

THE ROLE OF LULLABIES IN BRINGING UP CHILD MORALLY AND ETHICALLY

Sulaymonova T.Z.

Jizzakh State Pedagogical University Annatation

Abstract. The role of lullabies which are an eternal and forever part of folklore in bringing up child according to moral ethical, spiritual and aesthetical principles will now be discussed in this article that is aimed to bring up young generation as suitable people for our country.

Keywords: folklore, up bringing, ethics, morals, perfection, lullaby, mother, child.

We all know that the main criterion for a child to reach maturity and gain his place and position in society is the process of education and training. If so, it is a complex process that starts from the mother's womb, as it is said in the narrations. At this point, questions arise as to how we can raise a child and what will help us in this, if the child is still an individual who cannot consciously respond to events.

When a child opens his eyes for the first time, he sees his mother, the main educator. Mothers play a leading role in the development of their children as spiritually and morally mature, physically fit individuals. In the spiritual and moral education of the child, the place of *alla*, which is an ancient and inseparable part of the samples of oral creativity, which comes from the heart of the mother, is incomparable.

The dictionary meaning of the word "*Alla*" means to gently put to sleep. In the explanatory dictionary of the Uzbek language, this word is defined as a song sung in a solo way to lull a baby to sleep. *Alla* is said during the period from infancy to three years of age. The association of the child with this age paves the way for the characterization of *Alla* as a lullaby. Despite the fact that goddesses have passed through thousands of generations of mothers, have been refined and express motherly love and harmony, when they appeared in Uzbek folklore has not yet been determined.

Allas, which play a leading role in the development of a child as a well-rounded individual, perform two tasks according to their socio-aesthetic value. The first task is to put the child to sleep, and the second task is evident in its educational and aesthetic essence. Alla's above tasks are a feature of her emotional sensitivity, and are aimed at introducing the child to life in the melody, opening the way for him to understand the meaning of life by means of melodies, and in this place, to form and develop the child's aesthetic taste. . At this point, it can be said that Abu Ali ibn Sina noticed this feature of Allah and wrote like this a thousand years ago. "... in order to strengthen the client of the child, two things should be applied to him. One is to gently rock the child. The second is music and chanting, which is customary to sing to put him to sleep.

Every Uzbek woman wants to feel the joy of motherhood by rocking the cradle, singing alla, and the child wants to rest in the sound of a pleasant melody. Every word of Allah is the cries of a mother's heart. They come from the mother's heart, from the spring of love. A mother skillfully uses a number of artistic image tools such as characterization, animating, and similes to express her dreams and passions and her love for her child.

There is such an internal logic in the gods that at some point ensures the unity of action, tone and content:

God, God
my white girl
Oh my sweet girl
My dear girl,
My white girl, alla,
My little girl, my God,
Hello my daughter
My daughter, alla,
Come on, my girl
Oh God.

God, God, my sister, God,
You are my mountain to lean on, alla,
You are my flower garden, God,
In the dark nights, alla,
You are my lit lamp, alla,
The Sultan of my sons, Allah,
I'm sorry for you, my dear,
My dreams are a golden crown, God,

God, my baby, God,
Rest in peace, dear.

These gods have a caressing character, and the adjectives in rhyming words express the limitlessness of a mother's deep love for her child. It recognizes not only the external qualities of a mother's liver, but also the restraint, sincerity and other qualities characteristic of a spiritual person. he wants to see human qualities in his child, he sings softly with skill and hope in the veils of dreams, instilling him with love, purity, and high spiritual and moral feelings.

In conclusion, we can say that, in addition to filling the child's heart with spiritual and moral qualities, in addition to filling the child's heart with spiritual and moral qualities, he was absorbed into the blood of the Uzbek people. , served as the initial foundation and foundation in his upbringing in the spirit of eternal and eternal patriotism, hard work, bravery, courage, single-mindedness and bringing him to adulthood as a spiritually and morally mature, possessor of high human qualities, and even after that, they will not lose their power and importance.

References:

1. Imomov K, Mirzayev B and others. Uzbek folk oral poetic works. Tashkent: "Teacher", 1990, 304 p.
2. Madayev. O., Sobitov. T. Folk oral poetic works: Acad. Textbook for lyceums T.: "Sharq Nashtiyot-Matbaa Aksiyadorlik Company Main Editorial Board", 2010, - 2-8 p.
3. 2. An explanatory dictionary of the Uzbek language. Tashkent: "National Encyclopedia of Uzbekistan", 2006,