



SCIENTIFIC AND PHILOSOPHICAL HERITAGE OF MUKIMI

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Abstract: This article describes in detail the life and work of Muhammad Aminkhoji Mukimi, the works that he made throughout his life, and the unforgettable creative works that he wrote in the name of his scientific and philosophical heritage. Over the past century, a number of effective works have been carried out in the name of Mukimi. If we turn to history, then in 1950 the poet's works were published in Russian in Moscow under the title "Lyrics and Satire". In 1953, on the 50th anniversary of the death of Muhammad Aminkhoji Mukimi, a number of studies were created about him, and a number of other studies were written on the basis of Mukimi studies.

Keywords: heritage, national, history, scientific works, poetry, "Tanobchilar", literature, Soviet union, mukhammas, satire, democratic poet.

Muhammad Aminhoja Mukimi is a creator who has taken a worthy place in the history of Uzbek literature. The poet was born in 1850 in the Bekvachcha quarter (now Mukimi Street) of the city of Kohanda. His father Mirzakhoja Mirfazil was a baker, and his mother Bibioysha was the daughter of Saydolim Nadirsheikh. The role of his mother in the owner of a poetic nature is incomparable. Since his mother has an excellent education, she is well versed in oral creativity. Thanks to this woman, Mukimi's poetic talent develops. He wrote his first poem at the age of ten. There were five children in the permanent family, and there was a third child. Muhammad Aminkhoja studied at teacher Abduhalil's school in his area. He was also interested in calligraphy and studied usnihat with the famous Kokand calligrapher Muhammad Yusuf. From the age of 15-16, the poet began writing poetry under the pseudonym "Mukimi" ("constancy").

Based on his life observations and impressions, Mukimi created his famous work "Tanobchilar". Shortly thereafter, Mukimi resigned from his job, refusing to cooperate with Tanobchi officials. Around 1877, Mukimi took a job as a feather farmer at the Okzhar crossing on the banks of the Syr Darya River, west-north of Kokan. And here the poet observed the life of the people and created the work



“Great Tales of the People of Akhjar.” However, the poet was worried about the illegal entry of the tanobs no less than the injustice of the owners of the Akzhar crossing caused by violence against the people. Such a fierce struggle between Mukimi and reactionary groups is evidenced by Mukimi’s poem entitled “Akhtaring”: If the king suddenly disappears, look for the gado. In fact, the period in which Mukimi lived was difficult.

Such a difficult period was written in conditions when Central Asia, including Tsarist Russia, was turned into a colony. Mukimi is a poet who came from the common people and gave all his strength to this people. At the same time, he introduced changes in social life caused by the Russian invasion into literature and contributed to its renewal. During his lifetime, his poems were distributed to different cities of Turkestan, they were sung by poets and singers. Mukimi was a scholar who wrote poetry about the national liberation movement and created a school with its own potential and status. He came to the field with fireworks of the oppressed working masses, poor peasants and artisans and poor rural farmers. He condemned the injustice and violence of the colonial system, the current procedures in popular style. His works glorified human love. The poet expressed their life, pains and experiences, dreams and aspirations with high artistry in realistic colors. One of the most important features of any advanced literature is nationalism. Democratic literature arose in the new historical conditions of the 2nd half of the 19th century. and reflected the life of that time.

Democratic literature is the advanced literature of its time because it began to describe the reality of life, first of all, not from its image, but from the point of view of attitudes towards marriage. Mukimi's works are also significant because they are written based on the reality of life. With his work he continued the best traditions of Eastern literature, known in world literature as “Devonian literature”. At the same time, he brought into literature the changes in social life caused by the Russian occupation and made a worthy contribution to its renewal. Among local poets, he stands out for his great talent and unique style. The study of Mukimi's work began during his lifetime. This is evidenced by discussions and articles on various relationships expressed in his poems. Four years after the poet’s death, his collection was first published in 1907 by Mukimi Nikolai Ostroumov under the title “Devoni Mukimi”. Along with poetic works, brief information about the biography and work of the poet is also given. In 1910, the second edition of the poet’s works, entitled “Devoni Mukimiy maa hajviyot” was published in Portsev lithography.



Serious and extensive study of the poet's work began in the 30s of the last century. During this period, the collection, study and publication of Mukimi's works were carried out intensively and efficiently. A number of articles were published in newspapers and magazines. This good deed was led by the great poet Gafur Gulam. On his initiative, "Mukimi Bayozi" was compiled and published in 1938. "Bayoz" contains 27 poems by the poet, consisting of 800 lines, they are organized by genre (satire-humor, lyrics) and the necessary comments and glossaries are given to them. In 1953, on the 50th anniversary of Mukimi's death. A number of studies were carried out on him and the foundation of the Mukimi teachings was laid. The books "Uzbek poet Mukimi" by Kh. Yagubov, "Muhammad Amin Mukimi" by A. Olimdzhonov, "Muhammad Amin Mukimi" by Kh. Zaripov, "Mukimiy and Zavkiy" by Kh. Razzakov and a collection of articles "Furkat and Mukimi." Many studies have been carried out on samples of the poet's work. Unfortunately, Mukimi's works were interpreted one-sidedly, in accordance with the ideology of the Shura period. As a result, the poet's poetic heritage was severed from its core essence. That is, his works were edited, shortened, and remained in the sources. Mukimi's works have been preserved in the hands of different people in various manuscripts and lithographs, in artists' notebooks, in collections of literature lovers, on separate pieces of paper. It is worth noting that the poet's works were collected and published by Professor G'. Karimov's "Collected Works" was published four times (1958, 1960, 1973, 1974). Unfortunately, Mukimi's works were not published in these publications in full and perfect form due to the strong pressure of communist ideology. A. Shokirov conducted scientific research on the manuscripts of Mukimi's literary heritage. In particular, some poems that were not included in the last edition of the poet's works in Soviet times were brought to the attention of the general public (Karimov 1974). As a result of scientific research, the following aspects of the poet's work were deliberately distorted in accordance with the ideology of the Shura era: firstly, most of the poet's poetic works in a religious-mystical spirit have not been published; secondly, contrasting Mukimi with the rich, merchants and judges was a priority of the study; thirdly, Mukimi's attitude towards "palace literature" and traditions was misinterpreted; signs of class struggle were looked for in them.

As well as lyrical poems by the poet of various genres "Our heritage of medicine", "Hajvi Bekturboy", "Dar mardumi akzhar batariki mukhamas", "Dar mazammati zamona", "Khokandlik - a famous poem of a rich poet",



“Sayohatnoma” and “Dar mazammati qurbak” humorous works on many socio-political topics are edited and published with abbreviations. In particular, the poem “Dorig’o mulkimiz” in the mukhammasa genre in Mukimi’s collection of essays has 6 paragraphs, and in the original - 8 paragraphs. Two points are intentionally omitted. In addition, the verses of almost all the articles of Muhammad have been edited. It has since been included in the current edition. As a result, the poet's critical view of the royal colonists, as well as of the poet's spiritual world as a whole, was hidden.

It is humorously mentioned that times have come to a deplorable state, that ignorant people are respected and revered, and people of knowledge are despised, that they do not have the slightest honor: “Sorry, people of knowledge do not have a drop of honor.” In the poet's work we can find many poems on a similar topic, including another poem: He regrets the inhumanity of a certain group of people of that time. Non-believers believe that the increase in corruption in society is due to the participation of non-believers. As a result, there is an increase in the moral depravity of the people, lack of faith, immorality, and drunkenness.

It should be noted that Mukimi’s work was widely studied in the twentieth century, books, collections, divans and essays by the poet were published about him, but before independence it was one-sided, only in the interests of the former Soviet government was it studied systematically. His religious and mystical works have not been studied. Those included in the study were also presented to the public with distorted content.

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