

KEY CREATION IS A RARE SOURCE OF NATIONAL RENAISSANCE PHILOSOPHY

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<https://doi.org/10.5281/zenodo.10402730>

Abstract. *This article explores the concept of key creation as a unique and scarce resource in the context of national renaissance philosophy. It aims to shed light on the significance of key creation in fostering intellectual and cultural resurgence within a nation. Key creation refers to the generation of innovative ideas, artistic expressions, and intellectual breakthroughs that contribute to the revitalization and advancement of a nation's philosophical landscape during the Renaissance period. This is explored in the sample of works by Muqimi.*

Keywords: *socio-philosophical and pedagogical views, murabbas, mukhammas, Mukimi.*

Muqimi's creative heritage is a rich source of studying not only literature, but also economics, history, and especially the history of our national spirituality and enlightenment. On May 20, 2020, President Shavkat Mirziyoev, during his visit to the Alley of Writers, made a proposal to promote the life and work of 24 higher education institutions of Tashkent city of the figures of literature, creativity, and poetry whose statues are placed in the complex, to hold projects, developments, and parties related to the work of writers. It includes conducting educational activities that are interesting not only for students of that higher educational institution, but also for students of other educational institutions. Now not only events are held, but scientific research is being carried out.

Muhammad Aminkhoja Mirzakhoja's son Mukimi was a poet and thinker, a leading thinker and creator of his time. He fully enjoyed the works of Navoi, Jami, Nizami, and Fuzuli, and admired their ghazals. Abdurrahman considered Jami to be his teacher. Muqimi Zullisonayn was a poet and continued the traditions of Uzbek and Persian classical poets. One of the most important aspects of Muqimi's socio-philosophical heritage is that he continued the socio-philosophical and pedagogical direction and started the democratic direction in Uzbek literature. Mukimi agreed with forward-thinking poets such as Furqat, Zavqi, Avaz, Kamil, and created a new, democratic page in the history of national social and philosophical thought.

The period in which Muqimi lived was a complex period in terms of literary life, socio-political, philosophical and pedagogical aspects, and the national thinking was in a depressed state due to colonialism, which had a strong impact on Muqimi's work, and his work encouraged him to look critically at social ills in society and old beliefs.

Mukimi's lyrics are imbued with deep optimism, vitality, lyricism formed the main and leading features of the poet's socio-philosophical and pedagogical views. Mukimi's creativity was clearly manifested in real life, pure love, spiritual and moral qualities, spiritual experiences and feelings in his poems. Honesty, correctness, satisfaction, faith in the future, sincerity were praised in the poems. Through beautiful qualities, the poet tried to educate people based on original national values. Even in his works in the spirit of regret, complaint, and protest, his dreams and ideals about a prosperous life are reflected. In particular, his lines, "A time is as good as the end of time, when you lose you" are proof of this. The critical spirit, humor, and satire in the works have reached their perfection, and the age-old socio-philosophical, pedagogical and spiritual

values, which have been explained to the public for centuries, have found a new interpretation. The poet criticizes all forms of negative vices, tyranny and backwardness in human character, suggests ways to eliminate them, and calls to get rid of them.

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In Muqimi's socio-philosophical views, a serious conflict between his dreams of a just, free society, an honest and perfect person, and the colonial conditions, the existing unjust system, and the era dominated by violence is clearly visible. This led to the formation of a sharp critical attitude towards reality in the poet's work. The poet, who accepted social life and true depiction of existence as the main criteria in his work, at the same time, encourages the people of his pen to find social and philosophical topics, to create works "in search of the people". This criterion and invitation is expressed in the following verses:

... Гар қилич бошимга ҳам келса деталман ростин!
... Шеърингизга халқ толиб ўлсалар сўнгра ўқунг!
... Even if the sword comes to my head, I will die!
... Read your poem when the people die of thirst!

A large part of Mukimi's socio-philosophical and pedagogical views are made up of ghazals, lively and lively murabbas, mukhammas. Eastern philosophy, folklore, as well as the work of poets such as Lutfiy, Navoiy, Jamiy had an effective influence on the enlightenment and journalistic maturity of the poet's spirituality.

In the socio-philosophical and pedagogical ground of Muqimi's ghazals, murabba' and mukhammas, advanced concepts of duty, loyalty and loyalty, a spiritually perfect and spiritually rich person are embodied. The contemporary of the poet is a child of the era of colonial oppression and violence, a representative of the working people, he has neither a rich world nor a practical career. He always feels the pressure of his opponents and enemies, the pain of the sky, the violence of the wheel, and suffers mentally.

As we mentioned above, Muqimi's lyrics contain not only complaints, dissatisfaction, dissatisfaction with life, but also love of life, the idea of a prosperous life and a happy time. Therefore, the poet invites people to enjoy life, conversations with friends, moments of love and happiness, the beauty of mother nature, and the song of spring. These optimistic social philosophical views:

Эй яхшилар, келайлик, бир жойга йиғилайлик!
Ўйнайлик, куйлайлик, омон бўлайлик!

Навбахор очилди гуллар, сабза бўлди боғлар,
Сухбат айлайлик келинлар, жўралар, ўртоғлар!

O good ones, let us gather together!

Let's play, sing, survive!

In spring, the flowers opened, the gardens became green,

Let's talk, comrades!

was fully manifested in his famous ghazals beginning with verses.

A prominent lyric poet. However, because he is a realist, he takes life themes and symbols from Uzbek life and critically analyzes the events in his works. Criticizes the colonial system established by Tsarism, injustice and violence, bribery, violation of human rights, and moral depravity. He skillfully describes the difficult economic situation of the working masses, artisans, and the destruction of towns and villages under colonial oppression.

Maulana Muqimi appeared in the literature of his time as the founder of socio-philosophical comedy. Examples of socio-economic inequality, stratification, and injustice are reflected in comics such as "Tanobchilar", "Voceai kor Ashurboy Haji", "Moscovy Boy". An example of this can be given from the comic about the serious crime of Ashurboy Haji:

Ҳақорат қилинган кишилар қолиб,
Топиб бой сўзи мунда зўр эътибор.

Қачон камбағалнинг сўзи ўтар?

Агар бўлса ақчанг – сўзинг зулфиқор.

Those who have been insulted remain

The word "rich" is a great attention.

When will the word of the poor pass?

If so, please tell me Zulfiqar.

These harsh verses were a socio-philosophical reflection of the attitude towards the prevailing unjust system. In his works, Muqimi pays great attention to his philosophical, socio-political, and education issues. He condemns the oppressive rulers and sharply exposes the secrets of the hypocritical and hypocritical priests. At the same time, generosity, decency and modesty in ordinary people, respect for parents, truthfulness and correctness, as well as the benefits of knowledge, are exhorted.

The language of Muqimi's works is extremely sincere, understandable and popular. For this reason, the poet's poems primarily serve as a verbal expression of honesty, truth and justice, which are considered high moral virtues. The poet's poems become the spiritual and moral reflection of the people of the time, with the words a person is shown as a whole moral phenomenon and the spiritual environment is reflected. Here Hossein Vaiz Koshifi writes: "If they say that the word is yours or you are the word, say that I am your word and the word is mine, because the word is the fruit of the human tree, the tree cannot be separated from the fruit, and the fruit from the tree" [3]. The concept of justice occupies a special place in Mukimi's works, which he understood well.

Mukimi's work is a rich historical educational resource for the implementation of the "Concept of Continuous Spiritual Education". Because he expresses his socio-philosophical thoughts by creating positive and negative images that represent human behavior and relationships in various situations. He expresses his thoughts on the issues of science, enlightenment, ethics in his scientific-philosophical and didactic works. Mukimi has unlimited faith in the power of justice, believes that the virtue of science is very great.

"Tanobchilar" comic, written in simple peasant language, also artistically describes social injustice in the colonial period, the arbitrary and violence of tsarist administrators and local officials, and violence in tax policy.

Адл қулоғи-ла эшит ҳолими,
Зулм қилур, баски, менга золими.
Султон Алихўжа, Ҳакимжон – икав,
Бири хотун, бириси бўлди куяв.
Ош есалар, ўртада сарсон илик,
Хўжа – чироқ ёғи, Ҳакимжон – пилик.
Икки танобини қилай ўн таноб,
Юртингизни куйдуруб, айлай ҳароб.
Do you listen with the ears of justice?
He oppresses me, but he is oppressive to me.
Sultan Alikhoja, Hakimjon - ikav,
One became a wife, the other became a son-in-law.
As for the dishes, the marrow wanders in the middle,
Khoja - lamp oil, Hakimjon - pilik.
Do two tanobs and ten tanobs,
Burn your country and make it a ruin.

In fact, in Muqimi's poems, justice is embodied as a unique set of legal requirements. The poet considers the struggle against any form of injustice as the idea of his democratic poetry. This is the socio-philosophical core of the poet's work.

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