

The Environment of the Period - The Subject of the Work (In Terms of His Life and Lyrics)

Samatova Ismigul
A student Karshi State University

Abstract: Muhammad Aminkhoja Muqimi is an Uzbek writer, poet, satirist. One of the founders of Uzbek realism. This article analyzes the poet's life path and images of socio-economic life in his works. The socio-economic aspects of the events that happened in the life of the population at the end of the 19th century and the beginning of the 20th century are covered in detail. Mukimi used the events he witnessed as the main theme of his works, described the events truthfully, and ruthlessly exposed the officials. The poet's nickname "Mukimi" means "permanence". True study of such works, our heritage, their scientific analysis is one of the urgent tasks of our day.

Key words : Muqimi, Muqimi's works, " Hajvi Bekturdiy ", socio-economic life, lifestyle of the population, economic views .

One of the centers of Uzbek national culture of the 19th-20th centuries was undoubtedly the city of Kokan. In the first half of the 18th - 19th centuries, great poets and thinkers, whose names are known to the world in the world of science and enlightenment, grew up here . In particular, in the 19th century , thanks to the efforts of the Khan of Koqan Umar Khan (1810-1822) and his companion, the poetess Nadira, a literary atmosphere of knowledge and enlightenment appeared in the city of Koqan. Creative people who have been nurtured by this literary environment have been active participants of the literary movement in different periods of our development. Their works have become the immortal spiritual property of our people. In 20th century literary studies, the history of classical literature, in particular, its creators, is given a one-sided assessment. For various reasons, some literary works have not been studied. Based on this, if we look at the history of Uzbek literature, the historiography of the Soviet period tried to paint the history of the Uzbek people in the fields of science and culture in the 13th-19th centuries as much as possible . At that time, poets and writers were described as careerists and flatterers who gathered around the palace. While the work of the representatives of the Kokan literary environment was studied in the literary studies of the Soviet period, their activities were treated one-sidedly. In particular, Adoni was introduced as a representative of feudal-clerical literature. About him and others like him : [1] "Malik ush-shuaro" ("king of poets") of Umar Khan's court, Sultankhoja Tora Ado and their associates had the same class interests. The Khans belonged to such groups, namely the ruling feudal he was the head of the aristocracy, the defender of the interests of this class, or rather, the executor who fulfilled the demands of that class", - it is said. professional, historical-typological methods were used. One of such creators is Muhammad Aminkhoja Muqimi, who has his rightful place in the history of Uzbek literature. The poet was born in 1850 in Bekvachcha neighborhood (now Muqimi street) of Ko'kan city. His father, Mirzakhoja Mirfazil, was a baker, and his mother, Bibioysha, was the daughter of Sayidolim Nadirshaikh. The role of his mother in having a poetic nature is incomparable. Because

his mother had an excellent education, she knew oral creativity very well. Thanks to this woman, Muqimi's poetic talent develops. He writes his first poem at the age of ten. There were five children in the permanent family, and there was a third child. His nickname ``Mukimi" means ``Permanence". Muhammad Aminkhoja studied at the school of teacher Abduhalil in his neighborhood. He was also interested in calligraphy and learned husnikhat from the famous Kokan calligrapher Muhammad Yusuf. From the age of 15-16, the poet began to write poems under the pseudonym "Muqimi" (permanence) . Then, according to some information, he studied at the Hokimoyim madrasa in Kokan and the madrasas of Bukhara, and learned Arabic and Persian languages thoroughly. mastered. After graduating from Kokan madrasa, he went to Bukhara to continue his education. He was engaged in education there for several years and was known as a mature and leading poet of his time. Mukimi returned to Kokan after completing his studies in 1876. He was cautiously welcomed and not accepted by the nobility of Kokan . As the poet himself wrote, "It was the unpleasant Kokan nobility that allowed me to review my views and develop new moral and literary views in myself. My disappointment helped me a lot." As you can see, Muqimi's pen the social environment plays a special role in its sharpening. In the study of the writer's life and work in literature classes, the information about the author has a special place. Where does this information come from? They can be taken from the biographies written down by the writers themselves, written about the writer by his contemporaries, peers, teachers or students, acquaintances and fans, or from sources that have reached us in written form. to enjoy rare spiritual wealth, to know the spirit of each historical period, the lifestyle of our people, social relations typical of this period will reach the hearts of readers more through the writer. One of the best factors in this regard is the material preserved in the works of writers and writers. Clearly, biographical information with its content has a special place in educating young people in the spirit of understanding and feeling our national spirituality. For example, talking about Muqimi, Nikolay Ostroumov evaluated his personality in his article and said: The poet is presented to the reader in the form of a dervish, and his main occupation was piety and writing poetry, like his contemporaries... " shows. The conflict between the worldview and aspirations of the poet and the environment brought out a critical direction in his work. This was more reflected in his comics. He created about 30 comic works: "Tanobchilar", "Saylov", " Dar mazammati zamona", "Hajvi halifai Mingtepa", "Devonamen", "Ko'samen", "He was surprised by clay", "Flies", "Complaint decoration", "Description of the oven", "Build a cart", "Clay ". Muqimi introduced the topic of workers into Uzbek literature, created a gallery of types ("Muscovy in the description of a rich man", "Voqelai Victor", etc.). Based on the impressions of his trips to various cities and villages, he wrote the work "Travel" in 4 parts . written in a light, playful tone, consisting of 4-line stanzas. Studying the work of the thinker , collecting and publishing his works began during his lifetime. At first, Ostroumov published the collection "Devoni Muqimiy", then in 1910 and 1912 a collection of his works was published under the name "Devoni Muqimiy maa hajviyot". In later periods, G. Ghulom, Oybek, H. Zarifov, H. Yaqubov, H. Razzokov, G. Karimov, A. Hayitmetov and others studied the work of Mukimi. Samples of his poems have been translated into foreign languages. A house-museum has been established in Kok. A town in Fergana region, one of the streets of Tashkent, the Uzbek State Musical Drama Theater is called Muqimi. About the poet Sabir Abdulla created the novel "Mavlano Muqimi" and the drama "Mukimi". Most of Muqimi's ghazals have been

turned into songs. By the 90s of the last century, the poet became the leader of the strong critical and satirical trend in the literature of the time. The poet, who accepted the true description of life and existence as the main criterion in his work, at the same time, invites the people of the pen to find popular themes, to create works that match the language and aspirations of the masses - "people seek". This criterion and invitation is expressed in the following verses

Gar qilich boshimga ham kelsa detayman rostin

She`ringazga xalq tolib o`lsalar, so`ngra o`qung

In addition, some other issues will be analyzed, which is the character of Muqimi it testifies to his political direction and ideological maturity. In this respect Ashurboy the grave crime of Haji, the poet's serious political the summarizing conclusion attracts attention

Haqorat qilingan kishilar qolib,

Topib boy so`zi munda zo`r e`tabor.

Qachon kambag`alning so`zi o`tar

Agar bo`lsa aqchang – so`zing zulfiqor.

These harsh verses are like a strong indictment of the ruling unjust regime

it sounds. In "Tanobchilar", written in the language of ordinary peasants, the victim depicted the social injustice of the existing system, the arbitrary and violence of the tsarist administrators and local officials, taxation and extortion in the colonial conditions. The poet's poem "Hajvi Bekturboy" is also important in such matters. G. Karimov talks about the history of the poem's writing, Bekturboy's frauds, and discusses Muhyi's poem in this series. "The ideological direction of feudal-clerical literature, religious content, and pan-Islamic spirit are typical for Muhyi's satires... In working and interpreting the theme, Muqimi contradicts Muhyi in principle." Mukimi's poem "Hajvi Bekturboy" has been edited many times. Here are the verses he dropped from the balloons

Shikva qilsam joizdir, zamonalar na bo`ldi

Botil mazhab muravvaj, musulmonlar xor bo`ldi.

Bektur tutgan ishiga yurak-bag`rim qon bo`ldi,

Kimki sanga pul berdi, ko`p yaxshi deb qo`l qo`ydi,

Bir umr ani ishi armon erkan, Bekturboy.

Bo`lmas duo ijobat betaqvo-u betoqa

Ko`rmas jannat yuzini har kimda yo`q diyonat,

Mo`min qullar qilmaydxir amonatga xiyonat,

Arzon emas beillat, qimmat emas behikmat,

Noinsof-u betavfiq, olg`on ekan Bekturboy.

Poet Shikva says that it is permissible to do it, what happened to the times, he complains about the social environment of that time, about the rules and regulations, about the injustices established by the tsarist government in the society. The humiliation of the Muslims from the oppression of the infidels and the frauds of Bektur are the reasons for the objection of the poet.

The same is true of Muqimi's famous "Sayohatnoma" work. In the work, the geographical location of different regions and the lifestyle of the people in these regions are mentioned in the work. Even the people who live there are given a true description.

In short, Mukimi was able to provide information about the socio-economic situation of the period in which he lived and created in his works. In addition, he was one of the

justice-seekers during the uoz period and always criticized various ills in the society. For him, not his own living, but the well-being of the society took the main place. He respected the values and traditions of the people and was a simple person in his time and was one of the people who had great respect among the people. His life path is considered as an example. However, it should be noted that Mukimi's work was studied on a large scale in the 20th century, books, collections, poet's divans and essays were published about him, but until independence, it was one-sided, only in the interest of the former Soviet power. was studied. His religious and mystical works have not been studied. Those included in the study were also presented to the public with their contents distorted. Now, effective works are being carried out within the framework

References

- 1.Yoqubov H., O'zbek demokrat shoiri Muqimiy, Toshkent 1953[1]
- 2.Zarifov H., Muhammad Amin Muqimiy, Toshkent 1955[2]
- 3.Karimov F., Muqimiy. Hayoti va ijodi, Toshkent 1970[3]
- 4.Karimov G'. O'zbek adabiyoti tarixi. 3-kitob, Toshkent 1975.[4]
5. O.Karimov. Muqimiy ijodi klaster tahlilda[5]
6. N. Karimov, B .Nazorov, U, Narmatov , Q. Yo'ldashev. Adabiyot darslik. Toshkent 2004-yil[6]