

Shoabdullaeva Zulfiya Shorakhimovna

Kimyo international university in Tashkent

M.Sc. Special Pedagogy, Defectology (Logopedics) faculty, 1 st course

zulfiyashoabdullayevaa@gmail.com , +998996005851

Propagandist for Justice

Annotation. This article is about the work of Mukimi. The peculiarities of Mukimi's lyrics are analyzed. Examples from the poet's works are given. The poet always wants justice. Examples of his works in the struggle for truth and justice are given.

Keywords: analysis, poet, poetry, problem, pain, psychologism.

Аннотация. Эта статья о творчестве Мукими. Анализируются особенности лирики Мукими. Приведены примеры из произведений поэта. Поэт всегда хочет справедливости. Приводятся примеры его работ в борьбе за правду и справедливость.

Ключевые слова: анализ, поэт, поэзия, проблема, боль, психологизм

We all know that the poet Muhammad Aminkhodja Mukimi is recognized as a master of satire and humor. The torment was one of the great representatives of the Uzbek classical literature and was born in 1850 in the Bekvachcha district of Kokand. From the early years, the mother of Oyshabibi instilled his love for literature and the word. Mukimi lived in a rich and very difficult period of historical events, and in his works reflected the contradictions of this period. (Қаюмов А, 1961, 67-бет)

The injustice and tragedies that occurred around the torment made his feather are all sharper and sharper. In their works, the indigenous people expressed their sorrow and joy, so they became famous poets among the simple people. Thanks to poetry, a torment, very

close to people, hundreds of his poems became folk songs. When a torment sang about his test, he wrote the following verses:

Since the life of torment is constantly in trouble, he is forced to sell his yard and give money to the stepmother and sisters. He himself moved to the house of Madrasa Hazrat and lived there until the end of his life. They also want to drive him out from their homeland, so torment regrets that he was born in such an environment. In the medium in which the poet lived, could not be talent. The torment died on May 25, 1903 at the age of 53 years from the disease in his cell. He would have lived a longer life if he did not take the pain of people in his heart and did not live with the pain of people.

The study of creativity to the torment in connection with life in the historical period is the requirement of our time.

Mukimi took the topic of his satirical works from real life, from the events, whose witness he was, from the spirit of the period when serious changes took place. Satiric analysis of local information, attitudes towards negative situations, especially from the traditions of the past, learn from the works of such poets as Navoi, Mashrab, Gulkhani. Later he continued these traditions and created Muhammad, which with the help of satire, many drawbacks of his time were exposed. The main theme of the satirical heritage of the torment is the workers, the heavy economic position of the peasants, a lawless life under double oppression, injustice, reigning in the sphere of public life.

A row of satire to torment can be considered the first samples of Uzbek socio-political satire. In its satirical works, such as "Tanobchilar" and "Vokeay Kor Ashurba Haji", he reflected on socio-political issues - socio-political inequality in society, bundle, injustice, equality of people, human rights. For the first time in Uzbek literature, Mukimi presented an economic and political problem in the fiction-literature - the topic of elections. Corruption, bribery and use for this purpose, various tricks are widespread, especially during elections. First of all, the fact that such a topic was chosen as a subject for satirical analysis to expose that it was an event aimed at exposing the falsification of

the newly bourgeois electoral system in the country, was an obvious attempt to "see the Lord.", Shows the maturity of the worldview , shows the realistic essence of his work. (Qosimov B, 2008, 120-bet)

Just as the election event was an unprecedented innovation in our social and political life during the life of a torment, his image was the subject that was not yet developed for our literature. Divided from the suffering of the people, the elections were afraid of officials who did not have anything in common with their own interests. In his election poem, the poet wrote:

When were the first elections on the orders of the governor.

The judges came out at the head of the ball in the election.

The leaves trembled like leaves, and the total number of judges.

Who will say: "Hold your face, God, election."

Mukimi has worked on this topic with unique skill and ideological lifting. The poet Gazelle shows that the problems of the elections are associated with a handful of real estate and officials that ordinary people are completely out of it and indifferent. (Рахматова Д, 1978, 45-bet)

Mukimi as a resident he occupies a special place today.

The poet was able to study in Bukhara among all his young and enthusiastic peers. Because Bukhara was the center of knowledge. Mukimi was led by his contemporaries. It is clear from this that Mukimi possessed advanced thinking and exemplary leadership qualities.

References:

1. Раҳмонов Н. Ўзбек адабиёти тарихи. – Т.: Сано-стандарт, 2017. - Б.367.
2. Рахматова Д. Муқимий издошлари. – Т.: Фан, 1978. - Б.87.

3. Шарафиддинов О. Ўзбек адабиёти тарихи хрестоматияси. Икки томлик. –Т.: ЎзФА, 1945. -Б. 156.
4. Қаюмов А. Қўқон адабий муҳити (XVIII-XIX асрлар). – Т.: ЎзФА нашриёти, 1961. -Б. 562.
5. Qosimov B. O‘zbek adabiyoti va adabiy aloqalar tarixi. – Т.: Fan va texnologiya, 2008. -Б. 595.
6. Ёкубов И. Муқимий ва Ғафур Ғулом. Ғафур Ғулом ва давр. – Т.: Фан, 2003. – Б.178.