

Formation of National Pride in the Educational Process. (in The Example of Abdullah Oripov's "Sahibqiron" Epic)

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ABSTRACT

This article discusses the formation of national pride in the teachings of A. Oripov's "Sahibqiron" epic.

KEYWORDS: *education, upbringing, national pride, will, bravery, courage, patriotism, thinking, intelligence, high human feelings, patriotism, creativity.*

To study the personality and human form of our grandfather, who fought for the freedom and prosperity of his homeland; giving an example to young students; to cultivate feelings of national pride and pride by realizing that the high human feelings of our ancestors, the ideas of patriotism, nationalism, and creativity were embodied in the essence of their great works; Encouraging students to be creative, to create goodness, to fight and live for the well-being of the nation and the country will ensure the effectiveness of education and training.

Along with historical scientific works, the literary and artistic works created about Amir Temur are also important in order to increase the feelings of national pride in the hearts of our people, to strengthen the feelings of patriotism in the minds and hearts of young people. Among them, Abdulla Oripov's five-act dramatic epic "Sahibqiron" and famous writer O. Yaqubov's short story "Fatihi muzaffar ya bir parivash kissasi" stand out. Because in these works, the complexities of the historical period are truthfully reflected, and the image of Amir Temur is embodied as a real life person.

In particular, the poet Abdulla Oripov chose the real events that happened in the dramatic epic "Sahibqiron" as the main source, and used the images of historical figures such as Amir Husayn, Eldirim Bayazid, Bibikhanim, Ulug'bek, Khanzodabegim, Uljoy Turkon, ibn Arabshah, Hafiz Sherozi, Ahmad Yassavi, Spanish ambassador Claviho. also included that they serve to reveal the image of Sahibqiran in certain events. In the drama, Sahibqiran's devotion to justice, incomparable humaneness and patriotism were brought to life through debates and dialogues in accordance with the truth of history. The artistic presentation of past events with their current reality in this way is considered the most effective way to achieve impressiveness. In this context, Amir Temur always analyzes his behavior and says, "Strength is in justice!" He is embodied as a wise man who stays true to his motto and consults with those around him, relying on justice in everything.

"If I solve a difficult problem,

We held a council with religious ministers,

We held a council with the emirs.

Said Amir Temur by bringing him into dialogue with the spirit of Ahmed Yassavi, served to emphasize that the power of thought of science is superior to any physical strength.

As a result, Amir Temur is presented as a thinker who constantly thinks about the affairs of the world, its entanglements, the complexities of human fate, and the nature of people. The author tried to show the internal and collusion of the hero in the dramatic epic. Because "Sahibqiran" is a

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dramatic epic, the situations in the hearts of the characters, the process of self-denial and suffering are especially impressive. The events of the dramatic epic unfold from the scene of the conflict between Amir Temur and Amir Husayn. In the heart of Amir Husayn, there is boundless enmity towards Amir Temur. If the uneducated Amir Husayn's imprudent, deceitful, hateful image arouses hatred in the reader's heart, the owner's intelligence, judgment, ability to act according to the situation, and his justice arouse feelings of respect and faith towards him. In the course of events, Amir Husayn becomes a lowly, greedy, base person. The pure love bond of Oljoy Turkon and Sohirqiron is reflected in bright paint.

Historically, the geography of Amir Temur's activity is incredibly wide. The problems that occupied him and tried to solve them are also innumerable. Jahangir's character is also colorful. Abdulla Oripov was able to find and reflect the most necessary and most meaningful of these expanses, problems, and colors. These important points should be selected in the analysis of the work.

In Abdulla Oripov's interpretation, Temur is a person who can control his own actions. According to Uz Karori, he was not born with a sword from his mother, but in his youth, he used to care for the yearlings, and spread happily in the mountains and hills. By looking at the stars, the verses are over. However, these joys did not last long. Fate has put a sword in his hand since his youth. In fact, it was a historical fact. For centuries, Turkestan was oppressed by Genghis Khan. The brave sons of Turan took up arms to liberate their country, many of them were defeated and killed in the fight against tyranny. Tyranny and tyranny, invasion formed Amir Temur as a product of necessity. The poet explains it in the language of Sahirqiron as follows:

"You see me here

On top of that, I am the one who is called Fatih.

The people of Adam are in the deserts of their lot

He seems to need my sip like water.

In the endless desert, the caravan of humanity roared

Kicking each other

The time when it was pushed and buzzed

I put them on a string

He was a sarbon," he says.

According to Abdulla Oripov, there is a force that gives strength to Amir Temur. He is the future of Turan. Like every patriotic person, he receives help from his motherland, motherland. In this sense, Chogla, who ended his life, says:

"Whose property are we?"

Amiri is Turkestan

Who are we - nations

The oldest and the greatest

Our head joint of Turkestan!"

There is so much pride, so much satisfaction, pride in these words. It is clear that these words of the host will instill feelings of national pride and pride in the hearts and minds of the students.

The value of a work, especially a dramatic epic, depends more on the solution. To the extent that the solution is meaningful, to the extent that it is viable, the work will be perfect. Let's think for a

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moment about the events related to Temur's activity mentioned above. If the author describes only historical events, the work would not attract the attention of readers. By studying the works of art, the image of great historical figures, students learn to understand the world of great people, the meaning of their hearts, struggles and aspirations, and learn to draw vital conclusions.

Abdulla Oripov described Temur as a person who constantly tries to determine the correctness of his path, thinks about every step he takes, and constantly sums up his mistakes. That's why Temur's words: "Unutmagil is victorious for my right" - affect the reader as a logical derivative of the hero's way of thinking.

In fact, the author achieved a wide-scale description of the spiritual world and psyche of the main character of the work by reflecting his thoughts. Timur was only afraid of making a mistake, of unjust bloodshed, of losing someone's life. But he considers himself to be the executor of a great historical mission and fiercely fights against all evils.

"Why are there so many swindlers?"

Why is there so much evil on the earth?

I have to clean the floor of them"

In his campaigns, Jahangir always raises an army not against a nation, but against an evil ruler. In this way, the author managed to clarify the moral foundations of the activity of the Master. Amir Temur's meeting with Ahmed Yassavi is one of the most impressive parts of the work. Why? Because this episode reflects Amir Temur's search for a moral basis for his actions. "Tell me, Temur, did you shed blood for no reason?" It is not easy for a world traveler to answer his question.

The great Sufi said that the establishment of justice by force in the world by a slave is doubtful:

"No matter how attractive the intention is, Temur

It is doubtful that the agreement was made with a sword," he said.

Timur is about to march towards China. Night. He wants to receive a white blessing from the saint's soul in front of Yassavi's mausoleum, which he built. The situation of Timur, who saw the image of Hazrat Hizr and Yasavi, who appeared alternately in this place, excites the reader. From the above parts of the work, it is known that Amir Temur recognized Yassavi more than all the saints. The solution to the problems that have been bothering him all his life should be solved here, that is, in the presence of Yassavi. Temur rode a galloping horse to fight for justice. Along the way, he was a world traveler who conquered many cities and villages.

But let's imagine the battles and passions that he devoted his life to in the form of a big fire. Both wet and dry were burned in this fire. In some cases the blood of innocent people was also spilled. Amir Temur knows this well. Now at the end of his life, Sahibqiran summarizes his life. So, incomparable will and mature thinking power are united.

"My life has been a constant struggle,

Maybe how many lives I have spent.

Won't they grab my skirt in the end?"

Two great figures, two philosophies. One marches for justice, carries a sword. He understands this path as the only right path.

The second calls humanity to honesty. His sword and his army are one - word, pandu advice. With words, he calls to win hearts. A solemn ceremony of fair justice to direct the good deeds that countless armies could not accomplish; - emphasizes the need to overcome the ego and achieve perfection. Temur does not want to move a step from his beliefs. If he does not destroy, they will

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destroy him. He is only asking Yassavi for help. Secondly, the elder wants to turn Temur, who is loyal to his beliefs, out of the way. Bleeding for justice, resisting even the slightest injustice. His Majesty Yassavi wants to return Timur from his last trip. However, Timur is a lion. He is not going to go back on his word or his way.

So, at the end of the work, Temur ends his whole life by himself. He realizes that the battles for justice are not always as fair as Amir Temur thinks. Any war brings disaster to mankind. In this respect, this dramatic saga of Abdulla Oripov acquires a tragic direction in a certain sense. Jahongir, who rode a horse and drew a sword, conquered almost half of the world and restored the kingdom of the great Timurids, thought about his life path. Ahmed Yassavi tries to understand the meaning of the sayings, and comes to a just conclusion. In the interpretation of the poet, this is also a historical fact. During his short life, Amir Temur did things that the owners of several lifetimes could not do. It is also true that he once tried to do injustice to some extent, that is, to "establish justice" with the power of the sword.

It is possible to develop feelings of national pride and pride in students by introducing them to the image of our great-grandfathers through artistic works. In particular, in the process of teaching A. Oripov's "Sahibqiron", the epic, it is possible to increase the feelings of patriotism, patriotism, and struggle in the hearts of students.

A teacher who can effectively use this opportunity will be able to revive the image of our ancestors before the eyes of the student. They bring the feelings of will, courage, courage, patriotism, responsibility for the fate of the country and struggle to the hearts of the students, and awaken the desire to live like our great ancestors. In this way, it is possible to educate young people to be independent, strong-willed, selfless and patriotic people who can stand firm against various spiritual attacks.

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