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# Patriotic Ideas in the Creation of Poets of Karakalpak

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**Abstract:** This article talks about the elucidation of patriotic ideas in the works of Karakalpak poets and their importance in educating the young generation.

**Keywords:** patriotism, Karakalpak, homeland, history, Turkestan, Aral Sea, Amudarya, Karakalpak folk pedagogy, classical poet, national idea.

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In the folk pedagogy of Karakalpak, historical stories are of great importance among the works that instill in young people a sense of love for the Motherland and the fate of the country. Historical stories are created based on the historical events of the people, that is why they are called historical stories. They have been used by people's jirchis since time immemorial. Because of this, the word "jir" can be added and called "historical jir". [1]

The historical jir genre of Karakalpak oral literature consists of the following: the historical jir "Ormanbet biy tolg'ao'y" about the Karakalpaks' migration from the Edil and Jayik rivers to Turkestan - Jana river, the jir "Poskan el tolg'ao'y" was written by Jiyen about the migration of the Karakalpaks from Turkestan to the Khorezm region. he says. [1]

"Ormanbet biy Tolgao'i" by the Karakalpak hostages tells the historical events about the disintegration of the Nogayi union after the death of Ormanbet bey, the Khan of the Karakalpaks.

The "Ormanbet biy" festival begins like this:

Artıw-artıw tawlardan,

Asa kóshti kóp noǵay,

Edil menen Jayıqtan,

Jabıla kóshti kóp noǵay,

Ormanbet biy ólgende,

On san noǵay búlgende

Ormanbettey biylerden,

Ul qalmadı, qız qaldı [1] ...

In order to get rid of bulgunchikism, Nogayli's beyler consulted is described in the following way:

The peace-loving people are in a difficult situation due to the continuous attack of the Kazakh khans. As a result, in the 60s of the 18th century, they inevitably left their homeland in Turkestan and settled in the southern region of the Amudarya River in their old pastures.

The circumstances of the migration of the Karakalpak people from Turkestan to Khorezm were reflected in the works of Jiyen Jirov, the famous wordsmith of the Karakalpak people of that period. [2]

Jiyen Jirov's poem "Poskan el" is a valuable source of rich information about the history of the Karakalpak people, and is considered one of the most comprehensive works of the genre of historical poems. The work has been maintaining its importance for several years. "Poskan el" historical jiri is a window, whose filling reflects the difficult life of the Karakalpak people in the past. Jiyen Jirov saw with the people, lived with the people. He knew the life of his people well. He succinctly describes what forced the people to leave their homeland:

Ata jurtı Turkistan,  
Onda da payan etpedi,  
On eki ayda tapqanı,  
Qıs azıqqa jetpedi,  
Tamtar boldı suwları,  
Ekse egin pitpedi,  
Jawgershilik kóp boldı [1] ...

Jiyen Jirov describes the pitiful situation of the people who left Turkestan, the place of their birth and upbringing, out of desperation, carrying blankets and pots and pans, unable to take care of their parents and children, hungry and naked in the desert, red sand, and suffering from a disaster. [3]

Apart from these, the folk pedagogy of Karakalpak has a lot of fairy tales, narratives, legends, and folk songs that lead young people to education. For example,

Patsha bolsa qarańlar,  
Rashid penen Xarunǵa,  
Bay bolsańlar qarańlar,  
Qayırsız ótken kárwanǵa,  
Ilimpaz bolsań qarańlar,  
Parsisa degen alımǵa,  
Kórip joldas bolmańlar,  
Ádalatsız zalımǵa,  
Bilimpaz kórseń jol sorań,  
«Ladanman» dep tartınba,  
Júyriklik degen sol bolar,  
Dushpannan tilin tartpasa,  
Qorqaqlıq degen sol bolar,  
Qınabınan qılıshın,  
Suwırıp alıp shappasa,  
Batırlıq degen sol bolar,  
Qanjıǵaǵa bas tigip,  
Xalqı ushın qan jutıp,  
Qarsı kelgen dushpannıń,  
Qol ayaǵın baylasa,

Barı jođı tapqanın,  
Berip xalqın baqpađa,  
Kishipeyil, kewli toq,  
Xalıq tilegin haqlasa,  
Tórt tárepın taqlasa,  
Erlik degen sol bolar [4].

Educational relationships are first formed in the family. Then family relations improve in kindergartens, schools, lyceums, vocational colleges and universities, community places. "... education, - says Abdulla Avloni, - it is necessary to start from the day of birth, to strengthen our body, enlighten our thoughts, beautify our morals, clarify our minds. Who does education? Where is it done? The answer to this question is "first home education". [5] The great scholar also shows that family education is important in the formation of any kind of education in a child.

Educational scientist A.K. Munavvarov wrote in his book "Family Pedagogy" that "Family is the smallest center of society. In this holy dargah, the person of the future matures. Old people often say "If you sow wheat, you will get wheat, if you sow barley, you will get barley." That's why our future depends on how we educate them today, what feelings and dreams we fill their hearts with" [6] - he emphasizes that a lot of attention should be paid to the upbringing of children in the family.

Therefore, it is necessary to pay special attention to the upbringing of the young generation in the family. Every parent should make it possible for their children to read fiction books outside of school. The role of artistic works in the formation of the above-mentioned types of education in the young generation is important. The reason is that by reading books in our life, we improve our educational qualities. The son of Berdak Gargabay, the classical poet of Karakalpak:

Ótken Arastu, Aflatun,  
Jaratıp ilimniń kántin,  
Sheshiw ushın pikiri bántin,  
Men mađrifat izler edim. [7]

or:

Aqlı kámil, ilimi zor,  
Bilimli el bolmaydı qor [7]

he advises to read books and get knowledge.

Our forefathers paid special attention to the reading and learning of young people. When sending his children to school, he said, "The flesh is yours, the bones are ours." This does not mean to remove my child's flesh, but they intend to give my child a good education, so that he will grow up to be a well-educated, moral, cultured person in the future and serve the people through the knowledge he has acquired.

There are sayings in our people: "A flowing stream, a flowing stream" or "Kitap bilim bulag'y, bilim omir syrag'y", "Knowledge is aqyl syrag'y", "Jaslyqta alg'an bilim - taska oyyl'gan nag'ysdur", "Bilimi kushli mndy jyg'ady, biligi kushli birdi jyg'ady" [8]. In fact, by studying, a person learns the history of our people and the peoples of the world, the values of our ancestors, and through this, his world view and thought expands, he is educated, and his consciousness grows.

Through this opinion, we call on all educators, parents, to teach our children to read books in their free time, especially literary works related to our history. The reason is that literature, as a large branch of art, can perform the service of education and education well. [9]

Uzbekistan is one of the countries of the world with an old and rich history. This rich history, national heritage, cultural and spiritual wealth forms the theoretical basis of the national idea.

Another determining system of the national idea is the ancient, natural, geographical and intellectual wealth of our country. On the basis of these objective possibilities, a lot of activities have been carried out in this field regarding the creation of policy and social plans for the future. It is up to the educators to explain that the country's natural resources belong to the people, and that the people are their parents, brothers, sisters, family in general, and their closest people.

Because "High spirituality, political culture, ideological and ideological maturity of the nation is an important factor in maintaining the country's peace." [10]

Taking into account this unique feature, today we must decide on national and universal values, the high spirituality of our people, traditions and traditions, the immortal heritage of our great-grandfathers, justice and truth, freedom and independence, love for the Motherland, ideas of loyalty and mutual respect.

In our scientific work, we gave examples of some types of folk pedagogy inherited from our ancestors. In general, the folk pedagogy of our ancestors, imbued with the qualities of patriotism, hard work, loyalty, honesty, truthfulness, and justice, can serve as an example for today's youth in every way. In the process of studying our priceless spiritual wealth, the sense of this land, of the great generation is formed at every age, and it is one of the most important tasks of us educators to be able to bring such information into every lesson and arouse interest in them among the students.

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