legends, the perception of the power of the sky in the imagination of the people, their impact on life on earth was formed. In myths, we can group aspects that reflect the idea of doctrine:

- Belief in the power of heaven, earth, wind and rain, which are the symbols of the forces of nature;
- respect and obedience to rulers;
- worship of ancestral spirits;
- Worship and remember the souls of great people;
- Worship of mountains, rivers, places of special importance.

In many myths, we see heaven mentioned. In particular, the names of the God of Heaven, the King of Heaven are among them. In the legend of Tangun, the king of heaven, Hwanin, lowers his son Hwanun to the ground and hands him the seal of Heaven, claiming that he will be of greater benefit to mankind. Myths reflect the idea of honoring spirits, which is characteristic of Confucianism.

Hwanun descends to the sacred tree on the highest peak of Mount Thebek, where the spirits are sacrificed. This place is then called the abode of spirits, and Hwang is given the status of King of Heaven. The legend of Tangun is a legend that is the basis of the history of the creation of the ancient Choson Kingdom. As mentioned above, in the idea of Confucianism, it is important to obey and glorify the rulers. According to the legend, the lineage of Tangun, the founder of the state, also indicates the origin of the relationship with Heaven and the great powers, as well as the power of the future ruler. Another aspect of the legend is that it incorporates the Confucian teachings of respect for parents: in the legend, Hwanun descends to earth with the permission of his father, Hwanun, the king of Heaven.

In addition, the legend mentions the forces of nature, such as wind and rain, according to Confucianism: Hwanun has a number of divine powers, including the ability to rule the gods of wind, rain, and clouds.

If we think about the image of the tiger and the bear mentioned in the legend, we do not find these animals in other myths. The role of the bear in the Tangun legend is not only simple, but also symbolic. In the legend, the image of a bear and a tiger came from China, where the bear is a symbol of courage, strength, dignity, as well as patience and endurance. The female bear and the king of Heaven, Hwanun, the founder of the Choson state, Tangun, is born. According to the legend, Tangun becomes a mountain spirit after completing his duties.

The name of Heaven is also mentioned in the legend of Pak Hyokkose, which tells the legendary history of Silla. These legends are the product of the people's consciousness, so it is important to combine the name of the founder of the future state

<sup>1</sup> Xan.V.S. Korean history. "Baktria press"- T., 2013. P-38.

with the divine power. Legend has it that as the future ruler descends to earth, the sky and the earth shake, and the sun and moon shine brighter. This makes people think that the Son of Heaven has fallen to the ground. Sixty-one years later, the king ascended to Heaven. After the death of the queen, the ruler is revered according to the rules of procedure: five tombs of the king are built, and the place is called "Saring"<sup>2</sup>.

The Legend of King Kim Suro refers to Kim Suro, who states that he was commanded to descend to heaven by order of heaven and to establish and rule a country. According to legend, Kim Suro was enthroned by the order of the Nine Bloods, and when he became the ruler, according to the tradition of obedience to the king, his duties were carried out in full by the Nine Bloods. This legend reflects an appeal to Heaven. King Kim Suro addresses Heaven on many issues: "Heaven has commanded me to sit on the throne, to rule the country peacefully, and to give the people a prosperous life. How can I double the word of Heaven ?!" Kim Suro even expresses his opinion on the issue of marriage in the name of Heaven: "If I fall to the ground, it is my destiny. Don't worry, one of the commandments of Heaven is my marriage."

Confucianism regulates the relationship between rulers and subjects and promotes the idea of the people's submission to the ruler. Accordingly, this issue is widely covered in Korean legends, especially in the legends about the founders of the state.

For instance, in the myth of Yen O Rang and Se O Hyo, people who saw a fish carrying Yen O Rang on its shoulder to Japan realized that he was not an ordinary man and chose him as their king. The people believe that the king can solve any issues, in case of a problem: When the king hears that the moon and the sun have fallen to the surface of the Earth, the king orders his wife to give her silk cloak as a sacrificial thing. As a result, the power of the Moon and the Sun returns its own place, and since then this silk cloak has been valued by people as a national treasure.

In these legends, it is clear that all the rulers are associated with the name of Heaven. Confucianism teaches that communication and relationships between people, as well as life, death, honor, and everything else, are sent by God, Heaven. According to this teaching, kings were considered "sons of heaven". For this reason, in the legend, the images are also described in combination with the name of Heaven.

In one of the Korean mythologies, Tonmyong-van, the son of Heaven and the Moon, Chumong says in his address to the nation that he received a fatwa from Heaven to establish a state. He considers the three sages he met on the way a gift from Heaven and assigns them to tasks according to their abilities.

One of the most important factors in meeting the basic needs of a person, relieving his burdens, and the unity of the social environment is, of course, the role and importance of religion. The religious views and ideas contained in Korean mythology also express confidence in the divine power that shows and teaches the people the right, worthy, and true way of life.

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