



## MUKIMI - A POET WHO LIVED THE PAIN OF THE PEOPLE

*Tashkent state university of economics*

*The student of Economy faculty*

*Yo'ldoshev Ozodbek*

**Annotation:** The article scientifically analyzes the works of Mukimi, and as a result of studying a number of his works, we learn about the standard of living of the country's population at that time. Examples of several works are given and their literary structure is studied.

**Keywords:** Optimism, democratic poet, economic situation, “Tanobchilar”, “Veksel”, scientific research, poems, order, scholarship.

Looking at the creative path of Muhammad Aminkhoji Mukimi, one of the most mature poets of his time, we see his lyrics enriched with deep optimism, human experiences, joys and sorrows, desires and dreams, as well as the damage done to his conscience. his poems dedicated to the struggle of possible processes. He never tired of following this path, lived the people's pain, considered the interests of society above his own, skillfully ridiculed government officials who were satisfied at the expense of the suffering of the people, and enjoyed great respect among the people.

Today, Mukimi's works and poems are read not only among young people but also serve as a program for government officials involved in political, economic and social processes. As a striking example of this, we can name such works as “Tanobchilar” and “Veksel”, which express their economic views. Mukimi was critical of his works. In the course of the processes taking place at that time, he revealed the situation of the population and the attitude of the government towards the population. Especially in his work “Tanobchilar” he sharply criticized the tax



system. He was unhappy that the large number of taxes levied on the population at that time worsened his financial situation. There have been many cases where tax collectors have abused their powers and taken advantage of the situation. Mukimi ridicules these tax collectors among the people, and the people laugh at them. Even though these events were caused by the oppression of the poet by the government, he still never refrains from living the pain of the people and ridicules the government with a critical approach to what it does.

Based on this, large-scale work is being carried out in our country to study more deeply the life and work of Mukimi. In particular, we can cite as a clear example the research conducted and being carried out by students and researchers at the Tashkent State University of Economics. To create a favorable environment for their search, a circle of “locals” has been created at the Department of Uzbek Language and Literature of our university. To honorably encourage these actions, our university has established a badge and scholarship named after “Muhammad Aminkhoja Mukimi”.

At first, Mukimi worked as a clerk in the Kokan Land Survey Court; as part of his duties, he often traveled to Kokan and surrounding villages and had the opportunity to become familiar with the living conditions of the peasants and the deplorable state of the village. But the poet could not work there for long.

In addition, Mukimi worked as a porter at the Akzhar crossing, located on the banks of the Syr Darya. This new task also allowed the poet to become directly acquainted with the living conditions of working people and rural peasants. But he did not work there for long, as he could not agree with the owners of the ferry. But this period left a significant mark on the poet's life. In a word, the poet had serious motivation for starting negative moods and critically assessing power.

If we return to the poet's works, they glorify friendship, loyalty, sincerity, fidelity, endurance and fortitude, and through them the poet tried to cultivate good qualities



in people. Mukimi believed that one day there would be a fair and happy time, reflecting many negative situations and adopting a critical approach. Even his poems, containing motives of grief, complaint and protest, reflect his views on the future and a prosperous life. We can take one stanza as an example: “Kelur Ahir is like missing you for a while.”

I felt it necessary to mention the above situations and some remarkable phrases said by our economists, inspired by the views of Mukimi. It goes like this: “Laughter is the last step. If people are angry with the government, then there is still time. If you tell different stories and anecdotes about the government and its decisions, then there is still time. If people just laugh at jokes without doing anything, then the time has come. From this, we can conclude that if Mukimi wrote poems and works ridiculing the government, this means that the situation at that time had reached its final stage.

In a conclusion, I can say that the more we praise a poet who sacrificed himself for the people and built his entire life on the ideology that the interests of society are higher than his own, the less we can praise him. The role of literature in the development of a country is priceless. In our further actions, it would be nice if we studied the works of Navoi, Babur, Mirzo Ulugbek or Mukimi and put into practice the knowledge gained from them.

### References:

1. Yoqubov H., Mukimi – Uzbek democrat poet. T., 1953;
2. Zarifov H., Muhammad Amin Mukimi, T., 1955;
3. Karimov F., Mukimi. Life and work, T., 1970;
4. Karimov G'. History of Uzbek literature. 3-kitob, T. 1975.
5. Karimov G'. Mukimi. Life and work. T., 1970.