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THE GREAT POWER OF LITERATURE TO AWAKEN NATIONAL SPIRIT

Abstract: The article scientifically analyzed the impact (role) the creativity of Aitmatov and R. Gamzatov national literature of Uzbekistan.

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Introduction

The understanding of the national identity has a profound effect on every nation and people as a national movement, a flag that unites them for a great purpose. In this regard, each nation learns from each other's achievements and positive experiences, thus enriching its national identity.

National literature has also influenced one another for thousands of years. "If literature lives, the nation lives". The great Uzbek poet Chulpon's these meaningful words prove how the literature and expressive words are on the formation of independence spirit, the moral maturity of the nation. The basis of any national literature is its inspiring history and language, national values and traditions.

"... Word is human, word is destiny, and word is nation. That is why oppression against a society, a nation, or a particular person begins with violence towards freedom of speech" said Q.Yuldashev, an Uzbek literary scholar. Those who have always spoken the truth, and lead the people, will bring the nation to the rank of nation. Undoubtedly, the sympathy at the heart of the artist towards his country and the nation, his knowledge and skills, his high moral character are, in a word, are of great importance. In the words of a famous Uzbek scientist I.Gafurov, "Words are, except uttering emotion, and excitement, of great importance only when they are mobilized to protect human beings". It means that

literature, first and foremost, fights for the protection, life, pleasure, and well-being of the individual.

Tirixsan, o'lmagansan,
Sen-da odam, sen-da insonsen,
Kishan kiyma,
Bo'yin egma,
Ki sen ham hur tug'ulg'onson!
(Alive you are, not dead,
You, a human, you are a man,
Do wear handcuffs not,
Do bow down not,
Since, born you are free!)

It is clear that repression in the former Soviet Union also influenced literature. In fact, first of all, the great maples of literature that give the nation a sense of survival and freedom, the patrons of literature were repressed. In the years following the repression, to some extent intellectuals and creators have been silenced in the process of national self-awareness. Shukrullo, the People's Poet of Uzbekistan, who suffered the repression, wrote in his poem "Destiny": "To live in fear is death." In this poem, Shukrullo stresses that your life without your own free will is more difficult than not to live.

"After the sharp criticism of the worshipping a certain person in 1956, there was a change in the lives of the former Soviet republics, albeit insignificant. The climate of ideology has warmed a bit, "wrote the Hero of Uzbekistan, a prominent literary scholar

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O.Sharafiddinov.- It was immediately apparent that people all over the country were roused and depressed, and this awakening showed that there is a great need in life, for new breath, and for spiritual renewal”.

During this period, the literal process of self-identification of nations in the multinational literature of the former Soviet Union was re-fueled in millions of souls. In the Baltic republics Eduardas Mejelaytes, Rasul Hamzatov and Kaysin Kuliev in the Caucasus, Mustay Karim and David Kugiltinov in the Volga and Siberian plains, and in Central Asia, such as Chingiz Aytmatov and Shukrullo, the writer creating works in their national languages came to existence. One of the great poets, Rasul Hamzatov from Dagestan, was one of the great poets, who ignored the barriers and threats in this regard and began to speak out in his own way and style. His passionate and passionate poetry, in spite of his ethnicity and nationality, in every heart of his creativity, gave rise to love and devotion to his motherland, and encouraged him to sing his national pride and kudos.

The poet, who has created unique works in his time, enjoying world literature and the bust of Oriental literature, in particular, Alisher Navoiy, has had a significant impact on the perfection of national self-consciousness in Uzbek literature and the creation of works that glorify free literature.

Literary scholars claim that, based on Rasul Hamzatov's acknowledgment, he had developed a poetry and mastered poetic traditions not only in the peoples of Daghestan, but also in the fraternal peoples in Oriental literature.“The translators have given me the opportunity to read, first of all, the writings of poets by Hayne, Burns, Sa'diy, Navoiy, Servantes, Goethe, Dickens, Longfellow, Whitman and many others. If I had not read their writings, I probably would not have grown up as a poet”.

The poet also notes that in addition to his avar literature, he grew up under the influence of Hafiz Sherozi, Sa'diy, Firdavsiy, Omar Hayyam, Abdurahman Jami, Alisher Navoiy poems, Layli and Majnun, Yusuf and Zulaykho, fairy tales Tohir and Zuhra. In particular, the name of Alisher Navoiy is frequently repeated in his works. He writes in one of his poems:

Qachonlardir aytgandi buyuk Navoiy,
“Ishq davolar asli dil yarasini”.

Dog'istonda senla tuzolsak edi,
Ishqni asrovchilar idorasini

(Once said by great Navoiy,
“Heals love the heart wound”.

In Dagestan if only we could establish,
The office of love guardians)

The poet has great respect for Turkish poetry by the creator of its founder Alisher Navoiy and the people of Uzbekistan. “Each nation shapes itself and gives itself its own name. It is useless to insult the nation here. In their time demolished mosques and ancient architectural monuments, they tried to destroy

the history and culture of the people. I am skeptical of anyone who is indifferent to the history of other nations. Uzbekistan has a long history ... Could it be denied? Let's learn each other's history. It is good if nations learn to respect one another's history!” His father, the first national poet of Dagestan, Hamzat Tsadasa had a great influence on R. Hamzatov's love of Alisher Navoi's works and personality. Hamzad Tsadasa was an expert on Oriental literature and could read books in Arabic and in Arabic scripts.The fact that Hamzad Tsadasa arrived in Uzbekistan in 1948, attended events dedicated to the jubilee of the great Uzbek poet and thinker Alisher Navoiy in Tashkent and Samarkand, as well as the fact that the Hamzat Tsadasa home museum in Tsada village in Hunzakh district, Dagestan has been exhibited.

The image of the bird, the nightingale, always praises the birth of Rasul Hamzatov and reflects the extreme views of national identity. In his famous work, Dagestan, he writes:

“The bird is caught and caged. The bird kept in the cage kept repeating only one word night and day: Homeland, Homeland, Homeland, Homeland, Homeland, and Motherland. It is probably a prosperous country with paradise birds and trees of paradise. It's best to let the bird go and see where it goes. A bird will show me the way to a miraculous country. He opened the hole of the golden cage and the bird was released”. The bird flew about ten feet away and landed on the cliff horn, which grew among the smooth stones”.

This great poetry emphasized that every heart should have its own flower, its own nightingale. After all, as the poet says, every nightingale has its own song and can sing in different continents, countries and countries of the world. Wherever it is at any time, it sings about the most sacred feeling - the Motherland.

Bulbul qo'shig'ini tinglayapsanmi,
Unda yangrayotgan tantana tinmas.
Nima haqda kuylar angalayapsanmi.
Ammo noma'lumdir hech kimsa bilmas.

Iymonim komildir ishonchla aytgum,
Vatan haqidadir bu qo'shiq bonglar.
Agar o'zga mavzu bo'lganda shaksiz,
Joniga tegardi allaqachonlar.

(Do you listen to Nightingale,
The triumph of the music continues.
Do you understand what the music is about?
But the unknown, no one knows it.

I am confident, I can say with confidence,
This song is about the motherland.
If there is a different subject, no doubt,
Already touched.)

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Rasul Hamzatov did not want to be a bird in the golden cage while the former USSR was the most powerful state in the world, where the idea of a single state, one language and one culture was widely promoted by the ideology of millions of peoples. He was trying to break the cage spiritually and sing his own song. The immortal spirit of this immense essence was later echoed in the work of the people's poet of Uzbekistan, Shukrullo:

Menga oltin qasr bersalar,
Bor ne'matni qilib muhayyo,
Lekin shunda bir shart qo'ysalar:
"Odamlarsiz yashaysan tanxo,
O'z nafsingni o'ylasang agar
Oltinlardan qo'yarmiz haykal"
Yo'q! Yo'q! Sendan xoli bo'lganim,
Baxtsizligim, tirik o'lganim!
(If they give me a golden castle,
Be prepared for everything you have,
However, if they make a condition:
"You live alone without people,
If you think of your own self
Statue of gold
No! No! I have been free from you,
My tragedy, the dead!")

Obviously, although the words change, the essence remains the same. Even though the poet has put his heart and soul into the words of the poem, the meaning is, "If you build me a golden fortress and provide all your blessings, forget your identity, live off your people, and live in silence, we will give you a golden statue!" is standing. The poet concludes the poem with the same nightingale, the nightingale cry of joy in the heart: "No! No! I have been free from you, My tragedy, the dead!"

As with all great poets, writing an eternal song about his homeland was his whole life and purpose. That is why Rasul Hamzatov, who is famous for his book title and the flag of the nation, is unanimously wise:

"Mountains often give their son the name of his grandfather. My book is my child. I am a child of Dagestan. So, the title of my book is DOGISTON. Could it be a more appropriate, more beautiful, more accurate name? The ambassador knows the flag on his car, my book is my homeland. The name is that flag."

It was as if Rasul Hamzatov had broken the dam of thoughts in the hearts of the peoples of the republics for a while, in fear, insecurity, and opened the way for free speech from their ancestors. In his famous work, My Dagestan, he proved that man is firmly attached to his native language and national values, without which he could lose not only his identity but also his human image, both in terms of impressive and instructive, Eastern wisdom and logic. The ideology of the regime was astonished by the reality of this life.

Released in 1967, the book quickly translated into the languages of the peoples of the world and has become a priceless resource for readers. Inspired by

his global success, the poet presented his second book "Dagestan" in 1971 to fans of literature. With his fiery and struggling works, the poet has taken a worthy place in the history of artistic perfection of mankind, whose works have been translated to 80 languages around the world.

This work has had a tremendous impact in terms of national identity, love of the native language and respect for ancestors. In his work, he has great respect for the heroes of the nations, who have been born for the sake of national liberation. At the time, writing and even talking about the personality of Amir Temur in the territory of the USSR was dangerous. He wrote in his book Dagestan:

"A soldier who died after a battle with Timur's soldiers near the Komu aoul found a book in his pocket. Sheets of book pages. But among the mountaineers, no one could read this book. So the mountaineers tore up the book and tried to blow it up or burn it. Wise and brave Partu-Fatimat came forward and said:

- Let him keep it like a weapon!
- What do we need? But none of us can read it.
- We can't read the book, but the time will come when our children and grandchildren will read it. We do not know what is written in it. Maybe this book is about our future."

"Dagestan" was the first in the territory of the former Soviet Union to translate into Uzbek by the well-known poet E.Vahidov and published in the journal "Gulistan" (1968).

The world-famous civilizations of Avicenna, Beruni, Farabi, Bukhari, Nakshbandi, Moturidi, Ferghani, Navoiy, more than 3000 thousand years of national statehood, great personalities such as Sultan Jaloliddin Manguberdi, Amir Temur, Mirzo Ulugbek and Babur have a long history. It was a threat to the dominant ideology of the nation, which had made an enormous contribution to its development. Therefore, the publication of the work in the journal is prohibited.

At that time, every Uzbek person who read Rasul Hamzatov's book "Dagestan" seemed to whisper in his heart Chulpon, who, in his last breath, had longed for the liberation of the nation from the world, and whose hope for tomorrow's future was dying.

Tilingan tillarga qon yugurgusi,
Bo'shalgan inlarga jonlar kirgusi.
Tikanli boqchalar chechak ko'rgusi,
Haq y'oli, albatta bir o'tilgusi!..
(Blood thirst for tongues,
The souls enter the empty nests.
Thorny orchards
The Path of Truth is truly a Transient!)

Rasul Hamzatov's creative prowess and high literary skills have in turn influenced the processes of national self-consciousness in Uzbek literature. We can see this by famous Uzbek writers, Shukrullo, ErkinVakhidov, Abdulla Aripov, Rauf Parfi, Oman Matchon, Halima Khudoyberdieva, Anvar Obidjon,

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Matnazar Abdulhakim, Azim Suyun, Usman Azim, Hurshid Davron, Sirojiddin Sayid, Muhammad Yusuf, Shavkat Rahman, Mirzo Kenjabek We can see many examples of artists such as Agzam Uktam and Eshkabil Shukur.

When any self-awareness of any nation, its honor, dignity, honor and dignity fall to the ground, its native language is destroyed, its faith is violated, its values are crushed, humiliated and humiliated as a nation, There is strong opposition when actions contrary to its national interests become public, and in other words, their freedom, the freedom to live freely is violated by others.

Rasul Hamzatov's spiritual courage is on the agenda of the former Soviet Union to explore the history of the motherland, its light and sad pages, and the heritage of great thinkers and grandfathers who shed light on the past. In his book *My Dagestan*, the poet says of his native language: You are my treasure, you are my wealth. I am the protector of the black day. You are a healing ointment that saves me from every kind of pain. If a person has the heart of a poet and is dumb, then he should not be born. My heart is full of singing and my voice is happy. You are my voice, my dear avar! You took me out of my arms as a child and carried me out of my little village into the big world, and I sang to the world about my native people, my homeland. You have made me close to Great Russian. This language led me around the world with my other hand. I am always grateful for this great language. She is as dear as my sister who gave me that milk. But I'll never forget that I have my own mother. After all, you can ask your neighbor for matches to start a fire. But you can't take fire from friends to burn your heart.

During this period, the movement of the people of Uzbekistan to the illumination of the iron curtains of the history of the Uzbek people, their efforts for freedom and liberty were in the forefront. In the poem

“Mother soil” written in 1959 by E. Vakhidov, “Man is blessed with his blessed soil, every breath, soul embraces him, his soul has sacrificed his blood”. On the chessboard and on the poem, the struggle for ideas will continue.

Shukrullo's poem “Ikki Tosh”, E. Vahidov's poem “Nido” (1964), “Uzbegin” (1968), A. Aripov's “Ona tilimga” (1965), R.Parfi's “Luis Moran” (1964), “Ona tilim” (1965) poems glorify Uzbek soil, Uzbek people and Uzbek language. In fact, they called for self-awareness, appreciation, and preservation. As a result, burned nationalist poets were left with a black mark of “nationalist”.

We are fascinated when we read the poem by Abdulla Aripov in his native language, the spirit of direct nationalism, which is hidden in his layers, which touches the heart and awakens in the process of action. The poet appeals directly to the totalitarian system: “I am a millennial boy who has been singing in his own language for a thousand years. In the essence of the poem, you can never make me happy,” said the stubborn poet.

Undoubtedly, the national spirit, which has spawned works of national self-consciousness in literature that began in the mid-twentieth century, has been instrumental in gaining national independence from the former Soviet Union.

As the great writers have said, there is no Word without Motherland, but without Motherland, without words, there is no peace, peace, prosperity or tomorrow. In this sense, Literature, the Word serves the noble purposes of mankind, and the good of humankind. Poets are honored with the right word, and the poets bring honor to the nation.

Rasul Hamzatov, as a great poet who was able to create literary literature in the 20th century, took a worthy place in the world literature and, therefore, on the hearts of the peoples of the planet.

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