



## **FORMATION OF HIGH MORAL QUALITIES IN THE EPIC "FORTY GIRLS"**

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<b>Article history:</b>	<b>Abstract:</b>
<b>Received:</b> October 11 <sup>th</sup> 2021	Karakalpak folklore is rich in all aspects and is a reflection of life. Folk epics embody the knowledge, culture, history, customs, religious beliefs, worldview, education of our people in each epoch. especially our epics are of great importance in educating the younger generation. While many epics teach young people to love their land, people and country for heroism, some epics educate them to love, kindness and friendship, and morality.
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Educational ideas in folk pedagogy are widespread among the Karakalpak people. Such high moral virtues are more common in the epic "Forty Girls". The fact that the epic "Forty Girls" was widely spread among the people, and that it was performed as a favorite song from captivity to captivity, proves that the truth is not the people's creation.

Karakalpak folklore is rich in all aspects and is a reflection of life. Folk epics embody the knowledge, culture, history, customs, religious beliefs, worldview, education of our people in each epoch. especially our epics are of great importance in educating the younger generation. While many epics teach young people to love their land, people and country for heroism, some epics educate them to love, kindness and friendship, and morality.

And through some epics we get clear information about the past history of our people. More precisely, through epics we learn about the struggle of our people for the survival of the past, the customs and upbringing of the center. In contrast to the heroic epics, they portray each protagonist as a hero, a brave man who is cruel to his enemies, kind to his friends, a great citizen who loves the country and keeps his word.

Such exemplary images of epics are used by folk pedagogy as an educational material, educating the younger generation, and teaching them to hate bad types. For the younger generation, the exemplary deeds of the heroes of the epic will be impressive. Because our students dream of becoming a brave hero. They read the epics and put them in the place of the heroes. Like the heroes of those epics, he wants to be a decent, humane hero, brave and ready to defend his country. Take, for example, the epic "Forty Girls": Gulayim batyr, brave, courageous, intelligent, polite, all the good qualities of citizenship are found in him. Gulayim's clever, thoughtful deeds, good qualities and heroism are an example for the younger generation.

Following the example of ten, young people are brought up to be the best fighters for the country and the people.

It is also worth noting that the heroic epic of the rich Karakalpak people "Forty Girls" addresses the issue of education of young people. The epic "Forty Girls" is included in the curriculum of schools, high schools and universities. The protagonist of the saga, Gulaim, with his intelligence gathered forty girls around him and sought military training to defend his country. There is a special mention in the legend about the hero Sarbinaz next to Gulayim.

There are forty girls in it  
You dance like a sheep, with sheep's eyes,  
Clever, heavy-tempered,  
His heart is like a horse's head,  
Like a flint,  
There was a sigh of relief.

He is called "smart" by Gulaim. The image of the heroine Gulayim, the protagonist of the epic "Forty Girls", occupies a special place. He is a brave, smart, big army leader. In the Karakalpak folk chronicles there is information from ancient women that there were tribal uranisms such as "Aryukhan, Aksholpan". The heroine Gulayim can be considered as a continuation of the traditions of those heroic women.

The narrator of the epic gives an aesthetic assessment of Gulaim's wandering in tragic grief, crying and comforting the oppressed girls, directing them to the fulfillment of the great task. Because it has a beautiful feeling of being completely devoted to the people's cause. The fact that he devoted his life to the struggle for the freedom of the people reveals the impressive beauty of Gulayim's character and actions. His words and deeds seemed to be the same. The secret of the educational impact of the image of Gulayim is in his view of the civic duty. He devotes his life entirely to the protection of the people's happiness, and makes it a rule of life not to separate the personal



happiness of others from the people's memory. So he hates his six brothers, who run away to protect themselves.

It shows that the feeling of kinship prevails over the feeling of personal kinship. The demands of the six brothers are a manifestation of this feeling, a kind of practical expression of it. Therefore, Gulayim's attitude towards his dead brothers is of great educational importance.

One of the best ideas in the saga is friendship and love. This idea is sung in the epic with great enthusiasm. "The strong connection, friendship and love between Aryslan and Gulaim is a complete and convincing example of this. Their friendship is a pillar of invaluable power and an irreplaceable opportunity to win." That is why the love between Gulaim and Aryslan is so powerful.

The study of Gulayim's love for Aryslan has a pedagogical and educational value. Because today the issue of relationships between girls and boys, the attitude to love is one of the most pressing issues. There are still those who cannot get rid of the stereotypes of feudal society that women are discriminated against and that they can be bought in public. Therefore, the epic should reveal the relationship between Gulayim and Aryslan, full of poetry, Gulayim's views on love, in cultivating in students a positive attitude to women, respect for them, respect for the delicate sense of love. Gulayim misrepresents discrimination against women. It is a great force, energy,

From time immemorial, in the Karakalpak people, the issues of morality and ethics have played a key role in the upbringing of the people of the East, and the people have relied heavily on their own experience in teaching children morality. He wrote poems and epics, fairy tales and proverbs about the virtues of being polite. The moral qualities of the people have been accumulated over the centuries, they have been passed down from generation to generation, and the issues of morality have played a key role in education, and the people have relied heavily on their own experience in teaching children morality. He wrote poems and epics, fairy tales and proverbs about the virtues of being polite. The moral qualities of the people were accumulated throughout the captivity, which was passed down from generation to generation.

In educating students to morality, instilling in them a strong sense of parental duty, Gulaim can be used to listen attentively to his father's words. "While Gulaim's gratitude to his father was due to the role of the father in the patriarchal society, secondly, it was due to the moral values of the time that children should respect the words of their parents without interruption." No matter how much Gulaim felt sorry

for him and complained that Jurin was not his equal, he could not utter a word of his father's words. She is used to getting married. This shows that the girl is accustomed to her father's words and lives with the person she hates. They show that their feelings of love are not taken into account by the requirements of the times. These are the disgust of the bald shepherd who shaped the fate of the girl for the sake of his personality, the pity of Gulayim, who is entangled in the net of gratitude and love for his father, the grief of his grief, ignorance, resentment against Allayar, the victim of religious beliefs. should be carried out in the context of the analysis in connection with the moral requirements and principles of the time. Only then will the aesthetics of the Gulayim movement shine, and the power of educational influence will increase. The beauty of the Gulayim movement is that it expresses its childhood gratitude to its father in a highly just manner. Therefore, the narrator considers it a phenomenon of high emotion to express gratitude to the father for creating all the conditions for the child to become a well-developed and responsible citizen in accordance with modern requirements. A child who is grateful to his parents and enjoys the gratitude of the people gives the impression that he will achieve his own happiness.

Gulaim's respect for his father, his gratitude to him, his father's moral upbringing, his responsible performance of his childhood duties for the moral qualities he had formed, made the students feel proud and proud of him. develops a sense of resistance in students. Nevertheless, Gulaim's action is a lovely act, because it is based on a sense of great love for his father.

All of Gulaim's actions - building a fortress, turning a salty land into a garden - show that he loves life and understands its beauty. This beauty of life gives him a high idea - a sense of protection of life. Forty girls are taught to ride horses, to improve their ability to use Russian weapons, to train them to fight, to be fair, to be strong, to develop sniper skills, to participate in golden shooting. The development of these arts is tested by holding military games at weddings. Physical games and military exercises in various forms amaze students with their dexterity, courage and dexterity. Their beautiful actions delight the students, Achievements have an impact on the formation of aesthetic appreciation in students, contribute to the correct formation of their notions of beauty. The heroism of "a good rider on horseback, a wrestler, a wrestler, a bullet from the heart, a spear, a sword, a sword" strengthens the aesthetic taste of students, gives them a high dream, sportsmanship and love for young people. a factor that shapes the beginnings of heroism in the notion of youth, creates a barrier of heroism.



And heroic action requires all the strength, courage, determination and enthusiasm of a person. It creates a clear and strong aesthetic feeling in a person. And this feeling unites the admiration for beauty, the joy of triumph, and the reliance on human strength and spiritual strength. One of the artistic features of the epic is the depiction of strong and dear struggles, contradictions, joys and sorrows of positive and negative habits of human nature. Gulaim's grief over Surtaysha's massacre, the destruction of the city, and the capture of the Sarkopians as a result of such a difficult spiritual struggle can be seen in the places where Surtaysha could not find a way to the sea of Ashtarkhan.

When Gulayim saw the destruction of the city of Sarkop, the death of its people, he experienced a great tragedy, a spiritual crisis. He:

His eyes widened,  
black never  
On behalf of the color,  
He didn't just die.

The figurative analysis of these lines in the epic (question-and-answer, word-for-word depiction) overwhelms the students with heavy spiritual grief, and at the same time forgets everything in the world, and the mind is like a lifeless corpse with a vision in front of it. In this case, life seems to Gulayim to have lost its beauty and significance, to be deprived of its beauty. He no longer feels the need to do it in this world. However, the inner thought, the conscious thought, refutes these doubts. It is said that "the beauty of life is in your hands, in the freedom of your people." Such a high feeling of the heart, aesthetic thought gives Gulaim spiritual strength, inspires him to the future difficult struggle. He told the girls:

When the country is in turmoil,  
Since living here without land and water,  
Think of my dead friends,

Since becoming a king in this world, - the beauty of life is mixed with the people, creating the idea that the people are happy and happy, and it is the civic duty of every young man and woman to fight for it.

In short, the relevance of the valuable ideas of the Karakalpak heroic epic "Forty Girls" in our time is due to the people's struggle for freedom, equality and impartiality in the past. It is reminiscent of the struggle of the peoples of the East in the modern world, who are fighting not only for our people, but also for freedom and impartiality.

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