

## **THE SIGNIFICANCE OF ABDURAU FITRAT'S VIEWS IN UNDERSTANDING THE NATIONAL IDENTITY OF YOUNG PEOPLE**

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Since the days of independence, Uzbekistan has placed the issues of realizing national identity, feeling a sense of national pride, restoring and developing our spirituality among the main issues on the agenda. But it would be wrong to conclude that people's awareness of national identity started only after independence.

In fact, the national identity understanding issue ancient since ages main matter being came \_ Ancient in this regard Greek philosopher Thales : " Eng difficult - the self understand he said \_\_ was \_ It can be seen that the issue of national identity is extremely complex and extremely important. Its importance is manifested in solving the necessary tasks of life, such as forming a sense of loyalty to the homeland and country in every member of the society, realizing who our ancestors were and how we should be, forming the succession to their scientific heritage.

When we talk about the phenomenon of national identity, in the period when the communist ideology was formed, instead of promoting the national rise of the people, they aimed to destroy their national wealth and traditions, and through this, they tried to turn them into a subordinate nation. Although the concepts of "Motherland", "State", "Country", "Culture" were present in the programs of the existing ideology at that time, these programs did not take into account the wishes, goals and aspirations of the local people in their essence and content, and served to develop them. did not On the contrary, it led the local people to the crisis of their national culture.

But Munavvar Qori Abdurashidkhanov, who realized in time that such problems can destroy the society, showed that the Bolsheviks understood the essence and meaning of words such as "nation, homeland, culture..." differently, and that they were implementing their nefarious intentions through these words. The reason is that there were many obstacles to national self-realization during the October Revolution. In order to eliminate such barriers, mature intellectuals of their time, representatives of Jadidism, which aims to raise the freedom of the homeland and the national consciousness of the people, raised the idea of enlightenment to the highest level during the colonial period. They are our grandfathers such as Mahmudhoja Behbudi, Munavvar Qori, Abdulla Avloni, Abdurauf Fitrat, Osman Nasir. In their actions, they are determined to elevate the people and make the nation known.

From the earliest times until today, the issue of national identity has been interpreted as one of the main issues in the attention of writers and scientists.

Well , it is it is self understanding \_ \_ what to understand do you need said question is born

Self-awareness means knowing one's homeland and the past of the people who lived in this homeland, its culture, traditions, and values.

Self-awareness is the awareness of the contribution of one's people to the development of the world community from time immemorial.

Self-realization means a perfect knowledge of the history of the past ancestors, placing respect for their spirits. At the same time, self-awareness means identifying the rich cultural and material heritage of the Motherland, striving to serve for a bright future, and contributing to the welfare of generations. Self-awareness is not limited to knowing one's own history. It is also to increase the fame of one's nation and the Motherland, taking into account its modern capabilities.

From the above definitions, it can be seen that the process of self-realization of the nation is interpreted differently in different scientific literature. But they are close to each other in content.

Doctor of political sciences, professor V. Kochkarov analyzes the meaning of the concept of "awareness of national identity" with the concept of "awareness of identity" and explains it as follows: "Awareness of identity is a person's awareness of his place in existence, his "I" in social relations and his life goals." It is considered as a perception of the individual aspects of the selves and their relationship with life goals. A certain level of self-awareness is national identity. Realization of national identity is the perception of belonging to the common cultural basis, language, culture, historical heritage, mentality, customs and traditions of the nation and its representatives .<sup>1</sup>

The issue of national self-awareness is expressed as follows in the explanatory dictionary of philosophy. "National self-awareness is the understanding of each nation ( nation ) that it is a real entity, a representative of certain material and spiritual wealth, a single language, customs , traditions, values and belonging to the state, common interests and needs. " <sup>2</sup>.

The beginning of the 20th century was considered a period of increased colonial pressures on our country, and the issue of national identity became extremely important during this period. Abdurauf Fitrat is the real defender of the nation, who burned in the grief of the country in such a difficult period, tried to understand the national identity of the nation, and sought to increase its national pride. Fitrat in his treatise "Eastern Question", drama "Tragedy of Abulfayzkhon", and poetic works "Destroyed Graves"

<sup>1</sup> Kochkharov V. \_ " Uzbekistan social - political of life democratization in the process national the self understanding problem " political - philosophical analysis Political sciences doctor scientific level get for written dissertation abstract . - T .: 2009. 12 p .

<sup>2</sup> Brief explanatory dictionary of philosophy / Authors: M.N.Abdullaeva, M. Abdurashidov, U. Abilov et al.: Responsible editor: A. Jalolov. — T.: "Sharq", 2004.— 204 pages. 384

shows that the people are suffering from existing evils in social life and emphasizes the need to increase their national consciousness and help them realize their national identity. Also, in most of Fitrat's poems, the issue of national identity is highlighted. Among these poems, we can include such poems as "Sadness of the Country", "Ogut", "Sharq", "Teachers' Land". Each verse of these poems is imbued with feelings of love for the homeland and understanding of national identity, and it is no exaggeration to say that these works and poems of Fitrat have been and continue to serve as a program for understanding the national identity of the Uzbek people.

In the poem "The Sorrow of the Country", Fitrat addressed the motherland as "Mother" and asked her "... do I need my life to save you?" appeals that:

Mom! save you for dear is it necessary ?

honor \_ I believe in conscience is it necessary ?

Sh e'r n i ng u shbu through verses, My country , save you for soul do you need or your this how are you seeing himself shelter honor, faith , and conscience to your " children " who are taking you to save you do you need saying his own his children statement does \_

Turon , your boyfriend , to everyone see , it flew to the leg

In the country guard let's go Is it a lion? it is necessary .

Through these verses while \_ a poet to the country guard , i.e. mine shield to be for like a lion guys need saying his opinion completes . It can be seen that the thoughts expressed by Fitrat in this poem are not only addressed to the youth of the country, but also in the spirit of encouraging them to realize the freedom of the country, the peace of the country, and the national identity. Even in such a dangerous time, Fitrat cared for the country and was able to express his displeasure with the politics and system of that time without fear.

Every citizen, I am a child of this nation, where is the beginning of our nation? tries to find an answer to the question <sup>3</sup>. And Fitrat did a great job for the nation and its development, connected every poem to the life of the nation, and tried hard to develop the nation's spirituality.

In the poem "To the Star of Mirrih", Fitrat expresses his hatred for the "traitors" who are destroying the homeland by acting only for their own benefit: The lowlifes and humiliations that are on our earth, Tell me, star, will your mountain be in your arms?

Is there in you our like people \_

Two-faced criminals, devils.

Comrade leeches who drank blood without bleeding,

Brother carnivorous tigers?

Do you have the blood of a poor man?

<sup>3</sup>History of Uzbekistan, No. 1, 2002. Matboboev. Academy of Sciences of the Republic of Uzbekistan

Those who drank like a chump?  
Is there in you one the country burning \_  
Own win Boiler Khans .  
Is there in you belly on the way  
Elin , country , go and gather merchants ?<sup>4</sup>

Fitrat in this poem \_ nationality , from the interests of the country interest superior put , national identity , honor, pride what that friends who cannot understand i drank leeches , brother nations eat i insatiable ate tigers , poor the law chowder like those who drank , the country by inflicting suffering own seeing the day the kings curses and them homeland destroyed in being main the causers that emphasizes .

Fitrat also recognized the role of language in the issue of national identity and expressed the following thoughts: "Which language is the richest and most unhappy language in the world? Do you know? Turkish. I don't want to be a poet, that's the truth of the word. The richest language in the world is Turkish and the most miserable language is also Turkish. The unhappiness of languages is something that happened during the Soviet government, and those who say they were happy before that speak without knowing the state of our language. The richness of a language is the abundance of words in it, its breadth and completeness. Turkish is unfortunate. It has been oppressed for a thousand years, but it is not finished. It's not over, it's about living - living. Why is he rich? Yashar, but will he be able to save himself from the Arabic and Persian languages or not?" <sup>5</sup>.

Fitrat did not mention these points without reason, because the most important component necessary for the existence of a nation is the mother tongue. After all, every nation feels pride, realizes and expresses its identity in its own language. In order for the nation to be independent, it is necessary for the language to exist and be independent. Fitrat also realized the seriousness of this issue and stated that he is very sad that our language can be saved from the scourge of Arabic and Persian languages.

Fitrat also understood well that the role of education in instilling the national identity in the minds of young people is great. In fact, if a person does not receive good education from a young age, it is very difficult to educate him later.

Fitrat's idea of national identity has a great positive impact on social life, especially on youth education. This influence is manifested in the determination of the development of the country by young people, feeling of belonging to the development of the homeland and struggle for independence. Self-awareness is important with self-determination in the future, it increases responsibility.

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<sup>4</sup>Phytrate. True love. Poems, plays, articles. Responsible editors. B. Kasimov S. Erkinov. -T: G'. Ghulam publishing house. 1996 p. 26.

<sup>5</sup>Issue 32 of "Ishtirokyun" newspaper dated June 12, 1919.

Realization of national identity is such a process that understanding its content, understanding its essence, serves to form a sense of inexhaustible love and compassion in a person, and to perfect the moral qualities characteristic of a person in general.

It changes the nation's self-awareness, the nation's feelings, will, mentality, moods, and affects the way of life to a certain extent. It should be noted that self-awareness of the nation is not limited to the protection of its own goals and interests. Perhaps, it will have a positive effect on the social, economic, spiritual and cultural development of the country. Also, the realization of national identity positively solves social problems, activates internal spiritual and material resources, and helps the society move towards development. In this sense, a nation's self-awareness is an important marker for a nation, which is more broadly expressed in national pride.

When it comes to national pride, we must never lose sight of the sensitivity of this issue. National pride should rise not with envy, but with envy. Most of the scientists who commented on pride tried to weigh the positive and negative aspects of this phenomenon on the scales of reason. As can be seen from the above points, pride is a very unique and delicate process. For this reason, every propagandist must draw appropriate conclusions from the thoughts about national pride, approach the issue from his own point of view, and apply it to life.

Today, one of the highest tasks of national self-awareness is to help eliminate the vices of individualism and localism. Living as one body, one soul from time immemorial, they help ensure the development of this country and serve as a source of cooperation.