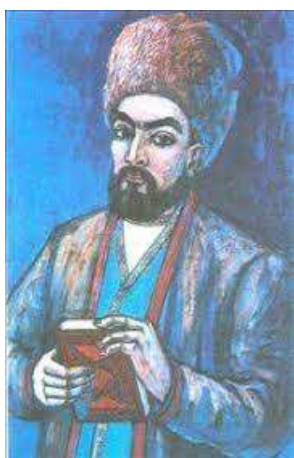


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## MUHAMMAD RIZO OGAHYI'S MASTERY OF CREATING A LYRICAL CHARACTER

**Annotation:** *This article talks about the way of life and creativity of Muhammad Rizo Ogahiy, all the characters he created in his work, and the methods of creating the image of lyrical character.*

**Keywords:** *Ogahi, shahbayt, husni matla', husni makta', skill.*



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. Ogahiy 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.

Ogahiy used the art of husni matla in many places in his poetry. Husni matla' is the decoration of the matla, meaning 'husni'. This also belongs to the type of verbal arts. It is known that a poet begins a ghazal or ode with such a verse that it is extremely balanced and beautiful both in terms of content and style. Beautiful words and phrases ensure that deep meaning is revealed in a bright, impressive form. As a result, the first stanza (text) attracts the reader's attention and makes him eager to read the next stanzas.

A close study of Ogahiy's works shows that he has his own views about the seasons, especially spring. The poet sees harmony in the beauty of nature and the psyche of the lyrical hero. In addition, it reminds the poet that the charm of spring is not eternal, and human life, in particular, youth, which is comparable to my chest, also passes like the wind. That is, it becomes clear that one should understand the poet's lines not only for the quality of the image of nature, but also

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for the deep philosophy of life in them. This content is hidden in the essence of Ogahiy's logically close concepts and common artistic findings.

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".

According to the tradition of Uzbek classical literature, Ogahiy also expressed the pains and sufferings of love and love in his poem. However, the poet enriches this topic with the help of new form features. His style of painting is extremely beautiful and unique. This made it possible to clearly and effectively deliver the poet's thoughts and experiences of the lyrical hero to the reader. Navoiy's pen shines from Ogahiy's work, the images are very close to each other, we will consider these cases by comparing them in the process of analysis. Why Navoi? Therefore, it is somewhat difficult to understand the symbol of love in classical literature without understanding Navoiy and his work. We always need to turn to Navoiy to understand classical literature and feel its magic.

As we get acquainted with this example of Ogahiy's work. When analyzed in the sequence of verses, the love in the heart of the lyrical hero gradually rises to a higher level. When love hits his heart like a fire, the hero is filled with work, starts complaining about his wife, describes his difficulties, and gradually reveals the beauty of his wife, how kind she is, how much she set the lover on fire with a thousand flirtations. The verse skillfully sets the rhythmic melody. A lover is extremely persistent, no matter how much he suffers from his lover, he will not give up on him.

*"Vah, menga qahr etib ul qotili bebok sanam, beradur zahri jafu,  
Iltifot aylabon ag 'yorg 'a, tinmay bir dam, tutodir jomi vafo."*

For a lover, it was like a killer who always hurt my soul, and thousands of pains and sufferings were like a poison that took away my life. He fell in love with me and expressed his desire for a young man, and he said that he was loyal to me. In this place, the lover sets fire to the lover's heart with love and torments him incessantly, intoxicates him with his love, and causes him all kinds of pain along the way. At this point, the lover complains about his lov0065, but he does not give up his lover. In this verse, the art of tazad plays a leading role in revealing the state of the lover. The words "wafa" and "jafa", "indignation" and "iltifot aylab" in the verse formed the art of tazad.

Literary scholar Ibrohim Haqqul comments on the poet's nature as follows: "Like all great poets, Ogahiy has a lot of pain and sorrow. As a lover, he is

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oppressed by his impatience, the cruelty of the times, the short hand of justice, the contempt of the wise and intelligent, and his heart full of pain. But in Ogahiy there is no slavery to grief, sadness and anger. On the contrary, grief is subject to his imagination, and anger is dependent on his perception and emotions. Because in Ogahiy, the status of thinking and imagination is high. As much as he believes in the breadth of imagination, he also believes in the power of thought. "He has a subtle perception of not stopping and renewing." In fact, when we observe these thoughts of the scientist, we can see in the above-mentioned mustazad, the poet's own unique worldview, and in some sense he created a statue for himself.

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.

There is a hadith of our Prophet Muhammad Mustafo, may God's prayers and peace be upon him, that says "Al faqrun - fakhrun" - "My poverty is my pride". This hadith is also the basis for the status of poverty in the Sufism sect. Faqru Fana means the seventh, last and highest level of Sufism. In the state of faqru fana, the Sofiy has completely renounced the interests of the mortal world and is completely freed from the traps of his ego. Faqr becomes the holy motto of the owners of the sect. Muhammad Riza Ogahiy was one of the pure Sofiy figures who achieved the status of Faqr and sang it through his lyrical hero.

If you pay attention from the beginning to the end, Ogahiy makes the reader share the pain of a lyrical hero, a lover, and at the same time opens a bud of hope in his heart and finally comforts him with his sweet language. The reader who is reading also experiences some pain at first, but at the end he will relax easily by himself. In fact, we can say that the symbol of love in the east is extremely beautiful and pure, true purity blows only from the east. Because love in the East, unlike in the West, consists of the union and purification of the soul. Even the great Western writer and philosopher Dante takes an example from the East in this regard.

In today's education system, classic literature examples occupy an important place in literature textbooks. The main reason for this is to introduce the heritage of the ancestors to the students and train the generation accordingly. We know that our ancestors were among the mature people of the world. They are known to the world in terms of literature, art, science, and politics. One of such geniuses is Muhammad Riza Ogahiy. The unique works of this great poet, especially his ghazals written on social-political, philosophical-didactic and romantic themes, have become a priceless masterpiece of mankind, a spiritual-educational, moral-aesthetic property. Studying the unique masterpieces of such

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an artist of words, especially conveying the character of Ogahiy to the students, is in many ways the scientific and theoretical knowledge of the teacher, the art of teaching, more precisely, the theme of the poet's ghazals. It depends on the analysis of the poem and the lyrical characters reflected in it, their mental experiences and feelings.

Muhammad Riza 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.

### **Conclusion.**

In conclusion, Ogahiy's work needs to be studied a lot. That is why Ogahiy is one of the inseparable geniuses, and at the same time, he was able to fully express himself in life and in his work, and his poetry and personality are also a genius poet. His poetry and skills are worthy of attention. Ogahiy's work and even his personality cannot be separated from mysticism and mystical ethics. That's why we tried to analyze this mustazad by connecting it directly to the divinity.

While analyzing the works of Mohammad Riza 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.

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