

THE IMAGE OF THE HORSE AND AESTHETIC VIEWS IN MUQIMI'S LITERARY CREATIVITY

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Abstract

This article is devoted to the analysis of a sample of the satirical work of the outstanding Uzbek poet of the 19th century, Mukimiy. The poet's skill in criticizing socio-political problems, the style of creating a satirical image, and his own unique aspects are studied. By analyzing one of Mukimiy's satirical ghazals, artistic interpretations of the vices and shortcomings of society are discovered.

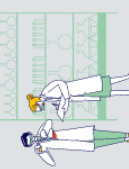
Keywords: Horse image, satire, social problems, elite class, Artistic work, Aesthetic views, Courage and bravery, Aesthetic values.

Introduction

Mukimiy is one of the famous classical poets of Uzbekistan, whose artistic creativity is distinguished by its deep meaning, poetic style and aesthetic views. In the poet's works, various aspects of life, the inner world of man, nature and worldly aspirations are depicted through grandiose artistic images. The image of a horse plays an important role in Mukimiy's work, it represents strength, courage, courage and freedom in everyday life. The horse is a symbol in the poet's artistic images and humanity as a part of his life. Mukimiy's aesthetic views reflect his deep love for nature and the environment. The poet presents the horse in his aesthetic expressions as a strong, unique and strong symbol. Through this image, Mukimiy expresses the courage of man, his striving for the goal and high spirituality. The aesthetic and semantic significance of the image of a horse in Mukimi's artistic work gives his works a rich meaning and depth, which is reflected not only in the national literary, but also in the philosophical sense. The poet uses the horse as a symbol of his highest values, freedom and independence. This allows us to more clearly demonstrate the high aesthetic methods of Mukimi's work, his unique poetic style. The satire genre occupies a special place in the history of Uzbek literature. Through this genre, creators shed light on the social problems, moral diseases and injustices of their time through laughter and bitter irony. Hazrat Mukimi, as a research representative of the art of satire, is one of the poets who brought this genre to a new level. His work "Hajvi ot" is a unique example of satire, in which many social and spiritual problems are illuminated through the image of a horse.

Main Part

Mukimi's work "Hajvi ot" is classified as a satirical ghazal, in which the poet describes the funny and difficult situations he has experienced through the image of a horse. A horse is



chosen as the main character of the poem, and through its awkward and funny actions, various human shortcomings are highlighted in a deeply philosophical approach. In this regard, "Hajvi ot" is of particular importance not only in Uzbek literature, but also among international examples of satirical creativity. The poet describes the contradiction between the beautiful appearance of a horse and its internal qualities, satirizing hypocrisy, irresponsibility and selfishness among people. Through this, the horse is not only an animal, but also a complex social image. The image of a horse has a complex symbolic meaning in the poem.

Through this image, the poet described the following problems:

The difference between external beauty and internal essence: I have a horse, a noble prince of high status, No one sees this quality, pure creativity and beauty, While walking, sometimes I do a gamza, sometimes a maqo, At every step, I do a few services, say hello, From whose mouth I am amazed every moment.

The poet describes the appearance of the horse as "a prince of high rank", "pure in thought and beautiful in appearance", that is, "a prince of high rank", "of a falcon breed and a beautiful gait". However, this external beauty cannot hide the inner essence, because the horse's incompetence and inability to solve problems lead to criticism. Through these images, the poet tries to vividly reflect the hypocrisy, indifference and moral problems in society. In the following verses of the poem, the poet further strengthens his thoughts.

Carelessness and greed:

If I give you food and grass, you will eat even the dirt and stones,
If your stomach is full, you will turn your head to water,
If you go on a journey, you will drink water and your nose will run,
If you take every step, you will get dizzy,
If you are embarrassed, you will be embarrassed among the people.

The horse in these verses eats its food with a stone, points to water when it is full, and stumbles with its head at every step, causing the poet to feel ashamed. The horse's discomfort in eating and its inability to control itself are funny, but at the same time they reflect the carelessness of people with a humorous, but very meaningful approach. This motif illuminates life's problems in a humorous, but very meaningful way.

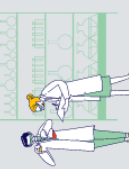
Historicity.

I asked the old man how old he was, He said: "When I came, this world was no more, how many years later did the human race appear, In this world, horses and donkeys, both fashionable and fashionable, And my descendants and descendants are scattered throughout the world."

The myth that the horse lived before the world was created is one of the mythical truths that exist in every society. That is why the poet, by giving the image of the horse, refers to the activities and trials that have been going on for a long time. This line also emphasizes the importance of the horse and donkey as a global need.

Irresponsibility and laziness.

When I say "Chuv", the child cries with tears in his eyes, He walks with a smile, but his legs are weak, suddenly he comes across a stream without a bridge on the way, He sits and cries,



unable to cross, sighing heavily, I would cry at the same time, I felt sorry for him, and I was worried.

The main purpose of the poem "Hajvi ot" is to expose the moral corruption in the society of that time. Through this work, Mukimi criticizes the shortcomings and shortcomings of humanity with the help of irony and laughter. In this regard, the above verses also express the laziness of people, their inability to withstand trials, and the irresponsibility of people of that time. Seeing this situation, the poet describes his own situation and expresses that he would have cried with pity.

While living in poverty, Mukimi dreamed of a just and happy time, and lived believing that such days would come, and he reflected these hopes in his poems. In particular, in this satire, the poet reflects on the failure of rich officials to help the poor people, and as a result, they find themselves in a ridiculous situation.

Derman: "Oh, my body, pure creation, beautiful mind,
If you leave me, what evil will come upon me in this world,

I cannot cross this stream without you,

Ask for help from the spirit of Hazrati Duldul,

My lord, my lord, my lord, my lord."

Because when he hears these words, his mother-in-law overflows,

The tooth that chews with love gnashes,

When he jumps up and says, "I'm going!", he jumps up and runs away,

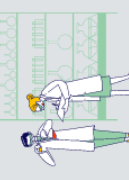
With a slap, he falls into the water,

I also fall down at once and die in great pain.

The poet here refers to the elite of society through the images of "ahu tan" (fine and pure-skinned), "tozu najod" (noble), and "khush khirad" (wise and intelligent). However, their inability to distinguish between good and evil in society is ridiculed. Through the poet's irony, they are reminded of the need to understand social responsibility. Throughout the poem, "Hazrati Duldul," that is, "according to religious traditions, the name or nickname of the flying horse that the Prophet Muhammad rode and later gave to Hazrat Ali," is mentioned. The horse in the main character's request for help from a high-ranking horse creates an image similar to the people's request for help from officials.

Conclusion

The image of the horse occupies a central place in Mukimi's artistic work and becomes a powerful symbol expressing the poet's aesthetic views. The horse is also depicted as a symbol of courage, strength, freedom, and high spirituality. The representation of the image of the horse in the poet's works shows the desire for freedom in his artistic images and faith in the inner strength of man. Mukimi's aesthetic views develop in harmony with nature, he presents the horse not only as a practical tool in life, but also as a symbol of high spiritual values. The poet's attitude to the image of the horse reveals his deep aesthetic and philosophical views on himself and the environment, which constitute the main high meaning of his artistic work.



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