

MUHAMMAD RIZO OGAHIY IS THE GREATEST TURKISH POET AFTER
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Annotation: *This article talks about the work of Muhammad Rizo Ogahiy in Turkish, the mark left by this Turkish poet after Alisher Navoiy in the memory of literature.*

Key words: *Devon, manuscripts, madrasa, history, monograph, poetry.*

Аннотация: *В данной статье рассказывается о творчестве Мухаммад Ризо Огахий на турецком языке, следе, оставленном этим турецким поэтом после Алишера Навоий в памяти литературы.*

Ключевые слова: *Девон, рукописи, медресе, история, монография, поэзия.*

According to their popularity, there are three categories of poets. The first was famous during his lifetime and then forgotten. Although the latter was not known during his lifetime, he became famous after his death. The third one gained immortality in his mortal life. 'Muhammadrizo Ogahiy (1809-1874) is a poet belonging to the last category. Zahiriddin Muhammad Bobur, the author of the most published poetry and prose works in the Turkish language during the Khiva khanate, was the creator and forerunner of the Turkish language translation school, as he put it, "the most and the best".

Literary experts got acquainted with the lyrics of two poets. After the work of Alisher Navoiy, Muhammadrizo Ogahiy is rightly considered as the artist who created a blessed work. In the Middle Ages, the dynasties that ruled the historical regions of Khorasan, Movarunnahr and Khorezm brought the magic of words and the perfect pleasure in them to the state policy. Alisher Navoiy was the creator of Chigatai Turkish literature. When we see the preface of his divans, we remember the theory of the Russian textual scholar D.S. Likhachev that "creators of a single literary building". Theoretician of Arabic literature, Ibn Rashiq (12th century), "the poets of the ancient and modern times are like two people, the first one is the builder of literature, he builds it firmly and well." The latter gives patterns and decorations to the building. The medieval poet looked at literature as a whole building. Ogahiy's lyrics were the "rebuilder" of the new era, using his words Muhammad Rahim Khan II Feruz (1864 - 1910) created the literary environment of Khorezm.

Navoiy's auspicious words are still echoing in the architectural monuments located in Khorasan and Movarunnahr, including the territories of Kokand Khanate. The largest number of epigraphic inscriptions in the Ichan-Qala complex belong to the pen of

Ogahiy. Through the poet's words, Feruz promoted people to knowledge even on the walls. Hungarian scientist A. Vamberi wrote: Compared to any enlightened nation, the Central Asian nomad's dedication to music and folk Turkish poetry is relatively strong. In relation to Kokand, Bukhara and Kashkar, this passion is even higher in Khiva Khanate.

During the visit of the President of the Republic of Uzbekistan to the "Alley of Writers" on May 20, 2020, the team of the Tashkent State University of Oriental Studies on the task of studying and promoting the works of creators who took a worthy place in the history of literature, and instilling in the minds of young people "Ogahiy's life and work - a model for youth education" was given the direction. We are talking about a famous poet, a prolific translator, a sensitive historian, a statesman - mirab, the creator of words - the chief epigrapher of Ichan-Qala mural buildings of the city of Khiva - Muhammadrizo Ogahiy.

Ogahiy is from the Qiyat clan of the Uzbek people, and Shermuhammad Munis played a big role in his life. First of all, the poet wrote in his diary that he was thirsty for knowledge from a young age, and that he aspired to be in the circle of poets and scientists. He writes that after finishing school, he entered a madrasah, or in modern terms, a higher education institution, and continued his studies. he wrote 20-byte and 23-byte ghazals with the content requirement. The fact that his leader, colleague, and student were the rulers of the time, he was able to express the value of words to them, and he raised Turkish poetry to the level of state policy is a great achievement of my master. Although Ogahiy does not have a pink belt, his creations have had loyal followers for several hundred years. Ogahi Feruz says that the king encouraged creativity, and as a result, he wrote many poems with "strength in his heart and courage in his nature", which also reminds of the content and spirit of Navoiy's prefaces.

Muhammad Rizo Ogahiy is perfectly aware that a person should first of all have high morals, that his duty in this life is to establish honesty and truthfulness, to introduce laws and regulations that will eliminate bad customs and begin to be good and virtuous. They express themselves brightly. In order to reach the level of a perfect human being, a person must realize himself. Because a person who does not understand himself does not understand any reality in this world. Muhammad Rizo Ogahiy praised humanity, its beautiful and noble moral qualities, and condemned the inhuman vices that are their opposite. They show themselves as real humanists in their works dedicated to sharp criticism, exposing injustice, greed, careerism, arrogance and ignorance rooted in society, because in their eyes, the system, state, and wealth that do not serve people are transitory . Loving and worshiping temporary things leads to spiritual and moral decline.

Spiritual and moral views are described in the ghazals of Muhammad Rizo Ogahiy, published in "Tawiz ul-ashiqin" Devon. In Devon, Ogahiy approached the issue of

managing the country in the interest of the people and the prosperity of the country, and put the well-being and happiness of people in the first place.

Although Ogahiy expressed their dissatisfaction with the social system in the form of sharp criticism, today they raised the issues of spiritual and moral upliftment of the king, officials and citizens, rather than radical changes in socio-economic and political relations. There are no drastic changes in their heritage, but the ideas of evolutionary development specific to the East are put forward.

The rich moral heritage of Muhammad Rizo Ogahiy, the rules of conduct preserved from the past, his teachings and advices have not lost their educational importance. The wise thoughts of the great scholars about acquiring a profession and science, enlightening words about human qualities such as wisdom, justice, courage, chastity, moderation, correctness, generosity, hard work, love, etc. He urges everyone to do good deeds and urges people to fight against evil, injustice, and ignorance.

Muhammad Rizo Ogahiy did not write special works on moral issues, nor did they deal with the theoretical and philosophical aspects of moral science. They expressed their socio-ethical views and humanistic ideas in an artistic way, i.e. in ghazals, qasidas, rubaiyy and artistic-historical works. Therefore, their humanistic ideas are mixed with their socio-political views and critical attitudes towards the existing system. Such an approach indicates the uniqueness and important features of the humanistic heritage of thinkers. After all, in the works of thinkers, moral qualities such as honesty, truthfulness, hard work, and patriotism appear as humanistic ideas, which are aimed at forming noble qualities in a person. Muhammad Rizo Ogahiy evaluates the people's pains and aspirations, man and world, individual and society, conflicts and relationships of different social groups from the perspective of humanistic ideas.

In the socio-ethical views of Muhammad Rizo Ogahiy, acquiring such qualities as humanity, purity, kindness, generosity, humility, honesty, modesty, faith, conscientiousness, knowledge, hard work and patriotism in the Qur'an, hadiths and Sufism play an important role. Such moral ideas are important not only at that time, but also now. After all, as life itself confirms, spiritual maturity and moral maturity are the basis for the country's democratic development. Therefore, appropriate and effective use of these socio-ethical views in the process of democratization and renewal of society, modernization and reform of the country is considered an urgent task. On the basis of Muhammad Rizo Ogahiy's philosophical and moral views, the influence of Eastern philosophy is clearly noticeable. While writing the most important events of the 19th century, the period in which he lived, he paid special attention to human spirituality, morals, manners and its formation. He glorified man and considered him superior to everything.

Despite the fact that the Ogahiy statesman was officially engaged in the profession of mirobil, the Khans of Kungirat valued him as a sharp pen, translator, poet and historian. Despite the fact that the significant work of the writer was organized by his

work as a translator, this aspect of his work has not yet been fully illuminated. This, in turn, shows that the work of the translator, who translated "the most and the best" into Central Asian Turkish, should be subjected to deep research. Continuing the topic of orders for translations of works in Persian and Arabic, we considered it appropriate to make some additions. The fact is that some translations were made on the initiative of some officials, not on the basis of the instructions of the rulers. This situation shows that among the elite there was a need to know at least history, especially the history of Islamic countries. The trend or fashion of translation (based on the needs of the readers, of course) was known and popular in almost all the rulers' courts. For example, translations were read at the ayans (literary) gatherings of the Khan's palace. According to information from historical and other types of sources, representatives of the Kungirod dynasty regularly organized religious and literary gatherings. They read and discussed the works of contemporary or past authors, or authors belonging to other nations, for example, historical works. According to estimates, 120 works were translated during the reign of the Kungirat dynasty, as a result of which Khorezm took the lead in translating a number of sources into Turkish. Such "Turkification" of the past history is important from a cultural point of view. This cultural phenomenon arose from the desire to make the formation of ideology during the new dynasty difficult, to connect it with the history of the dynasties known to everyone, and to bring it closer to the readers of the khanate. As Najmiddin Komilov described Ogahiy's translation skills, he was able to convey perfection and clarity in the original, and simple, clear and understandable translation. The author's language has been Turkified in the process of byte by byte translation. His translation school was a torch for Khorezm translators. There are 38 manuscripts of 15 works, 7 of which are preserved in a single copy.

Conclusion.

In conclusion, it can be noted that while analyzing the works of Muhammad Rizo Ogahiy, the high moral and spiritual qualities in them lead a person to goodness and noble deeds. From the analytical observations in the article, it can be concluded that, first of all, every behavior and intention of a conscious person is measured by spiritual and moral standards. Secondly, Ogahiy understood spiritual and moral qualities at the level of universal reality, therefore, they called for respect for people, patriotism, dedication, and enlightenment together with spiritual and moral values. Viewing such spiritual and moral qualities in Ogahiy's work as a universal reality was clearly manifested in the work and worldview of Khorezm thinkers. Thirdly, in the Ogahiy nobility, knowledge is considered as a spiritual and moral quality characteristic of a person. In particular, the importance of science in the spiritual development of a person is incomparable. The goal of attaining enlightenment is to "obtain the happiness of two worlds", get rid of ignorance, and do good deeds.

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