

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](https://doi.org/10.15863/TAS) DOI: [10.15863/TAS](https://doi.org/10.15863/TAS)
International Scientific Journal
Theoretical & Applied Science
p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)
Year: 2023 Issue: 06 Volume: 122
Published: 16.06.2023 <http://T-Science.org>

Issue

Article



Gulzixan Muxammedkarim qizi Umirova
Uzbekistan state institute of arts and culture
2-course master

THE EDUCATION OF YOUNG PEOPLE OF KARAKALPAK ORAL FOLK

Abstract: The article deals with the historical memory occupy an important place in the system of national spiritual values. Historical heritage and historical memory are of great importance for increasing spirituality and strengthening the spirit of the people.

Key words: achievements, heritage, knowledge, concept, culture, nation.

Language: English

Citation: Umirova, G. M. (2023). The education of young people of Karakalpak oral folk. *ISJ Theoretical & Applied Science*, 06 (122), 222-225.

Soi: <http://s-o-i.org/1.1/TAS-06-122-35> **Doi:**  <https://dx.doi.org/10.15863/TAS.2023.06.122.35>

Scopus ASCC: 3304.

Introduction

The concept of national spiritual heritage has a broad concept, which includes:

- historical heritage and historical memory;
- cultural monuments, finds, ancient manuscripts;
- achievements of science and philosophical achievements;
- art and national literature;
- moral qualities;
- religious values;
- customs, rites and rites;
- education, education, etc.

Historical heritage and historical memory occupy an important place in the system of national spiritual values. Historical heritage and historical memory are of great importance for increasing spirituality and strengthening the spirit of the people. History should be reliable and conclusions should be drawn from it.

Karakalpak people occupy an honorable place among the nationalities that have made a worthy contribution to the treasures of world culture. Cultural monuments, examples of architectural art, eccentric manuscripts are invaluable masterpieces of our national clergy. Preserving and bringing them to future generation is one of the most pressing issues in the field of spirituality.

Knowledge and its achievements wealth extending beyond a national or territorial border,

recognized by the whole world, serving a universal human service. However, the work of the scientist and his scientific discoveries, first of all, glorify his nation and homeland, turn the national value into the mankind.

Multimillion-dollar, spirituality and psychology of the people, especially in the developing of art and literature. Great works that perform virtue and purity, humanity, truth in whatever genre or language they sound, glorify the world, after all, manna glorifies the international authority of this nation.

In the system of national spiritual values, moral qualities, features, religious values occupy a worthy place and become an important condition for awareness of national identity. Moral and religious values in most cases are interspecific are equally important in the spiritual rise of society, the upbringing of the younger generation.

Each people, the spiritual values created by the nation, their worldview and attitude to life, their unique features, especially in traditions and ceremonies, manifested themselves. They perform a number of social functions are of great importance in preserving national identity, educating young people, absorbing a certain ideas psychology.

National features of upbringing and education also take place in the system of spiritual values. The more real the future of the young people, the more well-known need for their education in the national

Impact Factor:

ISRA (India) = 6.317	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 1.582	PIIHQ (Russia) = 3.939	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 8.771	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 7.184	OAJI (USA) = 0.350

spirit. National education is a factor in preserving the life and ensuring the future of the people.

Thus, every component of national spiritual values is important for strengthening the balance and ensuring the future of the people.

The work of folk oral, or folklore is a phenomenon that widely reflects the components of all the spiritual values listed above. It occupies a large place in the history of culture as a spiritual property of the people. It is one of the most important sources in the developing of culture.

The famous Russian writer M. Gorky says in one of his statures: "The people not only create creative power, but also create all material values, they are the only and inexhaustible source of spiritual values, the first in time, beauty and wisdom of his work - a philosopher and poet, all great poems. It was he who created all the tragedies of the Earth and their history of culture of the whole world. "In reality, the work of folk oral clearly reflects all the secrets of human-natural, human-social relations, hypotheses that determine the developing of science, technology, moral requirements adopted in society. In the form of research articles, folk sheep, fairy tales, fast fairy tales, dastans, hero lands, fairy tales, mysteries, terms, they were born from generation to generation. Each next generation contributed to its content and species. Therefore, the creativity of our folk oral is the mentality of every people.

The work of the Karakalpak oral ideas love for the Motherland, service to the people. Despite the fact that we keep the classical literature of a particular people, folk sheep occupy a special place in it. Respecting folk wolves, the wolf was regarded as an artistic image of the most beautiful phenomena in nature, as an original coral of art.

M. Gorky was surprised by the algae in it, excellent sensitivity, deep ideas: "The most great donor in the water. Feathers with platbands are always short, but wisely, even if you are reading an entire book. "

The more meaningful a person's life, the richer the people's sheep serve. Because first art is a reflection of a person's life in figurative art.

One of the spiritual riches of the Karakalpak people, who throughout his life, is a folk wolf. Throughout his life, he developed, reflecting the desires of the people, dreams.

"The Karakalpak people writes N. Davkaraev, in the joyful days could live without dolls, music, oral poetry. From a day, the bullet has always been sturdy."

Feelings of love for the Motherland are clearly manifested in the work of Karakalpak oral in terms and historical sidelines.

Terms often sing politico-social, historical themes. It will present dreams, desires of the people, separate feelings. "Urmanbet dances", "Urmanbet dances", "Pukskon Ate", "Talan Ball Mir".

The term "Urmanbet dance" will be built on worried historical events. In the XIV-XV centuries, the political union part of the Khanate of the Golden Horde.

According to historical data, the political union was dominated by Karakalpaks. However, at the end of the 15th century, as a result of the attack of Amir Temur, the Khanate collapsed in the Golden Valley. Now his Karakalpak allies are also beginning to spread and get into a stir. He is attacked by during the acute and war, the domestic hero Urmanbet was mined. This misfortune and wealth of the country is clearly described in the collection "At Urmanbet biy":

U'rmonbet biy u'lganda,
U'n son nu'goy bu'lganda,
U'gil qolmadi, qiz qoldi,
Sebil nu'goy qu'zgoldi.

The national oral still has a national team called "Dance Day." This term also born the peaceful, happy times that the people experienced in their homeland, when they were not happy long, to worry their misfortune, calamity, distress.

The Karakalpak people forcibly threw out Yailovin, a corn place, beauty and nature on the banks of the Yedil River, Zhayyk, and then moved to the Turkestan steppes. However, this place does not give them a long way. Since 1762, the people who began to live peacefully are again attacked by the Dzungars. Robbing property and. During 1743-1762, small Kazakh khanates made impeccable raids. These karakalpaks are experiencing great difficulties. On the other hand, the heavy part of the Kokand Khanate, the Emirate of Bukhara lives on the third side. These historical circumstances force the Karakalpaks to leave Turkestan.

The main positive hero of historical firsts is a hardworking people. His worries, heavy in the head, his struggle to overcome difficulties, patriotic feelings in historical arms.

Such high human qualities as love for the fatherland, loyalty to the Motherland, indicate that the country has surpassed the interests of its country and therefore sacrifices itself. In this country, a person is required to have irreversible passion, irreversible selfless work. This idea is particularly widely reflected in the Karakalpak boards. Take the example of "Alpomish." He is one of the most fertile friends for the Karakalpak, Uzbek, Kazakh people. Its karakalpak version reflects unification, free residence, the fight against enemies unity. In conversation about the people of Boysari under the slogan "Be deep, alive" - the unity of a friendly people, the Fatherland, born distrust idea he".

The discovery of the main "Alpomish" will be consistently proved by the capture of Alpomish Barshin, reconciliation with Karakan, the struggle with Tashakhan, the blossoming of internal and external enemies. Alpomish's struggle with Tayshahan, his win in this struggle, the people's

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

struggle against the Zul kings on the one hand and the mood of his defeat, and on the other, the confrontation between Alpomish and Ashim and his usual Chukpun kingdom idea. The main attention dostan is the friendship of Karakan and Alpomish. This is one of the best relics idea the development of the world. The wisdom in them lies not only in fact that the two Botirs have friendliness, but also in fact that they are supporters of justice, express the desire of two people to be closer to each other. This fact in "Alpomish" sounds like a long tradition in Karakalpak poetry.

One of the most common among Karakalpaks is Koblan. His version of fat contained: Befarzand Hezbai is rich, and his funds were exported by Minister Akchahan Karthuja. The weary Gezbay spent the night in cemeteries, and then botir named Koblan. Koblan overcomes several walls, the arch and marries Kurtka, sister of Karaman, daughter of Seydimhan with difficulties. Akchahan wanted to spare Koblan. Bastalb sends Buk to the virgins, then to Kuybikli to Borsa, and when Koblan went to Kuakikli, he transfers him to the khan, where the country Alshağir. Koblan Buyka commits suicide, Kuybikli together with Karaman, who arrived in Kurt on the call of a horse liberates the country of Koblan. In order to expel Akchahan Kublan, Devkampir and Charkley soften on to the walls. The pendant returns home. Kills Yovi Akchahan Koblan has a son of Mirza Sayim. He also became enraged and married Kizpolvan, who killed his father Ersaim pendant. Mirza Sayyim takes his place and achieves his goal.

The main idea of "Koblan" are determined by the desire and struggle of the people to live independently of foreign invaders. At the same time, in a sign of cruelty and injustice, he reveals the actions of Akchahan and his ministers. Koblan is a hero who meets popular desires, he is a defender of justice. Akchahan Koblan previously paid tribute to his parents, but after Koblan's, he can no longer wash Iskboin's as before. Worried about assault, Akchahan will no longer enter into an open struggle with him, but will seek him fraudulently. In order to kill Khan Kublan, he slowed him to the walls abroad. From this conflict, it becomes clear who is white and who is black. The force of the first is spent on draining the enemy along its length, without leading the enemy

outside the country. When he goes to fight the maidens, I can't get into Akchahan's flame and go to him, he goes.

Dostan's maintenance includes six neck son of Allayar, one daughter, the expulsion of Gulayim's daughter from the island of "Mewali," the murder of forty girls, participation in hostilities, inability to fall in love with the shameful intentions of the guys in love with Gulayim, the attack of the Gulayim tribe on Sarkop during a mountain with their daughters, conquer the fortress, disagree with Nadirsha in Khorezm region of Gulayim, pursuing grain, the country, having met the rebellious Arslan, they met the people and Surta. The accession of Gulayim and Arslan, their soldier's, the war against Nadirsha. The liberation of Khorezm in from the Zulmi king Nodirsha ends with the peaceful life of the people.

"Krymkyz" is the most valuable work of Karakalpak folklore in other people. It reflects the best wishes of the people of the Karakalpak people over several centuries of the struggle against external enemies.

Dostan's positive heroes - Gulayim, Arslon, Utbaskan, Sarvinoz, Altay - are fighting for the happiness of the people, ideas their mind, strength, desire to serve the people. Patriotic and deep humanistic feelings in them are aimed at a solid and fruitful peaceful existence. They are not only simple and sincere, but also truthful, courageous, loving their sincere work and struggle in their attitude to better courage, brotherhood, virtue and wisdom. All of the above were of the national character of the Karakalpak people.

Thus, with examples of the oral creativity of the Karakalpak people as terms, people, love for the country, homeland, its freedom, service to the Motherland idea freedom and prosperity of the ideology of national independence, national well-being, peace of the country, prosperity of the Motherland idea of the same type. In addition, the basis of ideas of social cooperation, interethnic harmony in our national ideology is such idea as harmony in the ranks of people, a united struggle against the enemy, the preservation of the country's internal unity in the fight against external enemies.

References:

1. (2005). *Milliy istiqlol g'oyasi*. (p.199). T.: Akademiya.
2. Gorkiy, M. (1953). *O literature*. (p.48). Moscow.
3. Dawqaraev, N. (1961). *Revoluciyagacha qoraqalpoq adabiyotining ocherklari*. (p.16). Nukus.
4. (1960). «*Olpamish*», *Esemurat juraw*, QQGIZ, (p.24). Nókis.

Impact Factor:	ISRA (India) = 6.317	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 1.582	PIHII (Russia) = 3.939	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 8.771	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 7.184	OAJI (USA) = 0.350

5. Turdibaev, Q. (2011). *Garezsizlik dawirindegi Qaraqalpaq poeziyasi.* (p.171). Nokis: «Qaraqalpaqstan».
6. Turdimov, J.I. (1999). *lirik kechinma tabiati Fil.fan.nom...diss avtorefer.* (p.15,16). Tashkent.
7. Normatov, I. (2007). *Ijod sexri.* (p.254). T.: Sharq.
8. Jabbarov, I. (1961). *Kuhna harobalar siri.* (p.98). Toshkent.
9. (1971). *Istoriya I kulturi k 2500 letiyu Iranskogo Gosudarstva.* (p.237). Moskva: Nauka.
10. (1967). *Qoyqirilganqala -pamyatnik kulturi Drevnogo Xorezma IV vek do n.e.* Otvetstvennie redaktori S. Tolstov, B. Vaynberg. (p.349). Moskva: Nauka.