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**Abstract:** *This paper explores the literary landscape of Kokand and the dynamic methods utilized in analyzing the oeuvre of the esteemed Uzbek poet, Mukimi (1850-1903). It underscores the significance of rigorous textual scrutiny in unveiling the poet's authentic voice, frequently veiled by ideological influences and editorial modifications. Emphasizing a comprehensive approach, it advocates for considering socio-historical contexts, genre diversity, and the poet's exploration of religious and mystical motifs.*

*Muhammad Aminhoja Mirzakhoja's son, Mukimi (1850-1903), stands as a towering figure in Uzbek literature. His poems, encompassing love, social critique, and religious contemplation, continue to resonate with audiences today. However, a deeper appreciation of Mukimi necessitates a critical examination that delves beneath the surface of his work. This requires us to navigate the complexities of his historical context, particularly the impact of Russian colonialism on Kokand's literary scene, and the ever-evolving methodologies employed in studying his legacy.*

**Keywords:** *Mukimi, Russian colonialism, critical examination, poems, encompassing love, social critique.*

### **Introduction:**

While Mukimi's family was associated with the Nonvoy clan, his inclination towards poetry and literature was significant. His mother, Oyshabibi, was highly knowledgeable in teaching and had a distinctive influence. This factor was characterized by Oyshabibi's extensive support and encouragement towards Mukimi's literary pursuits, as well as her assistance in fostering his creativity and

providing support regarding his compositions and verses. This demonstrates Mukimi's gratitude and reverence towards his family, particularly his mother, for their nurturing and guidance.

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**Literature view:**

In the textbook compiled for the 8th grade by N. Mallayev, G'. K. Karimov, and S. Ismatov, published in 1982, information about Muqimi's life and creativity is presented. It is mentioned that Muqimi was one of the prominent representatives of democratic literature, and his talent in satire stood out. He was born into the humble family of Novvoy in 1876 and returned to Kokand from Bukhara. However, due to the rigid rules of Kokand, the poet could not pursue education at a madrasa with an open face, nor was he offered a proper position. As a result, due to the socio-economic circumstances of his family, Muqimi was forced to serve as a mirzolik (secretary) at the Kokand city administration court. Muqimi's service at the Kokand city administration court left a deep mark on his life. Before the officials of the court collected taxes from the peasants, that is, before the harvest time, they would go to the villages and allocate places for taxes, that is, they would measure the land and assign it to the peasants. Additionally, from the works of that period, it is possible to learn about the geographical situation of the country and the social situation of the regions. The living standards of the population are also mentioned in the works. Accordingly, Muqimi's intent in his works was to awaken and motivate the wider public. Muqimi's satire "Tanobchilar" (Tax Collectors) reflects the tax collection activities in the villages during the twelve months and the

hardships faced by the peasants. The tax collection time was considered easy and comfortable for the collectors, as they increased the size of the land allotments and lied to the peasants. Therefore, many people, including the peasants, did not benefit from their hard work. Moreover, the majority of the officials were also made up of close relatives. Muhammad Aminhoja Muqimi vividly depicted the hardships faced by the common people of that time and criticized the injustices in his satirical verses. For example, in his works: "Every month a tax collector comes, And gives trouble to others but not to me. Sulton Ali and Hakimjon both Once had a wife, and cried together." These lines indicate that Muqimi's poetry reflected the suffering, both mentally and physically, experienced by the people of that period. It is evident from these verses that the people of that era suffered both mentally and physically.

Moreover, the manuscripts "Sayohatnoma" (Travelogue) and "Hajvi Bektur" were subjected to significant changes, and the texts of the satirical works "Darig' o mulkimiz" (Our Beloved Dear) were edited and published by modern publishers, allowing for a fresh interpretation and summarization of current editions. The verses have been rewritten, as seen in works like "Ho'qandlik bir boyning sha'niga Muqimiy shoirning aytkon she'ridur" (Muqimi's poem glorifying the greatness of a Hoqand man). It is necessary to emphasize the importance of publishing Muqimi's works with numerous encounters in current editions. Despite the fact that the new discoveries about the religious and mystical themes of Muqimi's works are mainly devoted to the literary interpretation of mystical religious ideas, it is evident that the poet has emphasized ideas such as justice and the exaltation of justice. Many sources providing information about Muqimi focus on his creative personality and his worldview. Therefore, it is necessary to investigate the newly discovered literary examples of the poet's creativity. Muqimi lived in a period of numerous social contradictions in the history of our homeland. Therefore, analyzing his new poems will have great scientific value in studying the aesthetic world of the poet, his attitude towards the environment and society.

**Results and Analysis:** Muhammad Aminhoja Muqimi's creativity and formation are closely related to the highest achievements of national literature. Due

to his early interest in literature and poetry, he chose the path of poetry. Based on his interest in poetry, he wrote works on justice, fairness, and the way of life of his people. His works are a reflection of his commitment to his people's sense of justice and his role as their spokesman. Muqimi's primary role in his creation was to depict the socio-economic life of the people. His works portrayed the economic situation, taxation system, and lifestyle of the country. In his works, he clearly showed the problems, difficulties, and social relations developing in the country. Additionally, his work "Tanobchilar" analyzed the tax collection activities in the villages and described the tax system of his time. Furthermore, attention has been paid to Muqimi's place in literature and art. His significance in literature and art, his role in discussing and reflecting the spirituality and lifestyle of his people, has been emphasized in literary circles. According to the information provided, Muhammad Aminhoja Muqimi's life and creativity can provide guidance and inspiration for present and future generations. Therefore, his educational and moral values in his poetry have significant importance in educating and inspiring all ages.

The early scholarly discourse on Mukimi was heavily influenced by the prevailing Soviet ideology, which portrayed him simplistically as a "rebellious poet" or a proponent of pre-Soviet "democratic literature." However, this limited perspective failed to grasp the depth and complexity of Mukimi's poetic voice, overlooking the nuanced themes embedded within his lyrical and satirical verses. His satirical poems, known for their incisive social commentary, were often analyzed through a narrow class-based lens, neglecting their broader literary significance.

A significant shift in Mukimi scholarship occurred with the groundbreaking work of Professor Ghulam Karimov. His meticulous doctoral dissertation, "The Uzbek Democrat Poet Mukimi and the Literature of His Time," marked a turning point by emphasizing the pivotal role of the socio-historical context, particularly the tumultuous period of Russian colonization in Kokand, in shaping Mukimi's worldview. Moreover, Karimov's dedication to textual analysis laid the groundwork for a more accurate compilation of Mukimi's works, providing a solid

foundation for future research endeavors.

The advent of Uzbek independence in 1991 brought about a new era of literary freedom, liberating scholars from ideological constraints. This newfound freedom led to a reevaluation of Mukimi's religious and mystical themes, previously marginalized by the Soviet regime. Scholars like Husainkuli Muhsiniy, through his ode "Qasida Hozo Bajih Muhammad Aminhoja Mukimi," highlighted the reverence with which Mukimi was regarded by his contemporaries. Furthermore, critical analysis of Soviet-era publications revealed the extent of "ideological editing" inflicted upon Mukimi's poems, where verses critical of colonial rule or expressing religious sentiments were often censored or altered, distorting the poet's true message.

#### **Summary and Recommendations:**

It is evident from the summary that Muhammad Aminhoja Muqimi stands as a monumental figure in Uzbek literature and creativity. His works represent invaluable material and spiritual wealth in our national literature. Muqimi's keen interest in poetry, creativity, and lifestyle has greatly enriched our national literature. Even today, Muqimi's life and works continue to preserve the essence of Uzbek national literature, playing a significant role in educating and inspiring the youth.

Therefore, it is recommended that further research and studies be conducted to delve deeper into Muqimi's life, works, and their impact on Uzbek literature and society. Additionally, efforts should be made to introduce Muqimi's poetry and ideas to a wider audience, especially among the younger generation, to ensure the preservation and appreciation of our cultural heritage.

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