

Doctor of Philosophy (PhD) in Philological Sciences, Kokand State Pedagogical institute

[OrcID: https://orcid.org/my-orcid?orcid=0009-0005-2857-3710](https://orcid.org/my-orcid?orcid=0009-0005-2857-3710)

Abstract: This article provides information and analysis on the creative heritage of one of the representatives of the Kokan literary environment in the 20th century, the poet Dostmuhammad Alimuhammadzade Firoqi, and the ideological, artistic, and poetic features of his works.

Key words: literary environment of Kagan, zullisonayn, calligraphy, ghazal, muhammas, criticism, satire, humor, lyrical hero.

From time immemorial, the Ferghana Valley, in particular, the city of Kokand, has been a land of poets and scientists. No matter which period of our history, the enlightened representatives of this country occupy a special great position in the science and culture of Central Asia. .Nadira, Uvaisiy, Uzlat, Amiriy, Mahzuna, Fazliy, Muqimiy, Furqat... If we call the scientific thinking of mankind a boston, then our compatriot scholars are the beautiful flowers of this boston, which have their own freshness and magical sophistication. . There are so many treasured works of talented artists that we don't know yet and that we haven't organized.

The poet we want to talk about is Dostmuhammad Chustiy Alimuhammadzade Firoqi, who is not so well known and famous, who lived and worked in Kokan and earned the title of a full-fledged poet with his work. We can see that Firoqi is a truly talented poet, the owner of charming ghazals, sharp satire and comic works, written by the poet's own hand and collected.

The manuscript collection contains more than 40 ghazals, muhammas, musaddas, rubai, problems and continents. The writings were not completed. Nevertheless, the collection can provide sufficient information about the poet's life and work.

Dostmuhammad Alimuhammadzade Firoqi was born in 1891 in the Seroba neighborhood of the city of Chust, Namangan region. He went to a religious school at the age of six and became fully literate in Arabic and Persian at the age of 8. Engaged in calligraphy, at the age of 10 he copied Ahmed Yassavi's book "Hikmat" in beautiful calligraphy. Sofizoda, who noticed the poetic talent of Dostmuhammad, who started practicing poems from the age of 10, mentored him. The poet himself writes about it like this. "I learned the rules and rhymes of the poems of the famous poet Sofizoda in our neighborhood. They saw some of my poems and said, "You will be a good poet."

He studied the work of poets such as Firoqi Navoi, Fuzuli, Ahmed Yassavi, Mashrab, and received creative inspiration from them. When we read Firoqi's poems, we see that he received spiritual nourishment from Mashrab's ghazals, tried to acquire the skill of mashrabana, and was inspired by Mashrab's work. This masrabona spirit can be felt in several of the ghazals in the collection. One of these ghazals is the radiative ghazal "Kelur". Boborahim Mashrab also wrote a similar ghazal in honor of his teacher, Mulla Bazar Okhund, with the radix "keldil".

*Soqiyo sungil qadahni joni-jononim kelur,
Jur'ai nush etmoqqa ul chashmi mastonim kelur.
Mutribo, sozing sadosini tarannumga ketur,
Savti Dovudi chekib to'ti suxandonim kelur.
Bazmi jamshidni ko'rkim, ey falotun peshalar,
Jon fidodur maqdamiga chunki mehmonim kelur.
Kam erur oni yo'liga jon poyandoz aylasam
Kulbami ravshan etarga mohi tobonim kelur.
Yusufi soniy malohatda ajoyib benazir,
Ul parirolarni shohi sho'hi davronim kelur.
Zohido, zuhdningni qo'y, marzi riyodir qilmishing
Ihtisob etmoq uchun oshiqni sultonim kelur.*

*Jon nisor etgil Firoqiy holi zoring so'rgoli
Suhbatingga bul kuni yori suhandoning kelur.*

The lyrical hero of the poet is a pure, flawless love, a person of strong faith, a truly devoted follower of the perfect elder leading the way to happiness. With all his being, he strives for perfection - the pleasure of God and believes that he will find the happiness of both worlds in this "holy soul".

In addition, the poet has many ghazals that reflect the spirit of the times, in which the corruption in the spiritual world of the people, the lack of fairness and justice in the government, officials, and the destruction of the life of the common people are described with humor.

We can see the same spirit in the poet's ghazal, which begins with "Lord, take away all evil." The poem was written on January 15, 1917. If we consider this historical date, we can consider that the environment of the period when the tsarist government was not yet ended in Kokand was depicted.

*Na bo'ldiki, bu olam turfa sho'ri-sho'r o'ldi,
Biz bechoraga eski hukumat zulmi zo'r o'ldi
Adolat ketti ish din bemuruvvatlik shior o'ldi
Boshdin ketti davlat baxt ketib behuzur o'ldi
Karam aylab yuborgin bizlarga boroni rahmatni.*

The poet of his time, who wished for the nation and the people to be knowledgeable and literate, writes with regret when he sees the opposite situation. He describes the honesty and enlightenment that has gone from people as "The eyes are healthy on the outside and the body is blind on the inside" and he asks for the intercession of the creator.

In Firoqi's poetry, poetic criticism, satire, and humor are combined with each other. In his poems "To my friend", "Sozanda va bozandalarga" the calamity of the ego in human nature is mentioned, "Definition of Pilov" The poem is sprinkled with light humor. We can see this spirit in Charkhi and Firaqi's mushaira, humor-mutaiba, in the poem "Dostimga" the wandering servant who is in the trouble of lust will eventually become dishonorable, the tyranny, it is emphasized that the end of arrogance is humiliation.

In the poem "Sozanda va bozandalarga" the untalented "atarchilars" who tarnish the name of the artist are criticized. Atarchis are described in their own languages, they drink vodka and brandy instead of water for money at weddings, and the behavior of Atarchis, who are "Sufi-eshan" among those who pray, is highlighted.

*Borarmiz qay tomonni hohlasak bizga ochuq yo'llar
Toparmiz bormoqqa albatta, bir imkon qalandarmiz.
Bizni hech kim surishtirmas, sovetning erka o'q'limiz
Yugansiz, no'xtasiz, bo'yni bearqon qalandarmiz.*

For us, another valuable love that draws our attention is the humor of Firoqi and Charkhi - mutaiba mushaira.

In August 1934, the ghazal written by Firoqi Mirzoyi inviting Huqandi and Charkhi to Chek Chuvaldok for a melon sale is also included in the manuscript, but the last part of the ghazal has not been preserved. In addition, there is a letter from Andijan poet Ulfat, another letter written in the genre of a letter. there is a ghazal.

So, the manuscript contains the poet's works from 1915 to the 1960s. It can be seen from the manuscript that Firoqi's work still needs to be studied and requires a lot of scientific research. If his complete collection was found, it would be possible to get more complete information about the poet's work and activities.

References

1. Abdurahmanova, B. "THE THEME OF CURVATURE IN THE CREATION OF NADIRA." *Journal of Modern Educational Achievements* 5.5 (2023): 408-412.

2. Abdurahmanova, B. M. "THE ROLE OF INTEGRATION IN THE STUDY OF THE EPIC" KUTADG 'U BILIG"." *Journal of Modern Educational Achievements* 5.5 (2023): 413-418.
3. Abdurahmonova, B. "ANALYSIS OF CLASSICAL WORKS." *Ann. For. Res* 65.1 (2022): 777-783.
4. Abdurahmonova, B. M. "MUQIMIY HAYOTI VA IJODINI O 'RGATISHDA SAVOL-TOPSHIRIQLAR BILAN ISHLASH USULLARI." *O'ZBEKISTON RESPUBLIKASI OLIY VA O'RTA MAXSUS* 75.11.
5. Abdurahmonova, B., and O. Abdurahmonova. "O 'QUVCHILARNI ILMIY TAHLILGA YO 'NALTIRISH USULLARI (O 'tkir Hoshimovning "Bahor qaytmaydi" asari misolida)." *Proceedings of International Conference on Educational Discoveries and Humanities*. Vol. 2. No. 7. 2023.
6. Abdurahmonova, Olmosxon. "Munozara janri tarixi va takomili." *Oltin bitiglar-Golden Scripts* 4.4 (2020).
7. Firoqiy. Qo'lyozma. Shaxsiy kutubxona.
8. Halilbekov A. Namangan adabiy gulshani: Ilmiy tadqiqot / Mas'ul muharrir. Habib Sa'dulla.- Namangan: Namangan nashriyoti, 2007 yil. B-467.
9. ILKHOMJON-GIZI, ABDURAKHMONOVA OLMOSKHAN. "DESCRIPTION OF ASHURALI ZAKHIRI'S WORKS." *ISLAM AND RUSSIA: HISTORY, CULTURE, ECONOMY* *Proceedings of the XI International Turkological Conference*. Kazan. 2022.
10. ILKHOMJON-GIZI, ABDURAKHMONOVA OLMOSKHAN. "LITERARY TRADITION AND CREATIVE INFLUENCE." *Collection of academic articles Web of Science* (2022).
11. ILXOMJON-QIZI, ABDURAXMONOVA OLMOSXON. "ADABIY AN'ANA VA IJODIY TA'SIR." *Scienceweb academic papers collection* (2022).
12. Khujaeva, Durdona Zohidova Shoirakhon. "CREATIVE HISTORY OF ALISHER NAVOI'S WORK" NAZM UL JAVAHIR." *Journal of Modern Educational Achievements* 5.5 (2023): 436-441.
13. Khujaeva, Durdona Zohidova Shoirakhon. "HAMZA HAKIMZODA'S FAITHFUL POETRY." *Journal of Modern Educational Achievements* 5.5 (2023): 429-435.
14. Lutfullaevna, Durdona Zohidova. "Artistic Writing in Uvaisi's Poetry." *ACADEMICIA: International Journal of Interdisciplinary Studies* 11 (2021): 468-471.
15. Mahbuba Rakhimovna, Tojiboyeva, and Tajikhon Tashboltayeva. "Komila has high hopes for you..." (2023).
16. Muhammadjonovna, Abdurahmonova Barno. "Teaching Pupils the Features of Rhythm in "Kutadgu Bilig"." *International Journal on Integrated Education* 3.7: 137-140.
17. Olmosxon, Abdurahmonova. "MANUSCRIPT SOURCES OF MUHAMMAD NIYAZ'S ORIGINAL WORKS." *Journal of Modern Educational Achievements* 5.5 (2023): 426-428.
18. Qayumov P.D. "Qo'qon adabiy muhiti". – Tosh.kent: "Fan" nashriyoti. 1963 yil. B-18.

19. Qayumov P.D. "Tazkirayi Qayumiy": Kitob 2 / Nashrga tayyorlovchi: Qayumov F. – Toshkent: O'zFA Qo'lyozmalar instituti tahririy nashriyotlar bo'limi, 1998. B-472.
20. Qayumov P.D. "Tazkirayi Qayumiy": Kitob 3 / Nashrga tayyorlovchi: Qayumov F. – Toshkent: O'zFA Qo'lyozmalar instituti tahririy nashriyotlar bo'limi, 1998. B-716.
21. SAIDAKBAROVA, M. "Historical facts and poetic fictions in the work of Alisher Navoi." *Scientific Journal of Fergana State University* 1 (2018): 106-108.
22. Saidakbarova, M. M. "Tarixi muluki Ajam." *The history of Iranian kings") as the scientific-artistic source. ISJ Theoretical & Applied Science* 12.68 (2018): 122-126.
23. Saidakbarova, Muqaddas Muhammadrahimovna, and Ramziya Abdurahimovna Jo'Rayeva. "SHOH BAHROM: TARIXIY SHAXS VA BADIY OBRAZ." *Academic research in educational sciences* 4.Conference Proceedings 1 (2023): 168-173.
24. Tashboltaeva, Nigora Kholmatova Tadzhihon. "NOSEKHIN'S MEMORIAL TO HUVAIDO'S DEATH." *Journal of Modern Educational Achievements* 7.7 (2023): 22-25.
25. Tashboltaeva, Tajihon. "I SAID KUNGIL DOGIN...." *Journal of Modern Educational Achievements* 7.7 (2023): 50-54.
26. Tohirovna, Saidakbarova Mukaddas Muhammadrahimovna Mamatqulova Feruza. "The Bobur is the true of the Renaissance ruler..." *Journal of Modern Educational Achievements* 5.5 (2023): 442-447.
27. Toshboltaeva, Nigora Xolmatova Tojixon. "FURQAT ASARIDA ISHK MAVZUSI". *Zamonaviy ta'lim yutuqlari jurnali*
28. Yakhyokhanova, Oyzoda, and Saidakbarova Mukaddas Muhammadrahimovna. "Influence of the work of the Azeri poet in the works of representatives of the Kokand literary environment." *Journal of Modern Educational Achievements* 5.5 (2023): 448-457.
29. Zohidova, Durдона. "FAZLI FOREWORD TO AMIRI GAZELLE." *Journal of Modern Educational Achievements* 1 (2022): 167-171.
30. Zohidova, Durдона. "POETIC INTERPRETATION OF HIJRON IN NAVOI'S LYRICS." *INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 7.429* 11.11 (2022): 359-361.
31. Абдурахмонова, Олмосхон. "STUDYING NISHATI DISCUSSIONS AS A SCIENTIFIC PROBLEM." *Journal of Modern Educational Achievements* 5.5 (2023): 419-425.
32. Саидакбарова, Мукаддас. "" TARIXI MULUKI AJAM>(" ИСТОРИЯ ИРАНСКИХ ЦАРЕЙ") КАК НАУЧНО-ХУДОЖЕСТВЕННЫЙ ИСТОЧНИК." *Theoretical & Applied Science* 12 (2018): 122-126.
33. Toshpulatov, R. I. (2022). MODERN METHODS AND TENDENCIES IN TEACHING INFORMATION TECHNOLOGY. *International Journal of Pedagogics*, 2(09), 43-46.
34. Toshpulatov, R. I. (2022). THEORETICAL FOUNDATIONS OF INFORMATION TECHNOLOGY. *International Journal of Pedagogics*, 2(09), 53-57.
35. Ismailovich, T. R. (2022). CURRENT ISSUE OF DISTANCE LEARNING. *INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 7.429*, 11(09), 152-155.

36. Ismailovich, T. R. (2022). CREATING COMPUTER PROGRAMS USING SPECIFIC PROGRAMMING LANGUAGES. INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 7.429, 11(11), 436-440.
37. Ismailovich, T. R. (2022). A competent approach to the formation of an information technology environment in the process of modern education. Journal of Pedagogical Inventions and Practices, 13, 3-5.
38. Aminov, B. U., Ibragimovna, M. S., & Qizi, X. M. X. (2023). ECONOMIC REQUIREMENTS AND COMPETENCIES FOR LEADERS IN GENERAL SECONDARY SCHOOLS. Conferencea, 44-46.
39. Ibragimovna, M. S., Aminov, B. U., & Qizi, K. S. A. (2023). Certification of General Educational Institutions as A Type of Quality Monitoring of Basic Educational Programs. Czech Journal of Multidisciplinary Innovations, 18, 7-9.
40. Эргашева, Д., Аминов, Б., Зияев, А., & Хайдарова, М. (2020). FORMATION OF STRONG-WILLED QUALITIES IN THE PROFESSIONAL TRAINING OF FUTURE SPECIALISTS. Scientific and Technical Journal of Namangan Institute of Engineering and Technology, 2(8), 370-374.
41. Эргашева, Д., Аминов, Б., Зияев, А., & Хайдарова, М. (2020). БЎЛАЖАК МУТАХАССИСЛАР КАСБИЙ ТАЙЁРГАРЛИГИДА ИРОДАВИЙ СИФАТЛАРНИ ШАКЛЛАНТИРИШ. ФИЗИКА-МАТЕМАТИКА ФАНЛАРИ ФИЗИКО-МАТЕМАТИЧЕСКИЕ НАУКИ PHYSICAL AND MATHEMATICAL SCIENCES, 1, 370.
42. Madumarov, T., Haidarov, R., & Gulomjonov, O. (2023). IDEAS OF HUMANISM IN THE WORK OF ALISHER NAVOI. Eurasian Journal of Law, Finance and Applied Sciences, 3(2), 116-118.
43. Nasriddinovich, A. A. (2022). A CULTURE OF TOLERANCE IN ISLAMIC RELIGIOUS THEORETICAL SOURCES. Galaxy International Interdisciplinary Research Journal, 10(6), 1201-1205.