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**Abstract:** Kokan literary environment is an integral part of Movaraunnahr cultural history. It is distinguished by its uniqueness in form and meaning within the framework of literary studies. The syncretic mixture observed in the spiritual world and creative activity of the mystical poet Hazini Khoqandi still arouses great interest among lovers of literature.

**Key words:** literary environment, unique, monotheism and mysticism, orifona, contentment, patience, sect.

At the beginning of the 18th century, Kokan's literary environment was founded by Amir Umar Khan, Khan of Kokan. This literary environment has gained a unique position in the history of the nation's literature due to the conditions created for poets, writers and scientists. It was recognized as an important factor in the creation of rare works of Uzbek literature. The fact that Kokan Khan Amir Umar Khan and his wife Nodirabegim are direct lovers of literature and sensitive creators made this literary environment even more prosperous. Literary experts who scientifically researched Fazliy Namangani's work "Majmuat ush-shuaro" note that the work contains valuable information about the personality and creative activities of about ninety artists from the literary environment of Ko'kan. "The Koqan literary environment is one of the most important cultural phenomena that appeared in Mavarounnahr during the Three Khanate period, and was formed as a separate environment with its own traditions." [page 5.17]

The uniqueness of the Kokan literary environment is evident in the leadership of the Uzbek language, the special attention to zullisonain and the strong influence of classical traditions, but we can observe the loyalty to the predecessors in the artistic interpretation of the theory of monotheism and monotheism. When we talk about the issues of interpretation of monotheism and Sufism in fiction, the artistic interpretation of these theoretical concepts is carried out through symbols, metaphors and symbols. If the science of Aqidah, Sufism, monotheism is mentioned directly in fiction, first of all, the impact was not so great (because such theoretical-scientific issues were interpreted in a very serious and complex manner, so not everyone was able to understand them equally), and secondly, Sufic sciences in particular are open. did not allow analysis, statement and comments. As Sufism is the path of the special, it is difficult for the public to understand it, and in order to digest the mood of the path, the human psyche must go through certain stages of serious preparation. Based on these aspects, the artists interpreted the issue of monotheism and mysticism in fiction through a unique line.

Let's take a look at the creative heritage of one of the representatives of Kokan literary environment - Haziniy Tora (1867-1923), son of Ziyovuddin Khan Kattakhhoja, who penned under the pseudonym Hazini Khoqandi. "Haziniy Tora, one can say, is one of our last classical mystic poets. Hazini's creative work.....he glorified the immortal values both in the content of the oriphon and in the topic of ethics.

Kishining dardi bor ersa qilur ohi samar paydo,  
Va lekin bo'lmag'ay bedardlarga chashmi tar paydo.

Bo'lay desang o'shal gulshansaroy vaslig'a doxil,  
Qizil gul g'unchasidek aylagil xun jigar paydo.

Solibsən bo'rku boringni kirib bo'yla sang yo'lg'a,

Shajri avval solib, berkin, qilur oxir samar paydo.

Xudoning yo'lig'a kirsang, yurugil rost yo'l birlan,  
Bo'lur ki xabar kishilarga: "Har yerda man paydo".

Qanoat pasha qilg'il, beqanoat topmag'ay maqsud,  
Qanoatdin sadafning ko'ksida bo'ldi guhar paydo.

Haziniy, qildi el hosil, saningdek yo'q behosil,  
Daraxti besamarga bo'lsa oxursiz xar paydo.

**mafoiylun / mafoiylun / mafoiylun / mafoiylun**

V - - - / V - - - / V - - - / V - - -

**Hazaji musammani solim**

### Dictionary

Samar – fruit	Bo'rk – cloak, cover, cloak
Tar - wet	Shajri avval – (literally "the first tree") is the first tree, where "request and penance" are meant
Doxil – incoming	Pesha – work, action
Xun – blood	Xar - donkey

### Prose description

1. When a person is in pain, he sighs.
2. If you want to enter that flower palace, you must have blood in your liver like a bud of a red flower.
3. If you have done your best and entered this rocky road, first plant a tree so that it will bear fruit.
4. Have you entered the path of God, just walk on the right path, God says to those who are on the right path, "I am everywhere."
5. Be patient, those who are impatient will not reach their goal, because of patience, a pearl appeared in the breast of a mother-of-pearl shell.
6. O Hazini, the whole country has reached its goal, only you have become barren, a fruitless tree is fit for a donkey's manger.

### Comments and comments

This ghazal of Hazrat Hazrat is an orifona ghazal. We know that Hazini was a poet and a great Sufism sheikh. In the work of the poet, Orifona teachings on spiritual education have a large place. At first glance, it seems that the content of the ghazal is easy to understand and the words that are understandable to us are used, but the verses contain information and instructions related to the theory of pure Sufism. The main essence of the work of Sufi poets is that they served as a convenient and universal tool to present to the public the knowledge of the sect, the relationship between the murshid and the murid, the status, status, and similar mystical issues in the form of verse.

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This ghazal talks about the path of tariqat, the murid who entered this path, the hardships of the chosen path, and the tasks to be performed in order to achieve the result. It is necessary to dwell a little on what we mean by the chosen path, its difficulties, tasks and results. If we pay attention to the theory of Sufism, it is necessary to understand the real truth of the Great One and find His approval in the course of time and life presented by God to man (Muslim). This realization takes place in four stages: shari'a, tariqat, enlightenment, and truth. There is a person with any intelligence who aspires to the nature of the Creator, wants to realize his enlightenment with a strong desire. As we mentioned above, the beginning of understanding is Sharia. Studying and following Sharia rules does not seem easy for a person surrounded by the beautiful World. Shariah is a collection of apparent (external) laws, instructions and instructions. A person (Muslim) who has made a book of the Shar'an body with formal orders, in the second stage called tariqat, decides to feed and educate his spiritual world, to understand the truth of the Universe and Man. This path is a path of hard work and seriousness, and for this, first of all, there should be a demand (desire) of a person. In the first stanza of the ghazal, this question of demand is stated.

Kishining dardi bor ersa qilur ohi samar paydo,  
Va lekin bo'lmag'ay bedardlarga chashmi tar paydo.

The sect, which is described as hardworking and serious, offers its beautiful gulshans and luxurious palaces to those who endure the trials of this path. These gulshans and palaces are concepts that do not correspond to worldly dimensions and are far from the quality of real flower gardens and palaces. In the second stanza, it is said that if you want to enter this beautiful flower garden, be a crimson flower bud, your liver should be stained with blood, because it is said that the place of a flower is in a flower garden. How do we know that the liver of the bud is food? When the bud opens and reveals its liver, the black seed at the bottom of its calyx is surrounded by crimson petals, representing the appearance of a liver. So, when a murid who has entered the path of tariqat begins to open the eyes of his heart with great demand and deep repentance, the doors of flower palaces, hidden from the eyes of closed hearts, begin to open for him.

When we get acquainted with the sources of the theory of Sufism, it is shown that this path consists of several maqamats. The path of the nine maqamats, starting with the maqamat of "repentance" and ending with "recognition", is compared to a "sang" - a stone road full of difficulties. He gives hope to the murid standing at the beginning of the road, saying that if you have left the fruitless love of the world, the useless existences that you want to exist, and planted "shajri avul" (the first tree) - repentance and desire in the soil of your heart, this tree of yours will surely bear fruit.

In the ghazal, it is said that one of the ways to enter this path and reach the goal is truth. The concept of "straight path" refers to the command of God and the Sunnah of the Prophet, may God bless him and grant him peace. To those who do not deviate from this path, Allah the Exalted says: "There will be bans everywhere." In the Holy Qur'an, Surah Al-Baqara, verse 186, it is said: "If My servants ask you for Me, I am indeed near..."

One of the great Bishr Khofi says: "Satisfaction is wealth, it resides only in the heart of a believer", Hazrat Alisher Navoi mentions in his works "Mahbub ul-Qulub": "Satisfaction is a spring, the one who takes it does not run dry, it is a treasure, and the wealth in it is scattered." it does not decrease, it is a field, its seed yields a harvest of honor and love, it is a tree, in which there is a fruit of non-dependence and respect".

Qanoat pesha qilg'il, beqanoat topmag'ay maqsud,  
Qanoatdin sadafning ko'ksida guhar paydo.

Contentment - Patience is the fifth authority of Sufism, not to complain about difficulties, but to pray only to the Creator. In this maqamat, the murid becomes a person who is not afraid of troubles, even if he is faced with all kinds of troubles. A murid who perseveres when faced with hardships,

trials, and calamities finds relief. It is as if a priceless pearl appeared in the bosom of the mother-of-pearl cup, as if it were satisfied with the light at the bottom of the sea.

At the end of the ghazal, the poet exclaims to himself and criticizes that all people have achieved their goal except you, you are fruitless, don't you know, a fruitless tree is nothing but a manger for a donkey. It is the teaching of Sufism that teaches ways to fight the ego. As for the soul, in the Holy Qur'an, Allah the Exalted has told about its seven types: ammara, lawwama, mulhimma, mutmainna, raziya, marzia, sofia. Hazini Tora, who is one of the great sheikhs, in a manner typical of the works of the sect, keeps themselves inferior to everything and everyone, and criticizes their personalities with their selfishness. Knowledge without practice is like a tree without fruit, they regret that you did not act until you were told. This blame, criticism is characteristic of classical poetry traditions, and although it is specific in form, it acquires general meaning.

The external structure of the Constitution describes its relationship with other sources of law, the totality of relations, its place and role in the legal system and its significance in the system of social and normative regulation in society.

The article presents the role of family, forming system of upbringing, traditional-educational system and traditions in Uzbekistan.

In an article consistently revealing the principles of the Bologna process for measuring the quality of education, the dynamics of internationalization and the logic of integration in European higher education and in Eurasia.

Hazini Khoqandi is a great Sufi creative poet who was able to form his life activity and his creative activity in proportion to each other, realized that a person can achieve his goal through monotheism, contentment, patience, logic and hard work, and the essence of Being that he understood and the presence of understanding attracted to others.

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