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IDEA OF PATRIOTISM IN THE WORK OF ABDURAUUF FITRAT

Abstract: This article explores the idea of patriotism in the work of Fitrat. The article deals with Fitrat's poems about the motherland.

Key words: homeland, patriotism, imagination, culture, learning.

Patriotism, worship of the Motherland, respect for the Motherland, Honor and Honor are the essence of life, the essence, leitmotif of all its activities. This situation has been reflected in his early poems, articles, and collections. The collection of poems "Sayha" ("Bongsome"), published in 1911 in Istanbul, is dedicated to the national anthem. Amir Alimkhan has been denied permission to publish his work in his own country, as well as by his poet's own account. Fitrat's patriotism consists of three components: 1) Love in the Homeland as an example of other advanced nations. Fitrat was one of the leaders of the popular Ottoman revolutionaries Anvarbek, Niyazyibek (Anvarbek-famous Anvar Pashsho (1881-1922), the leader of the party "Ittihod and Taraqqiy", who came to Turkestan in 1921 and died in the same place in 1921.

Young Niyazyibek-1908 (1867 / 68-1914), Bagirhon (the Iranian Revolutionary Leadership of 1905-1911), his devotion to "the happiness and peace of his nation", the "fate of the Russians" in the reign of Resneda, the leader of the guerrilla movement, from human beings, from "human beings", to the services of the "genius and philosopher Tallesthe" for the sake of happiness. 2) Being in the love of the Motherland, the freedom of the motherland, the nation on the way to the land, and respect for the land where the people of the community have been shed, believing. 3) In the love of Homeland, devotion, recognition of the pain of the country as a grief, the "motherland" is a struggle for the motherland.

Manashu's three constituent elements represent all its claims. Fitrat makes a bewilderment for his country and sees the greatness of his homeland and looks for happiness and salvation for his homeland. The Poetry Poetry in the Far East describes the motherland as the soul, the heaven, the moon, the glory, the honor, the dagger, the qibla, the chest and the heart. One of the poems that went into Sayh, begins: The people of Binyamin, Oh, you're a goddamn soul And the mohi manu shield, the dignity of the man, The man's face, the man's face and the man's face, are the same. Purpose: Come to visit my country early in the morning, no matter what a homeland! He is my worship, my soul. He is my mother in heaven, my peace, my glory, my honor. " The poet describes his motherland as a sacred place. In the hope of gaining human beings, he would worship his saint in sajda with sajda, and he would have been able to make such a sincere, sinister tone of homeland, as Fitrat

could do in poetry. The phrase "He is my god" is a commentary on President Islam Karimov's words, "One of the fiery contenders of the National Independence, Abdurauf Fitrat, is a Vatan-sajdagim. In fact, the sense of patriotism, the sense of motherland is sacred to us, it must be clean and great like sajda ". "Sayha, a collection of national poems, has been widespread not only in Turkestan, but also in Turkey, Germany, and in the central cities of Russia, and has had a strong effect on electricity." Fayzulla Hodjaev writes in his book, "The Bukhara Revolution and the History of the National Restrictions of Central Asia," about this collection and its influence:

"Fitrat's works were widely distributed even though they were all banned, and all the books of the Society were read with great interest, there were debates and debates ... The people who read Sayhah were not only the Bukhara government, but also the Russian government. Because in these poems the idea of independence of Bukhara was expressed in a brilliant way. " At Sayhah, the Motherland is glorified and the people are called upon to act in accordance with their rights and freedoms. From the earliest times, the theme of the motherland has been the subject of literary literature. Older "Devonu-lug'atit Türk" Among the songs in the book, it is known that the concept of Orkun Enasoy, and its related views, is in the forefront. The Turkic people understood the homeland in the erosion of the land, their homeland, their souls and souls, those who were martyred in this way, ingenuous and poisoned to the homeland, from the mouth. It is not an exaggeration to say that the theme of the 20th Century Uzbek poetry and the image of the homeland originally originated from Abdurauf Fitrat's poems. Fitrat came to the artistic creation with poetry. Her poems were given in pages of Bukhara Sharif, Turkistan Region's Newspaper, Sadoi Turkistan and other periodic press releases. In the 1911s, it was seen that the views of irreplaceable ideas were reflected in the stories. This idea and theme of Fitrat's homeland was infected with his entire creation.

His poem called "The Dorm of Life" was handed to the winter palace of 1917 and the arrest of the Provisional Government as a "Bolshevik Balloon". Fitrat writes with pleasure: "Where are the mercenary Turks, who are the few wolves of the earth? Why are they displaced? Why are they here? How many people have wrested battlefields? Why? ... Why? Tell me, Uhour Turon, land of lions! What happened to you? ... "Bukhara and Turkistan, which dependent on the ouster of the White King, seem to have opened their way to liberty, freedom, self-sufficiency, liberty and independence, but it turns out that transition from slavery to another slavery, deception it is nothing but fraud. When Fitrat came to Bukhara, he could see the landscape, the destroyed buildings under the bombs, the houses that burned ash, the mosque converted into the bedroom, the rebellious soldiers, the people's whispering: "For this purpose, Muslim history curses us in the future" . Here are some of these historical lines: Munavvar Qori: We went to Bukhara in 1920 to celebrate the Bukharian Revolution. We witnessed the fact that there were Russian horses in mosques and corrupted mosques in the mosque. Safarov tried to convince them. But shortly thereafter, letters were drawn from the Russian commanders, accusing

Safarov of nationalist and anti-revolutionary actions. Consequently, Fitrat Munavvar is embracing Khorin: "We did not want such a revolution, but only to overthrow the amir and build a fair society." But their independence, their efforts to liberate themselves were deceitful, cunning, hypocritical, and false accusations. Independence must be captured, captured, managed, and strictly controlled.

To do this, it was necessary to be self-aware, educated, conscious, devoted people. Fitrat East Turkestan could not stop crying for the people of Uzbekistan. For the sake of the tragedy, he was very open to friends. Fitrat's idea of constructing a national independent state would not give him peace, it would have made him great. She is a native of the Uzbek language: The Uzbek guy Vatani-Turan sees a wounded, wounded, wounded man whose hands are tied up with chains of chains, and silk clothes are torn. So, he agrees to turn Turklan's burning back, to help his motherland, to live for independence. "When I get up, I wake up with my eyes, and if I look in my eyes, I'll see a woman in front of me! It's a woman's dream ... She's got a suit, but she's got nothing but a torn and old shirt. Their heads were bare, their hands were full of black hair, their shimmering voices, and the power of salvation! " The image of this humiliating woman, who had seen in the dream of the Uzbek guy, was motherland. The young man swears in to save his mother: "Oh my holy Turon's dream, my heart is in my eyes, my heart is in my conscience, my dirt goes out of my heart, my separation is yours, my death is yours, my life is yours." How awful and troubled it is! ... Fitrat tells us that the black clouds are beginning to turn from the very beginning, and that in the coming days they will face barriers and obstacles, the freedom of the homeland will continue to struggle for its independence, and that it can not even die . For the nation, it means that dying in the battle for the homeland is the only way to live, and that it will sacrifice its freedom, liberty and intercession. He invites everybody to pursue a wholesome, honest and conscientious attitude towards the cause of the freedom of the Motherland. "If the Devil's armies come, not the serpents, and not the chains on my legs, and the snakes of hell are asked about me, I will run again. If all the world's troubles come upon me, and the iron thorns of the oppression come into my eyes, I will rescue you again. "Fitrat can see that today's day has come to our fore with our great dreams and the desire for our present life. Fitrat worries about the future of the homeland and suffers nothing because it can not find the strength to do it, and that it suffers from the conscience, faith, honor, and reputation of its people over other nations. He is frustrated with the politics of the country, the arrogant leaders, the ignorant intelligentsia, and the ignorant crowd. In the slogan "Temur Sag'anasi": "My great honeymoon! Turkish glory. The state of the Turkish state is over. The honor, attention, faith, conscience of the Turk is under the feet of the tyrants. The dorm, the throat, the fire is falling into the hands of the hands ... The bag is blushing, my face is black, my heart is broken, and the bug. I came to your visit, my sultan! I was looking for a place for your sake, for my disgusted head, my conscience, my burned blood, and my burnt soul. "

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MODERN METHODS OF INCREASING STUDENT INTEREST IN SOCIAL SCIENCES

Annotation: In this article highlights of modern methods of increasing student interest in social sciences.

Key words: social science, modern education, interactive methods, pedagogical technology, innovation.

Currently, in a number of higher educational institutions, especially in the years after Uzbekistan gained its independence, in the process of teaching students from social and humanitarian Sciences, in addition to the methods that arouse their interest in the sciences, in daily meetings, events, meetings and conferences, television shows and broadcasts, round-the-clock conversations, consultations, dialogue seminars, examination competitions and working with Of course, it would be desirable to use them also in the process of teaching, provided that the students were given an educational background. Because the main goal is to give students a quality lesson. Therefore, the purpose of recommending the use of the following analyzed methodological cases to the educational process is also an indicator of quality, resultant education and training of students, training of faithful, educated, competent human resources to our motherland in the future.

We will dwell on some of these methodological cases. Among them, the following types of methodologies, namely "Critical thinking", "Debatable style", "Style of working in small groups", "Find your place" Style, "Smart attack" or "Masquerade" style, "Ajurli Arri" ("frantically – one way, the second way") style, "Debate" style and other types of methods are used in the educational system in the following times.

In particular, "Discussion", that is, the use of a controversial method in the object-solving of lesson processes or other conversation, round tables, meetings, any important problems and issues. With the help of this method, students and even teachers will be able to obtain relevant information on the problem on the basis of extensive discussion, discussion, discussion in the discussion process so that they can thoroughly, fully study the subject under discussion. In carrying out this discussion method, the following organizational areas are required to be seriously considered, since in this method, a number of other methods, namely "Smart attack",