

AESTHETIC EDUCATION IN ARTISTIC LITERATURE AND IMAGE OF WOMEN - GIRLS IN UZBEK FOLK EPIC

Sayidov Murat

Candidate of Philosophical Sciences,
Associate Professor of Jizzakh State Pedagogical University

Abstract:

This article focuses on the importance of folk epics in the role of aesthetic education in the educational process, attracting young people to art and strengthening the spirit of national patriotism.

Keywords

Literature, fiction, aesthetic discipline, folk epics, courage, nation.

Introduction

The role of literature in the aesthetic education of the young generation, in introducing them to the world of beauty and sophistication, is incomparable. As a member of a developed society, every young person receiving education and upbringing in school should be harmoniously developed, have aesthetic taste, feel beauty and be able to create beauty themselves.

The educational process is aimed at aesthetic education of young people and is carried out systematically. Fiction plays a huge role in this field.

Fiction, like other forms of art, is one of the most important types of perception, the aesthetic feeling of life. By describing people's lives, fiction educates the reader ideologically, morally, and aesthetically. It develops the ability to think and feel. By expressing life in artistic images, it strengthens the human desire to know and understand.

Discussion

Russian literary critic and critic V.G.Belinsky emphasizes the incomparable educational value and influence of poetic works. "The philosopher," says V.G.Belinsky - speaks with syllogisms, and the poet speaks with images and pictures. One proves, the other shows. They both agreed. Only one convinces with logical arguments, the other convinces with pictures. But few people hear and understand the first, and everyone hears and understands the second, that is, the poet" [1,892]. V.G. Belinsky considers fiction as a means of intellectual and moral education. He says that aesthetic feeling is "the main condition of human value" and gives it a very high evaluation. He spoke about the impossibility of genius, talent, and intelligence without this aesthetic feeling. The great scientist shows that fiction literature plays an extremely important role in aesthetic education, calls on writers to develop the aesthetic sense of young people, and demands that the artistic form of the works correspond to its realistic content.

N.A. Dobroyubov emphasizes that the poet is a sensitive expression of human feelings and writes: "Reading their works, we learn to abhor vice, evil, generosity and beauty, while reading them, we ourselves become better, more generous, more noble" [2,313]

Stoyunin, one of the Russian pedagogues who lived and worked in the second half of the 19th century, emphasizes that literature plays the most important role in the education of a person: "Grow the aesthetic aspirations of people with art, teach them to understand and enjoy all its beauties, and then you will not need to talk about morality and manners. That's the only way the number of lost people will decrease" [3,71]. V.Ya. Stoyunin says that only works of art should be studied at school, which have an aesthetic and ideological highness and educational significance. He recommends to start acquaintance with literature from positive images. In his opinion, lyrical works play an important role in the aesthetic education of students.

Russian pedagogues V.I.Vodovozov describes the feeling of beauty as a quality of creativity and writes: "The imagination of truly beautiful things enlivens us. We remember a beautiful thing, a song or a clear spring, we vividly imagine them because we heard or saw them somewhere. A beautiful event awakens the feeling of creating and creating in a person" [4,88]. In his opinion, "all useful things are beautiful. Beauty in poetry is a peaceful feeling, the task of poetry is to directly enjoy beauty.

Abu Nasr Farabi, known as the Aristoteles of the East, in his philosophical treatises, especially his works on logic, believes that a person should be prepared to perceive beauty, he should have a fine and perfect hearing, believes that he can know its secrets. The great thinker encourages people to engage in science and art. He highly appreciates the role of poetry and music in the aesthetic development of a person. He repeatedly repeats that poetry and visual arts have the same effect on a person.

Alisher Navoi in his epic "Farhad and Shirin" reminds the world of a beautiful and wonderful Boston, which is no less than paradise. He considers literature to be a weapon of struggle against injustice and evil, for social progress. "Literature," said the great poet, "frees the oppressed from oppression, therefore the literature that expresses the dreams, hopes and interests of the people terrifies the oppressors"[5,237].

In general, great thinkers understood artistic creation as an activity based on real life. They sang about human beauty in their works, looked for the reasons why beauty affects the human soul, and believed that the reason for this effect is the harmony between the human soul and the beauty of nature. A characteristic aspect of the aesthetic views of these thinkers was that they considered life as a source of supreme happiness and refinement.

Turning to their past is of great importance in the deeper understanding of the life status of women and girls in the present era. In comparing the past with the present day, folk poetry is an important source. In such works, which have been passed down from generation to generation, both the prosperous life of the people and their dreams and hopes for the future are reflected in bright colors. In his work, Haq devotes a lot of time to showing the role of

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women and girls in society. She portrays women as a loving mother, a beloved husband, a wise leader, a passionate hero who sacrifices his life for the sake of the country's happiness. In history books and stories created in ancient times, one can find many images of patriotic and heroic women who bravely fought against the enemy for the sake of freedom.

Such heroes are reported in statues, paintings on the walls of houses and pictures carved on various tools found as a result of archaeological excavations in Central Asia.

In the archeological monuments found around Termiz, in Ayritom, we see women playing music, and in the paintings and frescoes found in Zartepa, Northern Afghanistan, fighting with the enemy on the battlefield, fighting with spears and swords, and supporting the opponent even when he is wounded. These confirm that even in ancient times, women were not limited to family life, but also showed active social activity.

Thus, women - girls along with child-rearing and family chores. They have also been active in the defense of the homeland and the prosperity of the country. Their multifaceted personal and social activities in this way are widely and comprehensively reflected in folk oral poetic works, especially in epics.

It is possible to see that in folk epics, there are also reflections on family, women and girls. In them, we see that the role of women and girls in social life, their right to choose a life partner, their role in raising children, their place in the family, their dreams and hopes for free marriage are depicted in them both in the era of matriarchy and in feudal society. In this regard, the influence of folk tales is great.

There is a custom that has come down from the time of tribalism. According to him, the girl chooses her future husband. When choosing a bridegroom, the young man's strength, skill, and perseverance are considered. In order to test the strength of the boy, they take the girl one-on-one, and if he wins, he either kills or destroys him. If the boy wins, the girl will marry him. Such a habit may have appeared as a result of the need for a young man to be able to withstand the hardships of nomadic life.

The stories about young men going to foreign countries in search of happiness, showing heroism in the fight against evil forces, marrying the ruler's daughter, even having half a country, and in some cases being appointed heir to the throne, echo the dreams and hopes of our predecessors. "In ancient times, Kazakh, Uzbek and Kyrgyz peoples had a fight called "love hunting". According to the rule, the girl ran away on horseback, and the cavalymen chased her. The girl beat the guys who attacked her with a whip and tried to get only the guy she loved from among them" [6,7].

This custom also exists in the Koryak people living in North-Eastern Asia. Unmarried guys are lined up in a circle with a girl who chooses a bridegroom. Both the girl and the boy had to jump over the obstacles on horseback. According to the condition of the fight, the girl was married only to the guy who caught her. If a girl had an affair with a guy she didn't want, she never caught herself, because the surrounding women threw additional obstacles in the guy's way. Only the girl's boyfriend was able to overcome such obstacles.

Claudius Elianus, a Greek historian who was in Central Asia (lived in the 2nd-3rd centuries AD) writes about the conditions of marriage in the Sac tribes: "If any of the Sacs wants to get married, he must fight with the girl. In this battle, if the girl wins, the defeated guy will be the girl's prisoner and will be at her disposal. Only if the boy wins, he will take the girl under his control" [7,23-24].

The epic "The Tale of the Pakhlavon Girl" written by the Kyrgyz poet Moldo Bayimbet tells about Jonul, the heroine of the Noygut people. Jonul was the pride of his people. A young man named Tursun puts a savchi on her. Jonul says that the guy who will marry her should be brave and defeat her in single combat.

Jonul and Tursun throw a bow at each other, and Tursun dies from this bow.

The above-mentioned examples remind of the love of Barchin and Alpomish for each other in the epic "Alpomish" and the qualities such as bravery, perseverance and loyalty that decorate love.

In the Bashkir folk epic "Bamsi - Bairak" a girl and a boy compete in shooting and bravery. The plot of the epic is widespread among the peoples of Oloy, Altai, and the Volga region. Boychechak, the heroine of the play, disguised as a slave girl, makes the following condition to Bamsi-Bayrak: "We will go hunting, if your horse passes my horse, you will pass the queen's, and we will shoot a bow together. if your bow hits the target, you will also defeat him, then we will fight, if you knock me down, you will knock him down too.

Bamsi-Bayrak wins in this fight, he takes the ring from his hand and puts it on the girl's hand and says: "O daughter of the Khan, let this ring be a symbol of our love" [8,26].

In the Indian epic Mahabharata, a young man who wants to marry a girl named Draupada competes to shoot an arrow from a large bow through the gap of a spinning wheel and hit the target. Arjun wins this competition and marries Draupada. At the same time, he married four of his brothers.

The demand of bravery and perseverance from a young man by a married girl can also be found in the old German poem "Song of the Nibelungs". In it, young men who want to win the beautiful girl Brünnhilde compete in throwing a heavy stone, high jump and archery. Only Siegfried fulfills these conditions and is considered worthy of the beautiful Brünnhild. In the Oghiz epic "Depe gyoz" (Top Eye), the image of a girl who is second to none in archery is given. Only the warrior Bisat can beat him. After defeating the girl, she agrees to marry Bisat. At the same time, Tepa, who is not giving peace to the people, puts a condition for the young man to kill the eye. Basat was able to do this and saved the people from danger.

This plot is widespread in various versions, and in some works Tepa is depicted as a one-eyed giant.

As can be seen from the examples given above, the rights of women and girls were somewhat higher in Central Asia since ancient times. Girls are married of their own free will. They set a condition for the young men who were found suitable for starting a family to be brave and brave, who would protect the nation from all kinds of calamities. Such girls,

embodying the high dreams and ideals of the people, did not fly into the world of men's appearance or wealth, on the contrary, they tested their bravery and demanded to show true heroism in the path of love. That's why their love acquires a rich content. So, many brave girls like Barchin, Zulkhumor, Orzigul, Zarina, created in epics and fairy tales, are not inferior to men in terms of strength and marksmanship. The images of such women and girls trying to decide their own destiny are definitely taken from real life.

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