

PROBLEMS OF FORMATION OF AN IDEAL PERSON IN KARAKALPAK FOLKLORE

Aytmuratova Ziba

Karakalpak State University, Assistant of the Department of "Social Sciences"

Annotation. *Man has been the main theme of folklore at all times. Indeed, in the folklore of the Karakalpaks, special attention is paid to the problem of man, his perfection and maturity. Therefore, the real purpose of this article is to analyze the issues of the formation of a mature person in the folklore of the Karakalpaks. In particular, the works of Ibraim Yusupov were analyzed in Karakalpak literary studies.*

Keywords: *folklore, Karakalpak language, human figure, perfection, mature person.*

Аннотация. *Человек был главной темой фольклора во все времена. Ведь и в фольклоре каракалпаков особое внимание уделяется проблемы о человеке, его совершенстве и зрелости. Поэтому настоящая цель данной статьи- анализ проблемы формирования зрелого человека в фольклоре каракалпаков. В частности, в каракалпакском литературоведении проанализированы произведения Ибраима Юсупова.*

Ключевые слова: *фольклор, каракалпакский язык, человеческая фигура, совершенство, зрелый человек.*

The upbringing of a mature person, his upbringing as a mature personality has always been the focus of the Karakalpak intelligents and thinkers. Spiritually perfect people think about the fate and well-being of the people, about the fate of the Motherland and its prosperity. They do not want to live in mutualism, dependence [7, 15]. Consequently, when a nation does not realize itself as a people, it cannot fully feel a sense of national pride, taking care of its honor, dignity. Consequently, the prosperity of our country and the well-being of our people are directly related to continuous work in the field of spirituality and enlightenment, regular personal improvement. "This fact of life should become the principle that we will always follow, the basis and condition for the development of society and embody an integral system. At the center of this

system should be a set of immortal values, such as spirituality, morality, enlightenment”[2, 34].

The degree of perfection of a person is determined by how much he is aware of his place in society, how much he feels an integral part of society. Only then does a person realize how much his value is connected with the dignity of the people, the nation, is related to the events taking place in society, the country.

Particular attention is paid to the problems of educating a harmonious generation, new thinkers in our country, improving the effectiveness of spiritual and educational work in the current threatening period, when various information attacks are increasing, in particular, in building a rule of law and civil society, forming a sense of national identity, national pride and national character in the minds of young people. As President Shavkat Mirziyoyev rightly noted, “as you know, the upbringing of the younger generation has always been of great and urgent importance. But in the XXI century, in which we live, this question really becomes a matter of life and death. "The more perfect the upbringing, the happier the people live," the sages say. And in order for the upbringing to be perfect, it is impossible to allow a void to form in this matter”[1].

Due to this, in the folklore of the Karakalpaks, much attention is paid to the problem of the formation of a mature person. In particular, this article discusses the ideas of the formation of a mature person in the works of Ibrahim Yusupov.

As you know, Ibrahim Yusupov occupies a strong place in the Karakalpak literary studies, is considered the favorite poet of the Karakalpak people. His works, presented below, pay great attention to the problems of forming a perfect person.

«Kúnshigis jolawshisina» (1956) a characteristic work. In it, the poet writes about the beautiful nature of his native land, hospitable, hardworking people, thereby the poet awakens in people a sense of love for the Motherland, focusing on the issue of forming a mature person in them. To be proud of your native land, your people, is never alien to any poet, this is the traditional way: [3].

O`z elinin` bir mu`yeshin aralap,
Ju`reginde ma`n`gi saqlap ketiwge,

Ku`n shig`isqa sapar shekken azamat,

Asiq dostim bizin` jaqqa jetiwge.

The poem «Gilemshi hayal haqqinda haqiqatliq» describes the harsh fate of Turkmen women.

Captain Yavmit takes a Turkmen girl as his wife, the girl was an artisan, she passes her craft to her daughter. The carpet they woven was famous in the East, the Khan of Khiva falls in love with it. Khan falls in love not with the girl herself, but with her craft. The girl is brought to the khan's palace. The girl refuses to weave a carpet for the khan's palace. This is due to the fact that the carpet she wove caused innumerable bloody wars between the rulers. The girl is thrown into prison.

Do`ndi gilem geyde tawis pa`rindey,

Aspandag`i ayqulaqtay qubildi,

Geyde gilem Feruzanin` gu`lindey,

Suliwliqtin` bar sheginen shig`indi.

Ha`r ku`ni bir kirpik ishqi otinday,

Zer shashag`i jalin bolip lawladi,

Ga` g`ijladi seksewildin` shog`inday,

Ga` tandirday ushqin shaship lawladi. [6].

In this work, the romantic spirit of folk poetry is well described, the mastery of the language, the hard work of the carpet woman is sung by the poet with romantic elation, his eye-catching pattern is enlivened:

O`zim tanlap qilshiq tarttim tu`bitten,

O`zim iyirip belli jandi qiynadim,

Kestelerin kewlimdegi u`mittin` ,

Sheshek atqan sha`meninen jiynadim.

Sari boyaw-kewlimdegi qayg`i-mun` ,

Qara boyaw-tag`dirimnin` gu`wasi,

Jasil boyaw-a`rmanlari jasliqtin` ,

Qizil boyaw-ju`regimnen jarasi.

Indeed, in the understanding of the people it is said that the author fruitfully introduced this concept into a poetic form.

«Gilemshi hayal haqqinda haqiqatliq» is written about the friendship of peoples who had the same fate. This work always calls a person to the truth, friendship. In the end, it can be considered that this work is aimed at the formation of a mature person in the folklore of the Karakalpaks.

«Tumaris»- this is a poem in a heroic theme. The poem reflects the bravery of a woman in the struggle against King Cyrus for her land, for the justice of her people. In the poem it is enough to express the depth of the author's thoughts. He had the opportunity to reveal dramatic images. Before the eyes of the reader is the image of the mother of the hero Tumaris:

Jolbaristin` jaw bu`yegin,
Julip jegen g`aybar ku`shin,
Qas batirdin` bas su`yegin,
Zeren etip, qimiz ishken.
Sen emes pe, eldin` kegin,
Keskinlesip alip o`skensh
Asqar, mu`yiz ay astinda,
Kim ko`rkin`di sag`inbag`an,
O`giz suwdin` jag`asinda, [3].
Kim ku`shin`e tabinbag`an

Apparently, through this work, the poet calls people to courage, to fight for their homeland. The poem "Tumaris" is built on the formation of a mature person.

In conclusion, the question of the formation of a mature person occupies a special place in Karakalpak folklore. In particular, Ibrahim Yusupov addresses the problem of the formation of a mature person. Many works of Ibrahim Yusupov are enriched with the ideas of loving your homeland, bravery, justice. Thus, the work presented in this article is filled with ideas on the formation of a person as a mature person.

References:

1. Президент Шавкат Мирзиёевнинг “Камолот” ёшлар ижтимоий ҳаракатининг ИВ қурултойидаги нутқи. //Халқ сўзи, 31 июн 2017 йил.
2. Каримов И.А. Бизтанлаганйўл – демократик тараққиёт ва маърифий дунё билан ҳамкорлик йўли. Т.11. –Т.: Ўзбекистон, 2003. - Б. 34
3. Айжанова С. «Адебиат сабагинда И. Юсупов шиғармаларин уйрениу» Н-1993-ж
4. Ахметов С., Султанов К. «Адебиаттаныу» Ноқис. 1998.
5. Ахметов С. «Адебиаттаныу» терминлеринин сўзлиги. Ноқис. 1977.
6. Оразимбетов Қ. «Ҳазирги дауыр қарақалпақ лирикасинда киши формалардин эволюцияси ҳам типологияси» Н-2004-ж.
7. Комилов Н. Тасаввуф. Биринчикитоб. - Т.: 1996. – Б. 15.
8. Мамадалиев Ш.О., Эрназаров Р.У., Эркайев А. Маънавият асослари. –Т.: Ўзбекистон Республикаси ИИВ Академияси, 2013. -Б.122.