

RESEARCH ARTICLE

The Dialectical Unity of Patriotism, Freedom, And Justice in Karakalpak Epics and Its Role in Forming an Ideal Person

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Abstract

This article explores the dialectical interaction between the ideas of patriotism, freedom, and justice in Karakalpak epics, focusing particularly on Qoblan, Edige, and Gorugli. These narratives present not only heroic struggles but also philosophical reflections on morality, social responsibility, and cultural identity. Therefore, they serve as formative sources for developing the concept of the ideal person — the ideal human. Through an analytical reading of epic episodes, this study demonstrates that Karakalpak folklore functions as a moral compass, shaping individual virtue and collective consciousness.

KEYWORDS

Karakalpak epics, Qoblan, Edige, Gorugli, patriotism, justice, freedom, dialectics, ideal person, moral education.

INTRODUCTION

Karakalpak epics are not merely artistic creations; rather, they constitute a moral-philosophical system that reflects the worldview of the Karakalpak people. They reveal the complex unity of patriotism, freedom, and justice, and consequently, they offer a holistic model for educating a virtuous and socially responsible person. Significantly, the epics Qoblan, Edige, and Gorugli demonstrate that heroism arises not only from physical strength but also from ethical maturity.

Moreover, in these epics, the struggle is not only external — against enemies or invaders — but also internal, against fear, selfishness, injustice, and moral weakness. Hence, the heroes become exemplary models for the ideal person, demonstrating that moral virtues are acquired through trials, sacrifice, and responsibility.

Patriotism in Karakalpak epics is portrayed not as blind loyalty but as conscious devotion to the homeland. For instance,

Qoblan consistently chooses the wellbeing of his people over personal benefit. Although he faces moral dilemmas, he nevertheless places communal safety above his own desires. Thus, patriotism is framed as ethical responsibility rather than mere national sentiment [5].

Furthermore, Edige goes even further by showing that patriotism must be guided by wisdom. He protects his homeland but also challenges corrupt leaders when necessary. This demonstrates that true love for the homeland requires the courage to reform it. In other words, patriotism is dialectically connected with justice [3].

Similarly, Gorugli represents active patriotism. He leads the oppressed and mobilizes people to resist tyranny. Consequently, his epic teaches that patriotism must be dynamic, constantly renewed, and socially engaged. Therefore, the homeland is not only territory — it is a moral

community that must be preserved and ethically maintained [1, 321-326].

In Karakalpak epics, freedom is never presented as selfish independence, but rather as the ability to act responsibly for the benefit of society. For example:

Epic	Form of Freedom Depicted	Moral Insight
Qoblan	Defense of land and dignity	Freedom is inseparable from duty
Edige	Liberation from corruption	Freedom requires ethical leadership
Gorugli	Rebellion against tyranny	Freedom demands sacrifice

Moreover, Edige’s struggle against corrupt rulers reveals that freedom without justice becomes destructive. Likewise, Gorugli’s revolt against oppression shows that freedom cannot exist unless tyranny is actively resisted. As a result, the epics emphasize that freedom must be accompanied by self-discipline, moral clarity, and humane decision-making.

Therefore, these narratives collectively suggest that freedom is not given — it is earned, preserved, and ethically sustained.

Justice emerges as the ethical backbone of the epic tradition. Indeed, Qoblan defends the defenseless, Edige judges fairly even against his own kin, and Gorugli punishes traitors and oppressors. Consequently, justice is shown to be both personal and institutional — it must guide individual decisions and shape social order.

Likewise, all three epics emphasize that justice requires wisdom and emotional restraint. Although strength is necessary for justice, it must be controlled by morality. Therefore, the hero is not simply a warrior — he is a wise decision-maker whose actions restore moral harmony.

As a result, the concept of justice becomes a measure of humanity, implying that the ideal person is one who protects truth and fairness even when it is difficult.

The epic tradition gradually constructs the image of the ideal person — an individual who harmonizes bravery with morality, power with compassion, and patriotism with justice. Importantly, this ideal person is not born perfect, but becomes refined through trials. Consequently, the following features emerge:

Qualities of ideal person	Epic Evidence	Philosophical Meaning
Courage	Qoblan’s defense of homeland	Bravery is moral duty
Wisdom	Edige’s just leadership	Strength must be guided by reason
Compassion	Gorugli helping the oppressed	Humanity is the essence of heroism

Justice	Seen in all three epics	Society depends on moral order
Sacrifice	All heroic acts	True greatness requires selflessness

Thus, the ideal person embodies the synthesis of patriotism, justice, and freedom. Moreover, he stands as a symbol of personal growth — showing that moral excellence is continuously cultivated, not instantly acquired.

5. Қ Мәқсетов «Қоблан» «Совет Қарақалпақстаны», 1959, 24-XII

Conclusion

In conclusion, the Karakalpak epics of Qoblan, Edige, and Gorugli demonstrate that patriotism, freedom, and justice form a dialectical and inseparable unity. Consequently, these epics function not merely as historical narratives but as moral institutions, shaping ideals of leadership, character, and civic responsibility. As a result, they play a crucial role in forming the concept of the ideal person who acts not for personal gain, but for the dignity of the people and the moral preservation of society. Therefore, Karakalpak folklore is not simply a cultural artifact; rather, it is a living ethical system that educates, transforms, and guides future generations. It teaches that social harmony begins with moral clarity, and that the highest achievement of humanity is not fame, but the cultivation of virtue and responsibility.

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