

**HAMZA HAKIMZADA NIAZI AND ISLAMIC ISSUES**

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**ABSTRACT**

The state considers the spiritual views of the Uzbek poets Khamza in their early works.

**Keywords:** parables, Sufism, Sheikh Sanan, typology.

**Key words:** homogeneous members of a sentence; common words; nominal phrases.

For almost a hundred years, the life and work of Khamza Hakimzade Niyazi has been commented on. At one time, the Uzbek poet, revered among the great educators, such as Munavvarkori, Avloni, Fitrat, Cholpon, Sophizoda, was either lifted up to heaven, then lifted up to heaven, and there were times when both his personality and his works were buried in the ground.

At the beginning of the last century, along with most of his contemporaries, Hamza was the standard-bearer of knowledge and enlightenment. Hamza Hakimzade, according to contemporaries, was a man whose appearance and appearance were proportional to each other. His handsome and serious appearance, the fact that he was far ahead of his contemporaries in terms of knowledge and enlightenment, the fact that he won authority among the people with his Islamic and worldly knowledge, that he was one of the people who traveled the world and was famous world that he was on pilgrimage and meticulously performed one of the Islamic pillars, the Holy Quran and hadiths, his deep knowledge of their meanings was widely recognized by his contemporaries later. In fact, Hamza approached ukhr knowledge and its foundations with real confidence. This is evidenced by the fact that in his manuals such as "Book for Reading", "Book for Reading", "Light Literature", created for schoolchildren, the verses are written in a simple, understandable language, calling children to Islam and encouraging them. learn as well as Islamic and secular-ethical stories. And even in his dramas, national novels and journalism, written before the October Revolution, his national and Islamic views are clearly visible. Therefore, wherever he went, he was respected by educated people, even among the common people.

Hamza's poems, with a rather childish structure, included in his manuals such as "Light Literature" and "Book to Read" can prove how much he cared about the future of the nation and the nation at that time. The quatrains of "Easy Literature" (it was not for nothing that the poet called it that. Because these simple lines, written in accordance with the age and level of children, are light and easy for them to understand in all respects) called "The First Lesson of Monotheism" is a kind of poetic interpretation of the Koran head of Ikhlas, it is reasonable to understand. The literal translation of this sura by Sheikh Abdulaziz Mansur is as follows: "In the name of Allah, the Gracious and Merciful (I begin). 1. (O Muhammad!) Say: "Allah is One. 2. Allah does not need (but) is necessary. 3. He did not beget and was not born. 4. And He has no equal. "Look here for yourself:

God is one, there are five  
 Immortal, forever alive  
 No body and soul like us  
 One quality is alive.  
 the absent father of God  
 A relative is also a mother  
 Neither his wife  
 He is also a girl.  
 God Himself who sees  
 But his eyes are not like ours,  
 Equally big and small  
 It can be seen day and night.  
 The Place of No God  
 Front and back, side,  
 Like sunshine  
 Light equals moment.

Moreover, on the following pages of the book there are prayers and blessings to our Prophet Rasuli Akram (peace be upon him). The genealogy, portrait and biography of this Prophet (peace and blessings be upon him) have been detailed so that children who like them can quickly and easily learn about the essence of Islam:

God given leader  
 Us Prophet,  
 Names of Muhammadur  
 Sarvari is liked by everyone.  
 Oglidur Abdullahi,  
 Three great-grandfathers  
 Abdumatlab, Hashim,  
 Remains of Abdulmanop.  
 Islam is his nation  
 Umma that is dead  
 Beshak anga,  
 Paradise of the grace of truth.  
 Who is the messenger to God  
 Disobedient emir,  
 Doomsday is a must  
 Ketar to the infernal city.

In the following places we will talk about school, science and their importance. "Reading" is composed of poems, poetic stories, parables with simple but mature lines dedicated to such educational issues.

The "Book of Recitation" was written under the influence of the work of Sheikh Saadi "Gulistan", which speaks of the morality that must be formed in a person, and the secondary qualities that oppose it. Unfortunately, under the Shura regime, Khamza was cut off from Ukhrov spirituality, ridiculous labels were pasted on him, which is why these books remained

in handwritten form. Only in the second half of the 20th century were some fragments of these manuals published. Many people know that the full text of the instructions was published only on the eve of our independence.

Adib's works such as the dramas "Poisonous Life, or Victims of Love" and "New Happiness, or Folk Romance" fully confirm his sympathy for Islam and the spiritual spirituality of people. In Yangi Saodat, the young scholar Olimjon makes Abdul Kahkhar's family, which is in disarray due to ignorance, happy thanks to knowledge. In the drama, ignorance, backwardness, fanaticism lead to tragedy in the lives of Mahmud Khan and Maryam Khan, ascetics of knowledge, enlightenment and development. No wonder the author defines the genre of the work as "a tragedy about a girl and a groom from the life of Turkestan." The main characters of the play are Maryam Khan and Mahmoud Khan, advanced intellectuals, rare for their time. They live the dream of making the children of the nation educated, romantic dreams, and their love is extremely pure and sincere. The playwright pays special attention to the image of Maryam in the play, in the image of Maryam the enlightened views of the author are more fully manifested than in the image of Mahmud. It is true that the services of Mahmoud Khan are very important for Maryam Khan to reach this level. It was Mahmud Khan who led him to the path of enlightenment. Here is the life goal of Maryam Khan, the main motto of his life: "... sir, let's quickly make ijtehad, join hands and illuminate this people who are in darkness, you will be their sun, and I will be the light of the moon, and illuminate the dark country; Let's write in the papers on behalf of our husbands and oppressed families and warn each other Let's open a school for girls, which is your true goal, be in spiritual and material service, and raise the dead markets of our worthless nurses with knowledge and money Let's live by truly, may our future generations descend into our graves, may their husbands and daughters place white and red flowers on our graves, recite the Quran, and perform services to the point that our souls applaud a monument in memory of your shameful and disgraceful death in in the eyes of our Prophets Haq and Rasul! So if desire dies, let it die, let nationality and humanity die!" It seems that Maryam Khan opposes fanatics who violate Sharia and the religion of Islam, and looks to the future with great hope.

An important place in the poet's work is occupied by his wonderful poetic bouquets - 7 poetry collections under the general title "National Poetic Complex of National Anthems" include his poems created in 1915-1917. These are poetry collections: "Fragrant Flower", "White Flower", "Red Flower", "Pink Flower", "Yellow Flower", "Green Flower", "Safsar Flower". The leading idea in them was the awakening of the public and political consciousness of the people and the call for knowledge and enlightenment:

This Nihon cries blood for the nation.

Summer has passed, winter has come, we haven't had spring yet,

Sarsari body wants to be ignorant,

Let's open a school, maybe a garden.

O Muslims, when will you ask for healing?

Nation, do you want a time of love, progress and glory?

Hamza's poems included in these 7 collections in the "National Poems for National Anthems" complex, published poems and journalistic articles in the press, created dramas, "national novels" show that he became one of the major representatives of not only the Jadid movement,

but the whole people in fiction. Here is a vivid proof of this: Hamza calls on the people to mourn Turkestan, which has fallen into a terrible state from ignorance, arbitrariness and ignorance: to sob so that even "spiritless bodies tremble", and to wake up the people who put you in such a position that you yourself fell into disgrace and humiliation !

Don't worry if you go for knowledge rich soul

A thousand ways of learning are obligatory in the Qur'an,  
Faith is an inviolable commandment without enlightenment,  
A perfect Muslim, about whom it is impossible to tell the ignorant.

Cry, cry, Turkestan, cry, Turkestan,

Let soulless bodies tremble, cry, Turkestan.

What about other nationalities? "If representatives of other nations gain wisdom and fly into the sky." They sacrifice their wealth and lives for their people, give everything for knowledge and drink blood for the development of the nation. "Our people don't need cures for their diseases." Here the poet describes the past of Turkestan: he regrets the past times, which spread the light of knowledge into the world, shining like a blessed sun:

You know, you know, Turkestan, where is the old furnishings?

What is the fate of Ul Khurshid, who harmed the world?

Abri is careless, the prospect is night,

If our people are humiliated, I will not hold them back.

Now let's think deeper. Who can evaluate Hamza Hakimzadeh as a person outside of nationality, Islam and universal values? In the same way, it was assessed under the Shura regime. Because the same assessment had to be given to the ideology of that time. It is not a secret for anyone today that the dependent contemporaries of Khamza, such as Fitrat, Cholpon, Kadiri, Elbek, were completely separated from the intelligentsia, and other intellectuals, whose names were mentioned and whose names were not named, were hiding in order to hide their merits to our country. , the future of the Uzbek nation, education and spirituality. Unconsciously hanging various false labels on his honor, "chewing" the fact that he is the herald of the Shura ideology, "evaluating" him as an enemy of our religion destroyed the merits of Hamza before the nationality, Islam and education.

However, in most of the poet's poems, the leading idea was the awakening of the socio-political consciousness of the people and the call for knowledge and enlightenment:

This Nihon cries blood for the nation.

Summer has passed, winter has come, we haven't had spring yet,

Sarsari body wants to be ignorant,

Let's open a school, maybe a garden.

O Muslims, when will you ask for healing?

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Hamza's poems included in these 7 collections in the "National Poems for National Anthems" complex, published poems and journalistic articles in the press, created dramas, "national novels" show that he became one of the major representatives of not only the Jadid movement, but the whole people in fiction. Here is a vivid proof of this: Hamza calls on the people to mourn Turkestan, which has fallen into a terrible state from ignorance, arbitrariness and ignorance:

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Now let's think deeper. Who can evaluate Hamza Hakimzadeh as a person outside of nationality, Islam and universal values? During the period of the shura system, as mentioned above, it was evaluated in exactly the same way. Because the same assessment had to be given to the ideology of that time. It is not a secret for anyone today that the dependent contemporaries of Khamza, such as Fitrat, Cholpon, Kadiri, Elbek, were completely separated from the intelligentsia, and other intellectuals, whose names were mentioned and whose names were not named, were hiding in order to hide their merits to our country. , the future of the Uzbek nation, education and spirituality. In the recent past, the roots of this "respect" for Hamza have been uprooted again. Some scientists, who did not fully understand the essence of the activities of Khamza Hakimzoda, services to the Uzbek people, tried to slander him. It is no secret that the current generation is increasingly moving away from the era in which Hamza Khakimza lived, from the socio-political era to which he belonged, from the dominant ideology, and most importantly, from the writer's work. While this is so, today's ideologists, intellectuals, who deeply know the work and work of Khamza Khakimzade, would do well to present the whole truth about this breed to the younger generation without any coloring. The merits of Khamza Khakimzade to the history of our people and literature should be assessed objectively.

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