

ECONOMIC VIEWS OF MUQIMI IN THE 19TH CENTURY

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Annotation. This article highlights the economic content of the satire attributed by the author to the pen of Muhammad Aminhaja Muqimi. In the article you can get acquainted with Muqimi's works “election”, “about the village of Hapalak” and his thoughts on the socio-economic life of the period in newspapers.

Keywords. Satire, election, imitation, Democratic, peasant, official, bribe, tax, dictatorship, social reality, market economy, interpretation.

Introduction.

It is carried out by increasing the social consciousness of society and its comprehensive development – the strengthening of attention to literature. The people of literature, on the basis of their various literary works, describe the consciousness of the people, his worldview and desires. Our President Sh. M. Mirziyoyev's resolutions PQ-2995 of may24, 2017 stated that “in the years of Independence, great works were carried out to restore the ancient history and rich culture of our people, to deeply study and promote the scientific, religious and spiritual heritage of our great gods, to beautify the Holy steps, to educate the younger generation in the spirit of their noble traditions, and are continued consistently”.

We know that a special place in the history of our literature is occupied by the national renaissance, which covers the period from the second half of the XIX century to the beginning of the XX century. One of the masterpieces of Uzbek literature, Muqimi, through his aspirations and worldview, was undoubtedly able to create a new atmosphere for his time. Critical opinions, especially those raised in the poet's pilgrimage, provide an important ground in his place in the literary world and have taught readers to use and understand criticism in the right place. For this reason, the study of the poet's works today is instrumental in the absorption of spiritual ideas into the minds of young people – to make them a person of high spirituality in the future.

LITERATURE ANALYSIS AND METHODOLOGY.

About muqimi's work, samples were taken from the studies of the team led by Ghafur Ghulam in the last century. On the occasion of the 50th anniversary of muqimi's death, a number of studies were carried out about him and the foundation of the “Muqimiyya”ka was laid. H.Yakubov's "Uzbek poet Muqimi", a.Olimjonov's

"Muhammad Amin Muqimi", H.Zaripov's "Muhammad Amin Muqimi", H. We can see Razzakov in his collection of books, "Muqimi and Muqimi", "Furqat and Muqimi". In addition, during the years of independence, H.Razzakov, O.Karimov, A. We can also get information in dissertations prepared by olimzhonov, Qayumovs about the "life and satires of Muqimi".

In his article "textual-comparative analysis of the lyrical works of Muqimi", written by gakhosh Pardayev, they argue about Muqimi's work: "the poet's Ghazal and mukhammas on a newly identified religious-mystical theme from sources are essentially devoted to the artistic interpretation of religious-mystical ideas, but the poet instilled in the content of poems the idea that oppression and superstition are a source of disaster, glorifying Justice."

FEEDBACK AND RESULTS.

As a result of blind imitation of the Soviet system, subjugation and displacement into deeds, this mojaros of the electoral system, which did not correspond to the Uzbek nation, the kulfat they brought to the head of the people, are reflected in Muqimiy's own satires. A clear example of this is the election satire.

*Qachon kim bo'ldi Hakim amri birlan ibtido saylov,
Amaldor ahliga ahli boshiga bo'lib keldi balo saylov.
Teraklar bargidek titrab, jami qozi-mingboshi
Degoylarkim: "yuzinii teskari qil, eh Xudo saylov".
Sochib qarzi-quvalo, pul ko'tarib, istab mansab,
Bo'lolmay ko'p kishini sindirib, qildi gado saylov.
Olurg'a pora Ellikboshilar mingboshi -qozidin,
Ijobat bo'ldi- bo'ldi aylar edilar duo saylov*

As can be seen from the poem, the tsarist officials bribed the career strikers and the voters. Officials who did not accumulate the necessary funds for time in such an "urgent time" tried to make a loan-link and buy an action with the power of money. At such a time, whoever had a lot of money, who "dice" a lot, would be destined for that "official". And the official who achieved the exercise would come up with methods of plundering the new people-in order to earn the money they spent on achieving office at the time of the election. Thus, the entire weight of the election would fall on the head of the common people, on the head of the poor, artisan, quarrelsome peasant. From satire, we can understand that the policy of this period is guided by a wrong system, that is, it is not only with bribes, but also with such bad vices as familiarity, illegal payments, violation of one's own actions. In the aftermath of the elections, even the fact that people who were inappropriate for their practice had not been overlooked by the poet, and in other works he criticized the fact that "everywhere the bulbul was replaced by the Evroosiyo magpie". We can also see in the sentence "Holy, painful

heads haloyiq guftu-goyidim, the city will be calmed down emdi ado election” that officials-he worried the whole people until the start of this election.

In addition, Hamza Hakimzoda Niyazi also references this social worker again in his drama “the rich servant” and makes it clear with its dire consequences.

In those years, the unjustified taxes imposed on the people by the Khan of Kokand, Umarchan, were reflected in the satires “on the village of Hapalak”, an image of the immodest weight and the dangers and tragedies of the atrocities inflicted on the people.

***“Ko‘rdi sandek shahi odilni na insu na malak,
Arraning zulmidin emin hama bog‘u chapalak ,
Yangi oy ko‘ziga xasmingni oturg‘a kapalak,
Ey jahondori zafarkavbai davri falak,
Eshiting qissasi qishlog‘i xarobi Hapalak”***

This noble ghazal in muhammas is the poet Makhmurny, who lived and worked in the first half of the nineteenth century.

This ghazal, dedicated to the life of the people, together with the attention of readers in its time, has not lost its relevance even now. It is not accidental that this gazelle gained so much attention in the second half of the nineteenth century.

***“Ko‘rpacha tagda qomish, boshlarida bolish uvot,
Naru moda aralash, bilmas alar aybu uyot,
Soqov-u gung so‘fi, yo‘qdur imomida savod,
Masjidi yerto‘la, bir eski qorong‘u zulumot,
Ko‘r qilur ko‘zga urub kirsa kishi ko‘rshapalak”.***

The plight of hundreds, thousands of villages like him in the village of Hapalak, the living conditions of the working peasants, was even more or less severe during the time of chorism in the second half of the nineteenth century. Therefore, the theme of folk life remained one of the most important and actual themes for the literature of this period, and the works written on this topic were met with great interest. And the people, who saw their child sleep hungry in their house, turn from desperation to theft, plunder.

Muqimi's works deal with the economic, socio - political events of the era, the turmoil of the times, the spiritual-moral decline. In addition, in the “Gazetteer of Turkestan province“, issue 15-10, 1994, the following information is found: "bad people, knowing that there is money, go into the house at night, forcibly take away their money, and at some point the owner will turn the money around by the executioner. This is how khodisa melted in the summer of this year in the village of Tungan. One eru khotun sold their property and collected the money nechand. On the night of Shul, thieves enter the house and go out, killing eru khotun," Muqimi's 17-verse poem “Dar mazzamati zamona ” similarly reflects the helplessness of the population, spiritual crises and the lack of systematization of laws.

Conclusion.

In conclusion, in the works analyzed above, we can see the absence of a state that does not have a proper system, a system that is being implemented in an indirect way, unscientific officials, a looted people and a financial system.

For example, accountants, governors, bodyguards, who hold office through bribes, whether through knowledge or not, are not familiar with their knowledge skills, have imposed unjustified duties and taxes from the people only for the sake of their personal interests by requesting water in office. As a consequence of the election not being valid:

First, the state becomes a full-fledged dictatorship.

Secondly, it faces an economic crisis.

Public funds, however, could be cut from each joint into their own pockets by “rats” as a result of inadequate financial systematization. Then the state budget continued to be deficient, and taxes continued to increase day by day.

As a result of the plundering of the people, who received the name of the ever-increasing taxes, the whole-headed country, as in the village of “Hapalak”, suffers an economic downturn. The problem of the people is to see ATI on the day, The Daily belly becomes impoverished at the level of satiety.

In these works, the true democratic poet was able to criticize the economic problems of his time.

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