



THE ROLE OF ETHNOPSYCHOLOGICAL THOUGHT IN NATIONAL DEVELOPMENT

Berdiyeva Gulmira Aminovna

Bukhara Institute of Engineering and Technology
Senior Teacher of the "Social Sciences" Department

Abstract

In the article, it is reflected that in a number of scientific research institutes and centers of the world, scientific research is being carried out to determine the importance of the reforms of the educational system of the end of the XIX century and the beginning of the XX century, and to determine the priority directions for the introduction of innovative education.

Keywords: Ethnopsychological thinking, Jadid enlighteners, Hafiz Tanish Bukhari, "Abdullanoma", Khoja Hasan Nisari, "Muzakkiri Ahbab", Khoja Samandar Termizi, "Dastur-ul-muluk".

Introduction

The authors of modern literature deeply felt the evils that had a negative impact on the ethnopsychology of the peoples of Turkestan during the rule of the Khans and the colonialism of Tsarism, and they tried to save the people from these evils. At the beginning of the 20th century, Mufti Mahmudhoja Behbudi, a progressive religious figure, was one of the pioneers of the new modern literature, which prepared the ground for the national revival and led the people from backwardness to enlightenment. He was "the bearer of the independent republic, the first dramatist, theater artist, publisher, journalist who opened new schools where secular sciences are taught." Begali Kasimov, a famous scientist who deeply studied the creative heritage of the Jadid enlighteners, emphasized that the political and social crisis that had a negative impact on the ethnopsychology and national spirit of the people of Turkestan began in the last middle ages. quarrels, local clan disputes had fed the nation with life, and using this opportunity, Russia (empire), which conquered the country, tried to keep the local people in stagnation and captivity by force.

In the 16th and 17th centuries, there was relative stability, social and cultural development in Bukhara during the reign of Sevinchhojakhan and Kochkinchikhan, the children of Abulkhairkhan from Mirza Ulughbek's daughter Rabiya Sultanbeg, and later, Abdullah II, Imamqulikhan and Subkhanqulikhan, and Umar Khan of the Kokand Khanate. The stagnation and ignorance, bigotry, internal and external





disputes that Begali Kasimov mentioned happened in the time of Madali Khan and Khudoyar Khan in the Kokan Khanate, and in Bukhara during the reign of Amir Nasrullah and Amir Muzaffar.

Historical sources such as Zayniddin Wasifi's "Badoe-ul-Waqe", Hafiz Tanish Bukhari's "Abdullanama", Khoja Hasan Nisari's "Muzakkiri Ahbab", Khoja Samandar Termizi's "Dastur-ul-Muluk" testify to this.

The political and social instability, ignorance, carelessness, and decline that occurred in the middle of the 19th century are reflected in Isaq Khan Tora Ibrat's "History of Ferghana", Mirza Olim Makhdum's "Thirikh Turkistan", Mirza Olim ibn Mirza Rahim Tashkandi's "Ansabi Salatin wa Tawarikh Khawaqin", Ahmad Zaki Walidi's "Khudayor Khan's History". last days" is well covered in the works of Rashid Nabiev and Haydar Bobobekov "Kokan Khanate".

Historians Sotimjon Kholboev and Bakhtiyor Egamov's treatise entitled "Turkistan modernity - geography science and education in the period of national renaissance" is inextricably linked with the coverage of the pages of the struggle for national independence. The authors of the treatise emphasize that the process of national revival is accelerated, self-awareness, appreciation of history, the study of enormous, priceless scientific, spiritual and cultural heritage, the study of the literature, art, school of modernism, pedagogy of modern intellectuals, and ideas about national statehood are deepening.

As a result of self-sacrificing work, creative activity, struggle for the idea of national independence of the modern intellectuals, awakening from the long-term social and spiritual heedlessness in the history of our country began, and progress was made in the fields of modern culture, education, fiction, journalism, printing, theater art, based on advanced religious and worldly knowledge. has been achieved. But the moderns understood that it will not be easy to fight against the ignorance, heedlessness, and heresy, which gathered and settled in the national mentality and ethnopsychology of Turkestan peoples during the khanates and tsarism.

The classic representatives of world literature expressed valuable opinions about the powerful influence of fiction and the art of speech on the life of society, the psyche of the people, and the human soul. For example, Alisher Navoi, one of the stars of our nation's spirituality, expresses the great influence of words in the epic "Farhad and Shirin" as follows:

Kalmakim, the leader is swift,
Azaldan's address is a miracle.
Dema shabdez, a bird is happy,
Without wings - everything is a flight.





That is, the pen (enriching vocabulary) is a swift, fast-moving driver-passenger whose eternal destination is above the sky. He is a cheerful bird, he can fly everywhere. It is a charm that has hidden treasures in its bosom.

One of Alisher Navoi's spiritual teachers, Khusrav Dehlavi, gave a high assessment of the art of words and said:

Not a gem, but a mine of noble knowledge,
Don't say I'm a skater.

That is, Khusrav Dehlavi's artistic works are a mine of virtues, better than a mine, a mountain hiding jewels of meanings in its bosom.

Western thinkers have also expressed valuable opinions praising fiction and historical and philosophical books. The French thinker Michel Montaigne writes in the book "Experiments" that only noble people can enter the palace of classical literature.

Cholpon, a bright representative of Uzbek classical literature of the 20th century, said, "If literature lives, the nation lives", he has in mind the aesthetic impact of fiction on the psyche of the people and the life of society.

Tsarist colonialism and the red empire of the Soviets took all measures to destroy the national identity of the people of Turkestan, to establish a psychology of slavery in the minds of the local people. Tragic sources and literature (Ibrat, Behbudiy, Fitrat, A.Avloni, R.Nabiev, H.Bobobekov) tell the truth that during the colonial period of the Soviets, Uzbekistan, which was the center of Turkestan in the past, did not develop industry, science and technology, and advanced technologies, and only local slaves managed this country. they turned it into a labor base. At the beginning of the 20th century, our enlightened intellectuals, such as Abdulla Avloni, Ibrat, Tavallo, and Sidkiy Khandayliqi, who called the people of Turkestan to national awakening, wrote fiery poems, dramas, and new textbooks to save the people from the swamp of ignorance, to awaken their national spirit, and to restore their dignity.

In order to restore the national spirit of the people, modern enlighteners lamented that the real situation is not good, that our nation is lagging behind European nations in all areas. Abdulla Avloni, one of the founders of new Uzbek pedagogy, thinker poet, national independence singer Abdulla Avloni says in his poem "A Scenery from Maishat": "All our actions consist of personal enmity. Where is the effort, where is the enthusiasm, what is new in us? Whether it is science, whether it is a factor (applying knowledge), where our consumption is, all our thoughts (thoughts) are devoted to money. Where is the ascetic, where is piety (honest living), where is our good fortune? Our whole life consists of sadness and happiness. What is school, what is boring, what is education istikmal (education leading to perfection). Our entire generation consists





of barbaric nonsense. Where is love, where is compassion, where is education? Our whole life consists of useless habits...»

To the Great Enlightenment, Avloni, acting on his knowledge and what he said, opened new schools to save our people from heresy, such as ignorance, illiteracy, discord, and disobedience, which have become the customs, nature, mentality, and ethnopsychology of the people, and the rich people's disregard for school and enlightenment, spending a lot of money on weddings, and used the socio-aesthetic influence of fiction that serves the development of society.

In another poem, Avloni says: "We did not die without knowing the book of the world (worldly sciences). Those who studied science and gained the world are our best friends - Haifkim is the world's best in science. In the darkness of the valley we care with anger, Mercy and grace are not our target. We are surprised and ready for tyranny and treachery... This dream of disaster, I don't know when it will escape from us? Wake up, open your eyes, are we awake?"

Along with the opening of new schools where secular sciences (mathematics, biology, zoology, geography, physics, chemistry) were taught, the enlighteners of Jadid hoped for the February Revolution, which overthrew the tyranny of tsarism and promised freedom to all peoples. engaged in social and political activities to achieve independence. On March 9, 1917, one of the leaders of modern enlighteners, Munavvar Qori Abdurashidkhanov, founded the "Sho'roi Islam" society on the ground of the "Turk" society, which was founded by Abdulla Avloni and made a great contribution to the development of our nation's culture.

In Turkestan, Russian socialists (including Russians, Armenians, and Jews) who were the successors of tsarist colonialism, formed the Soviet of Worker-Soldier Deputies to seize all power (April 12, 1917). Against these, on April 16, 1917, the First Congress of Muslims of the Country was called. Akhmad Zaki Validi made a speech at the congress, exposed the tricks of the Bolshevik and Communist Soviets, and put forward the idea of the federal autonomy of Turkestan (the future RSFSR). Mufti Mahmudhoja Behbudi also fiercely defended this idea. This issue was also discussed at the All-Russian Muslim Congress held in Moscow on May 13-23 this year.

The representative of Muslims of Turkestan, Ubaidulla Khoja Asadulla Khojaev took the floor and defended the idea of autonomy. This idea was approved at the congress. The All-Russian Council of Muslims was formed, and Ubaydulla Khojaev, A.Z.Validi, Kokhanboy Abdukhalik son, Kamoliddin Rahmonberdi son and others were elected to the central council.

In this way, the processes of national revival were waved, and under the influence of the ideas of enlightenment, the process of evolution in the ethno-psychological





thinking of the peoples of the country began to show. Jadid enlightened intellectuals Abdulla Avloni, Mahmudhoja Behbudi, Munavvar Qori, Sidqi, Fitrat and others devoted their lives and spent all their knowledge and energy to awaken the spirit of the nation and mobilize the people to restore our national independent statehood.

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