



INTERPRETATION OF ETHNOPSYCHOLOGICAL DATA IN THE WORKS OF EASTERN SCHOLARS

Alimbayeva Shakhlo Tursunovna

Associate Professor of the Continuous Education Pedagogy Department,
Oriental University, Doctor of Philosophy of Psychological Sciences

ORCID: 0009-0004-0766-3779

Abstract

This article analyzes the psychological expression of the people's psyche, national identity and cultural values in the works of oriental scholars. The author's work shows the harmony of folk customs, manners, human qualities and ethnopsychological thinking. The article examines ethnopsychological ideas in the works of oriental scholars from the perspective of modern psychology.

Keywords: Oriental thinkers, ethnopsychology, people's psyche, national identity, manners, spirituality, values.

Introduction

Analysis of the socio-psychological aspects of culture is a key issue that must be addressed in the study of the psychological characteristics of a particular nation. The socio-psychological activity, potential and skills of an ethnos are reflected in its culture, history, folk art, stable forms of interpersonal relations, customs, and religious traditions. Sociolinguistics helps to reveal the content of these relationships. The works of Eastern scholars also reflect views on sociolinguistics and linguoculturology. While sociolinguistics studies the relationship between language and society, linguoculturology is a field of study about the relationship between language and culture, analyzing the degree of expression of national values, customs, traditions and views in language units. Since the way of thinking and mental characteristics of the ethnos are reflected in the language, relying on the linguoculturological aspects of fiction serves as a valuable source in studying the ethnopsychological characteristics of the Uzbek nation and arming students with such information.



MAIN PART

Abu Rayhan Beruni, one of the famous encyclopedists of the medieval Eastern Renaissance, diligently and persistently studied the history, culture and languages of various peoples, perfectly mastered Jewish, Greek, Persian, Arabic, Sogdian, Polar and other languages. Allama's work "Relics of Ancient Peoples" (known in Uzbek orientalism as "Osor al-baqiya") is not only a work that illuminates the history of kings and famous personalities, but also a historical and ethnographic work that reflects the history of the culture of peoples, their traditions and beliefs. In his work, Beruni, while focusing on the calendars and customs of different peoples, elevated the culture of the peoples of Central Asia and Iran [2]. If we pay attention to the ethnographic features of the work, he touches on the customs, holidays, festivals and legends of many peoples. Also, Beruni, while explaining the differences in one or another tradition and custom of different peoples, explains that this difference is related to geographical conditions. Beruni also explains the differences between languages from this perspective.

Yusuf Khos Hajib's work "Kutadgu bilig" is also an artistic charter and encyclopedia that embodies state policy, laws, regulations, customs, and moral principles. It provides guidance on the behavior of many classes, categories, and social groups, such as scientists, poets, and farmers, from the perspective of the demands of that time, from the methods of state administration to political-social, material-spiritual, and moral-educational issues. Yusuf Khos Hajib pays special attention to science, knowledge, and intelligence in his work:

An ignorant person is a tree without fruit,

What can a hungry person do with a tree without fruit?

The conciseness and conciseness of these expressions, combined with only sincerity, show the way of thinking that was characteristic of the history of the development of the Turkic peoples in the 11th century.

Alisher Navoi's lyrics, epics and scientific works also reflect views on sociolinguistics and linguoculturology. In his work "Mukokamat ul-lughatain", Navoi noted the signs of "quick understanding", "high perception", "sincerity", "purity" as characteristic of the Turkic peoples, and the signs of "intelligence", "understanding of science", "perfection", "virtue" as stereotypes characteristic of the Sarts. He connects the signs characteristic of these peoples with the sincere, pure, correct intentions of the Turks, and the science, science and wisdom of the



Sarts. A number of words in Alisher Navoi's poetry, in addition to expressing their lexical meaning, also provide information about cultural views, customs, and traditions.

The scholar spoke about the culture of language skills of the Turkic and Sort (Persian-Tajik) peoples, and reported that the Turks had completely mastered the Sort language, and that they knew it perfectly from the youngest to the oldest. He described how the Turks not only knew the Sort language, but also distinguished its subtleties, and wrote many works in this language. He emphasized that the Sarts could not speak Turkish, did not understand this language, and that even if one in a hundred knew it, the peculiarities of their language were noticeable in their pronunciation. In his work "Muhokamat ul-lug'atayn", Alisher Navoi, comparing the Turkic and Sort (Persian-Tajik) languages, states that some concepts in the Turkic language do not have equivalents in the Persian-Tajik language. For example, he writes that the units that express the meaning expressed by the words sipqarmoq, tomshimoq; telmurmak, bezanmoq, yasanmoq; yig'lamsinmoq, ingramoq, singramoq, siqtamoq, okurmak, inchkirmak, as well as a number of kinship terms such as aga (brother), ini (brother), egachi (sister), singil do not exist in the Persian-Tajik language [1, 203]. The fact that Turkic peoples name certain parts of reality and things with separate words may be an expression of the sensitivity to the characteristics of the individual and his emotional states, as well as the meticulousness and attentiveness to things and things that are characteristic of these nationalities. According to Navoi, the "quick understanding" and "high perception" characteristic of the Turkic peoples can also be seen in the way they name each emotional state and each process in their speech. The scholar also notes that some types of clothing are not named in the Sort language, and that the Sorts use Turkic words to name these concepts.

A number of words in Alisher Navoi's poetry, in addition to expressing their lexical meaning, also provide information about cultural views, customs, and traditions.

We witness that the verbal associations used in Navoi's ghazals are not just linguistic units reflecting reality or an expression of the poet's cognitive knowledge of reality, associative thinking, and memory, but also units that provide information about national and cultural values. The great thinker describes the importance of education, which is considered an important social problem, in the epic poem "Hayrat ul-abror" as follows:



Qatrag‘a chun tarbiyat etti sadaf,
El boshig‘a chiqqucha topti sharaf.

The Uzbek people have a saying: "There is no standing without pearls, there is no thorn without a flower". This verse states that the transformation of a pearl into a gem and its attainment of being set on a head is due to the education of the mother-of-pearl. The mother-of-pearl is associated with the concept of a teacher, and the mother-of-pearl is associated with the concept of a disciple. Without the mother-of-pearl's education, a pearl will never become a gem. That is, a disciple who has not received the education of a teacher is unlikely to reach perfection. Only a certain period of time is required for this. Usually, the person who takes the gem in his hand or sets it on his head does not even think about what processes he went through to become such a beautiful and valuable object. It is the same in life. Everyone admires a perfect person when they see him. But it is not always possible to observe how he achieved this level of difficulty and thanks to the education of selfless teachers. The great poet emphasizes the incomparable service of a teacher in the upbringing of a person through this figurative image [1, 69]. Also, in the following verses of this epic, one can find verses that are in line with folk proverbs such as "A crooked sword cannot cut a straight head", "A straight wall can stand a long way", "A straight path is a companion of the people", and remind people of folk wisdom:

Koming uchun tuz bo‘lu, adl ayla ish,
O‘qda agar adl yo‘q, etmas ravish [4,14].

This verse emphasizes the need to be correct and act with justice in order to achieve the goal, and this situation is associated with a bow arrow. It is explained that if the bow arrow is crooked, it will not hit the target, and information is also provided about the national and cultural views specific to our nation in the chapter on justice. Also, in this verse, the word salt is used in the meaning of "correct, decent". Nowadays, the word salt is used only in the meaning of a mineral substance. In Navoi's works, one can see the etymological meaning of the word salt and understand the national beliefs and views expressed through it.

CONCLUSION

Therefore, since works of art that have been developing for many centuries form an integral part of the spiritual life of our people, studying and analyzing the views



of oriental scholars on oriental education will undoubtedly help to obtain valuable information for ethnopsychological research.

References

1. Alisher Navoiy va XXI asr: maqolalar to'plami / mas'ul muharrir Sh.Sirojiddinov. – T.: Tamaddun, 2017. – 316 b.B.221-225.
2. Beruniy Abu Rayhon Muhammad ibn Ahmad. Asarlar. T.I.Qadimgi xalqlardan qolgan yodgorliklar / Tarjimon A.Rasulov. – T.: Fan, 1968.– 488 b.
3. Mirsamiqova R. Ma'naviy-axloqiy tarbiyada “Qutadg’u bilig”ning ahamiyati//Pedagogik ta’lim.T., 2006, №2. – B.65.
4. Navoiy hikmatlari: matn va sharh / Nashrga tayyorlovchi I.Sa’dullayev. Qarshi: Nasaf, 2010. – 76 b.