



NATIONALITY AND LITERATURE

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Abstract: *In the article, it is emphasized that the concepts of nationality and literature are common to each other, traces of national consciousness can be noticed in the oral and written literature of Turkic peoples in different periods of development. National consciousness in Turkestan is determined by the work of artists who consider it their primary task to change the spirit and consciousness of the nation, bring it to educational perfection, and promote its identity. Social and political reform is interpreted as a gradual process that inevitably occurs with the awakening of the nation.*

Keywords: *nation, nationality, Islam, modernity, literature, consciousness, consciousness, thinking, society, politics.*

INTRODUCTION

Independence brought the concept of nation to the fore. The concepts of "society", "society", "politics" that have not been included in the agenda have been understood as the complex and abstract future of "nation" and "nationless". It became clear that all these acquire a specific meaning and content only when they are connected with the nation and nationality.

If we turn our heads and break away from the socialist ideology that dazzles our eyes and take a look at history in this way, we will realize that the heavenly concept of humanity has a real and clear appearance of nations, and the human society can be manifested only in the form of thousands of nations. We call the characteristics of each nation "nationality". Every nation has its own history, shape, spirit, verb level, and even attitude towards the environment. Every nation has its own fate, crises and losses.

And any country or society that wants to see and build its future must certainly lean and rely on its national idea.

So what should that idea be? The national idea should first of all serve the interest of the nation. Therefore, it relies on age-old traditions, tradition, way of life, consciousness is connected



with spirituality, and at the same time, it does not deny universality, and draws nourishment from its achievements. But he accepts universal, universal thoughts only after passing them through his heart. In other words, he nationalizes it and accepts it.

It would not be a mistake to say that there is no field that literature can reach in understanding, feeling and expressing the national idea. An example of this is modern literature in our recent history and the literature of the 60s and 80s.

As a matter of fact, the consciousness of nationality appeared in the mentality of Turkic people in very ancient times. "National feelings, like religion, go back to ancient times. The natural realization of national feelings since the beginning of common language, religion and culture, common joy, celebration, danger and mourning is true.

The concept of nationality emerged as a way of life of a community of people formed over the centuries, unity of religion, culture and spirituality, and at the last stage, a reflection of the proportionality of goals, views, and actions. "Within the empires, the groups that are common in terms of language and national culture are socially united and become one nation (nationality) with a common conscience and a common ideology. After this nationality has a national conscience, it cannot remain subordinate for a long time. The nation is the last perfect stage of the community of people. The totality of people rises to the level of a political factor only in the case of a nation. "A nation is characterized by the commonality of territory and economic life, the commonality of language, the commonality of certain signs of the national character manifested in the national identity of culture." However, the national character formed in the nation does not show only its "known signs". Perhaps the national character will become the basis of national consciousness, national thinking, and in national thinking the feeling of "National self", national pride, pride, ideas of national independence of the Motherland will be born.

The national consciousness is realized in the search for the identity realized in the harmony of intelligence and emotions, the traditions and customs of the fathers and grandfathers, the spiritual worldviews of the ancestors, and the aspirations of inheriting the inviolability of the country. Because the nation is a striving from commonality to uniqueness. In this case, "... during the dialectical movement of progress, not only nothing is lost, but it is enriched and condensed "in its shell".

Both the nation and the culture, which has become denser and richer in its shell, will remain unique in its dialectical progress and historical existence, regardless of class views and social origins. Regardless of how many classes and how many classes there are in a nation, first of all, a single nationality, a single national culture is created in every culture. "Each nation can add



its share to the treasure of all nations only if it lives in its own way, the uniqueness of each nation is manifested in its own way of thinking and attitude to things, religion, language, and especially in its customs and traditions. "Ladi". A nation is united as a nation by its own culture, customs, and unique character embedded in its psyche and faith. Neither the king nor the leader of the people will be spared from this process, which will last for many centuries, and at the end of this process, the people will become a nation. Therefore, nationality is not only the form of the nation, but also its essence, originality and spirit. The "national self" formed in the spirit of the nation, its individuality, remains the main criterion of uniqueness in the worldview.

The first manifestations of the elements of the "national self" in the Turkic peoples can be found in the inscriptions of Orhun - Enasoy. The simplest expressions of national pride are reflected in each memo. "My speech to Turk Bil, the god who created the sky: When my father, the wise Turkish khan, sat on the throne, nine Ogiz heroes paid respect to his people." Or, in 451 AD, the Hun emperor Attila made a solemn speech and said, "We are taking the war to foreign countries, and the awesome name of our nation scares them." ... We may die, but the work that shook the earth and the sky will live forever. Our generation will succeed him," he said. Another ancient source that preserves the first manifestations of nationalism is the writing monument "Kul Tegin Bitigi". In it, he concluded that the first foundations of national consciousness began to appear in Turks in the form of clans and tribes, saying: "If the sky did not fall from above, and the earth did not crack below, O Turkish people, who destroyed your state and government?" justifies

It is not difficult to notice traces of national consciousness in the oral literature of Turkic peoples. The legends of "Shirok" and "Tomaris" are a clear proof of the deep roots of the feeling of love for the nation and homeland. Aspects of the national character, such as striving for victory and the desire to live free and free, are also described in Mahmud Kashgari's work "Devon - ul Lughatit Turk":

Keep your watch, keep your spear in your hand,
If the enemy comes close, start a war.

Or:

Don't be afraid, stand up and stand up.
Tear the heroes like paper, push them, hit them.

The introduction of Islam to Central Asia had a significant positive impact on the lifestyle, literature, culture and spirituality of the Turkic peoples. Islam has become the basis of the national thinking of the Turkic peoples. "For Turks, Islam has become a national religion."



According to Osman Turon, quoted from the Syriac scientist Mikhail, "The fact that the Turkish nation believed in one God from the beginning of time was the reason for their acceptance of Islam." And Islam has risen to the level of faith, which is becoming the main symbol of Turkishness, national pride. "For a person to be a Turk, it is enough to speak Turkish, to live in the Turkish culture and education, to be a Muslim." The view that "to serve the Turkish nation is to serve Islam" appeared, which indicates that the Turks have discovered new aspects of their identity in Islam.

Main part. When Islam collided with the consciousness of the Turkish nation, it did not weaken, but they complemented each other. At first, the nomadic Turks settled under the influence of Islam and stepped on new levels of cultural perfection, but when they began to rise above it, they developed sects, sects and sharia laws, which became the support and strength of Islam. Islam has acquired great Islamic scholars such as Ahmed Yassavi, Imam Bukhari, Najmuddin Kubro, Imam Termizi, Naqshbandi, Gijdivani from the treasury of thought of Turkic nations. Turkish Islamic scholars, who consider freedom and free will to be sacred, brought to Islam the philosophy of spiritual freedom - Sufism. "... in Uzbek Islamic literature, the interrelationship of religious and secular layers is described with the help of Quranic verses. In fact, history has shown the ineffectiveness of studying these two wings of Uzbek literature separately from each other, and it has become clear that we should take bitter lessons from our terrible past and coordinate our present and future days with the weight of the divine word.

In fact, through Islam and the Qur'an, the priority belief that "the perfection of human life is determined by the freedom of the spirit and the perfection of morals" took place in the spirituality of the nation. "Islam is the religion of the Turks, the national religion, the national religion. The Turk accepted Islam as a prisoner, condemned and defeated. And since the date of acceptance, he has been carrying the heaviest burdens of Islam on his shoulders," wrote the son of the Turkish nationalist Ahmed Aga in 1914. In fact, during his time, the concept "Aggression to the nation is an aggression to Islam, aggression to Islam is an aggression to the nation" appeared. "Conscious nations of the world are ready to sacrifice millions to preserve their power. However, keeping faith in Islam is obligatory for every nation, just as it is obligatory for the Qur'an to preserve its identity and its nation. is forbidden by the moment"

Islam has a great weight in determining the "levels of national consciousness" (B. Kasimov) of the Turkic peoples, including the Uzbek nation. Islam introduced the ideas of Muslimism into the thinking of the Turkic peoples, that is, the humanitarian belief that the Muslim peoples are a single ummah, regardless of which nation they represent, appeared. In this respect,



the nationalistic features of their thinking began to appear in close connection with the all-Islamic and all-human prophecies expressed in the Qur'an.

"Religion strengthened people's sense of confidence. He purified them and exalted them. Strength was given to overcome life's trials, problems and difficulties. It has helped to preserve universal and spiritual values and transmit them from generation to generation... We have every reason to draw such conclusions on the example of Islam, the religion of our fathers and grandfathers. That is why religion is a reliable companion of a person, a part of human life.

In the process of realizing the national identity, the place of the empire built by the great Timur in the XIV-XV centuries is incomparable. Amir Temur built a centralized state with Islam and the Qur'an as the pillars of the state and made a huge contribution to the development of the nation.

"Temur became the successor of the empire and cultural traditions rooted in the history of Central Asia. He came from the region that gave the world brilliant works of philosophy, medicine, astronomy, mathematics, geography, history and literature in Arabic and Persian languages in X-XI centuries. These works later gave impetus to the European Renaissance and provided the foundation of European scientific treasure hundreds of years ago. The historical process and the historical person have a direct and indirect effect on the emergence of national consciousness, the emergence of feelings of national pride and pride.

In this sense, "Amir Temur, the author of the Qur'an, and his ancestors are the wealth not only of us, but of all the peoples of our region, the entire enlightened humanity." Because "two hundred and ten years before Christ, when the Hun ruler Mote united all the Turks under the name of the Huns, the Turanian ideology took on a glorious appearance. ... Didn't Gurkhan, Genghis, and Temurlang, among the last ones, turn the ideology of Turan into art?" It was in the great empire founded by Timur that a great man like Navoi, whose national consciousness and thinking were mature, appeared on the stage of history. All the work of this nationalist poet and lover of the Turkic language was motivated by the noble deeds of Timur and the Timurids for the development of the country. The creation of the first global discovery of the Turkish language "Khamsa" in this period is also evidence that the environment for the development of national culture and literature was created. Navoi's personality became the voice of conscience of the Turkic peoples and the Uzbek people in the 15th century.

This nation, which produced many great leaders, philosophers, poets and scholars in history, became far from secular politics, impoverished, and became a cash prey for colonial countries such as Russia and England.



Russian czarism intensified the national oppression of the peoples of Central Asia. Thousands of Cossacks were moved to fertile lands. "It (Czarist Russia - G.E.) deliberately intensified conflicts in Turkestan while implementing a strict colonial policy."

Most of the Russian intellectuals considered the conquest of Central Asia in the interests of their people as the only way to save the Russian nation from economic and political backwardness. In Russia, the trend of pan-Slavism developed rapidly. F.M. A great writer like Dostoyevsky became a major representative of this movement. He said: "The Russians restored their reputation in the world with the conquest of Asia. Now there will be an opportunity to be the ruler of all oceans," he said happily, calling Central Asia "a new world" for Russians. Emphasizing that the Russians lived and created with enthusiasm after the conquest of Central Asia, Professor Hans Kohn calls this period "the period of internal upliftment in Russia".

In the Russian people, in the politics of Czarist Russia, the selfish idea that "God forbid that any nation should be happier than the Russian people" appeared and was widely propagated by pan-Slavism. This selfish idea knew no other pleasure than stifling the national consciousness of other nations. However, in the end, "the mystical nationalism of the Slavs did not delay their triumphal march into all of Eastern Europe. Panturonism was also born on the basis of Panslavism, and became its successor and successor. Because with the conquest of Tsarist Russia, the winds of superstition and enlightenment from the West entered Central Asia more sharply. These views, which have their own ground in the East, have been enriched by the Western way of thinking, have gained fullness and transparency.

A group of intellectuals, whose main goal was to awaken the nation, make it enlightened, and save it from colonial oppression, rose to the stage of history under the name of "jadids". Jadids started their activities by reforming schools

The Jadids were also the driving force of Turkestan peoples against the tyranny of Tsarist Russia. "The first period of Jadidism in our country was carried out under the banner of Pan-Islamism. The writing of Jadid literature with Aruz weight corresponds to this period. Gradually, Pan-Islamism, Pan-Turkism, and Uzbek nationalism are separated from each other in certain ways of behavior. I have gone through all three of them..." Fitrat wrote in 1936. If we compare the activities of Turkish nationalists at the beginning of our century with the activities of Uzbek modernists, or if we compare these studies with the activities of Tatar, Azerbaijani and even Iranian nationalists, the characteristic feature of all of them is in social life, art and education, and literature. we see that it is a search for a new direction and ways, an effort to get closer to the people. In all of them, faith in the ideas of feudal worldview, localism, limitation of human



personality and worldview, rebellion against tyranny, humanitarianism, freedom, national independence, and the development of the Motherland is a priority. They protect human rights. They propagated new, advanced ideas leading to spiritual growth. They put the freedom of the nation, their faith above their own interests, and considered their lives more sacred. Although the national consciousness, which existed in the thought of Turks for a very long time and was embedded in their way of life, faith, and worldview, discovered its new principles based on the humanistic tenets of Islam, it was only at the end of the 19th century and the beginning of the 20th century that it was fully realized. Noda appeared as a socio-political phenomenon. The national consciousness has risen to the level of the Jadidist movement in Turkestan, and this movement aims to change the spirit and consciousness of the nation, bring it to educational perfection, and make its identity known.

Conclusion. At the end of its activity, Russian nationalism turned a large continent into a testing ground for the bloodthirsty Soviet system. This is where the courage of the Bolsheviks to dominate the whole world comes from." European nationalism caused the disease of "Fascist nationalism" to appear and spread to the earth. It lit the fire of World War II. The nationalistic consciousness of the Turks of Central Asia ended with the victory of national consciousness, national consciousness and national thinking, just like the struggle for national independence of Turkey, India, Iran, Pakistan and other eastern countries.

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