

THE WORD IS THE FLAG OF IDEAS, THE BEACON OF IDEOLOGY, THE LESSON OF EDUCATION

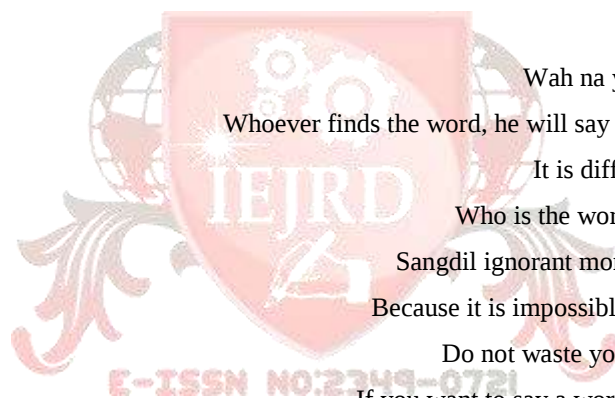
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ANNOTATION

History is alive with destinies. In our history, there are scientists who have laid the foundation stone of science, culture and art. During his visit to Khorezm region this year, President Shavkat Mirziyoyev expressed confidence that we will have a great future. If not, if there is no profession, there is no tomorrow. "A certain place, time and profession play an important role in the destiny of great thinkers. This idea is directly related to the great poet, skilled translator, mirab, historian and statesman Muhammad Rizo Erniyozbek oglu Ogahi.

Keywords: *Gavhar, Guhar, Kunjora, Mafhum, Sangdil, Afsariga, Khasosatsheva, Sangi dilga, Beirfon*



Oh, don't say that a person is a fool
Because he is not a human being
It is a precious gem in the human heart
Don't despise him, Debon
Wah na yanglig bilgusi animal guhar
Whoever finds the word, he will say the word kunjora ul somong
It is difficult to understand the word
Who is the word of the people of the heart?
Sangdil ignorant morning is a word if not a work
Because it is impossible to influence the word sand
Do not waste your words on every bitterness
If you want to say a word, say the word to the owner
He does not know his own worth, he does not know the value of words
Hayfdurur dono means ignorant beirfong
Stupid people do not know their well-being in words
Talk to you soon and keep up the good content
Do not want to make the word an honor in the world
The word of the disabled came to the people of Dahr
Do not ask for your word in the eyes of the world
Rafi ul kadar ekeni na bilsun govu bachchai har soz
Debon every word in the heart, Ogahiy, unbreakable word
The word pearl came to the officer of human dignity
(E ko`ngul, odam xayol aylb dema nodong`a so`z
Chuki ul inson emas, topsang degil insong`a so`z
So`zdurur inson ko`ngluda bir gavhari qimmatbaho
Oni xor etma debon har hushu yo`q hayvong`a so`z
Vah na yanglig` bilgusi hayvon guharning qadrini

Kim topar haz etsa ul kunjora ul somong`a so`z
 So`zni mahfum aylamak nofahmga mushkuldurur
 Kim bo`lub so`z ahli bag`ri qonu botg`ay qong`a so`z
 Sangdil johilga tong yo`q so`z agar qilmas asar
 Chunki ta`sir aylamak mumkin emas sanging`a so`z
 Har xasosat shevag`a so`zingni zoe qilmag`il
 So`z demak istar esang, de sohibi insong`a so`z
 Bilmagan o`z qadrini ne bilgusi so`z qadrini
 Hayfdurur dono demak nodoni beirfong`a so`z
 Axmoq ahli bilmag`ay so`z ichra o`z behbudini
 O`ziga qilg`ay zarar ohir chekib hazyong`a so`z
 Qilib s`zni vasila istama olam aro izzat
 Ki dahr ahli qoshida keldi mayubi muhaqqar so`z
 So`zing`a ahli dunyo olida qadr istama hargiz
 Rafi ul qadr ekanni na bilsun govu bachchai har so`z
 Debon har sangi dilg`a, Ogahiy, sindurmag`il so`zni
 Ki inson obro`yi afsarig`a keldi gavhar so`z)

Ogahi was born on December 17, 1809 in the village of Qiyot in the village of Khiva in a well-to-do and wealthy family. He was orphaned early and was brought up by his uncle, the great poet of his time, the chief mirab of the khan Munis Avazbi's son Khorezmi.

It is true that his talent for art and his father's profession determined his destiny. His first unique poetic masterpieces amazed many. Munis' death in 1829 at the age of 51 was a great loss for the young poet. At the age of 20, Ogahi was appointed mirab by Khiva khan Allakulikhon. The period of Agahi's martyrdom (1829-1857) was marked by the digging of many new canals and the construction of waterworks in Khorezm. is associated with his name.

When the great poet fell from a horse and suffered a serious leg injury, he resigned from the mirab and became engaged in poetry, history and translation. He died in December 1874 at the age of 65 and was buried next to his uncle Munis in the Mavlono Bobo cemetery in his native village of Qiyot.

He pays special attention to water, one of the material foundations of the creation of the world. Water, which is the "blood of the earth, the soul of the crop," comes side by side with the word, which is the poet's opportunity and medicine. Feeling that water is as nourishing to the body as it is to the soul, the poet was able to find a place for both in his heart. The ability to be wise is necessary to achieve. Both are compatible with Ogahi.

It was not easy for Ogahi, who considered the language to be a lock and the language to be a key, to be able to say the right word for each person in the time and place in which he lived. His life dates back to the reign of eight khans. He lived, worked and created in eight different management environments without deviating from the happy path he had chosen.

His poetry can testify to the poet's attitude and views on language, which is the influential force and foundation of literature. Just as it is possible to imagine and understand the ocean in a drop, both of his ghazals can serve our purpose. and can express love. He writes in one of his ghazals from Tawiz ul-Ashiqin (The Tumor of Lovers):

O heart, do not be fooled by words,

Because he is not a human being, not a human being.

(E ko`ngul, odam hayol aylab dema nodong`a so`z

Chunki ul inson emas, topsang degil insong`a so`z)

The word is a divine blessing, and just as it is inappropriate to waste water, it is not acceptable to use it improperly. The poet expresses the need to say only if the word is effective and effective for the listener. It is impossible to say a word to a person you meet, because he is ignorant. The word spoken to the ignorant is the suffering of the wise, the fruitless action. At the same time, the proverb of our people "He who speaks the word, he who beats the soul" comes to mind. Agahi tries to convince the uninitiated that speaking is like talking to a wall.

The word is a precious gem in the human heart

Don't despise him, Debon is a word for every unconscious animal

(So`z durur inson ko`nglida bir gavhari qimmatbaho

Oni hor etma debon har hushi yo`q hayvonga so`z)

Agahi follows in Navoi's footsteps and compares the word to a precious gem. Hazrat Navoi admits that it is a sacred pearl. At this point, both writers seem to be pointing to the divinity of the word, emphasizing its relation to the beginning and the end. The poet describes in figurative expressions that humiliating a word is like saying a word to an unconscious animal.

Wow, what an ignorant animal the value of guhar

Whoever enjoys the ball, it is a word of kunjora and straw

(Vah, na yanglig` bilgusi hayvon guharning qadrini

Kim topar haz etsa ul kunjora-u somonga so`z)

Everything has its place, its value. Just as a jeweler knows the value of a dice, a jewel has no value for an animal. if only he had straw and straw for him. In a sense, this is a protest against indifferent people who have no relatives other than their own.

E-ISSN NO:2349-0721

It is difficult to misinterpret a word,

Who are the people of the word?

So`zni mahfum aylamak nofaxmga mushkuldurur

Kim bo`lib so`z ahli bag`ri qonu botg`ay qong`a so`z

The most difficult aspect is the pain of explaining it to an ignorant, ignorant person. Because his intellect is his own. Ogahi met such people many times in his life, watched them and felt sorry for them. The poet is well aware that it is difficult to soften the heart of a person whose anger is far from mercy.

Sangdil ignorant morning is a word if not a work

Because the word sandon can not be affected

Sangdil johilga tong yo`q so`z agar qilmas asar

Chunki ta`sir aylamak mumkin emas sandonga so`z

Emphasizing that there is no point in speaking to a stone-hearted ignoramus, the poet seals the innocence of the effect of the word spoken on the sand. To waste the word is to waste time, to waste a lifetime. If the word is effective, if it doesn't work, it looks like a broken bullet.

Don't waste your words on every hasshev

If you want to say a word, say the word to the owner

Har hasatshevag`a so`zingni zoe qilmag`il

So`z demak istar esang, de sohibi isxong`a so`z

The owner of the donation is a kind and compassionate person. There is love in their grace and grace in their love. Because while he values a person, he also knows how to value the word, which is the criterion of communication. He only respects the word.

The value of a word that does not know its own value,

It is a pity to say that a wise man is a fool

Bilmagan o`z qadrni ne bilg`usi so`z qadrini

Hayfdur dono demak nodoni beirfonga so`z

It is a pity to speak to an ignorant person, a fool, the poet says that this action is not typical of the wise. They are more foolish than fools. It is not allowed to speak to him at all. Agahi instills in the ghazal the futility of speaking to a fool.

The fool's mind does not know its own well-being in words

The damage he will do to himself will be felt in the end

Axmoq axli bilmag`ay so`z ichra o`z bexbudini

O`ziga qilg`ay zarar oxir chekib xazong`a so`z

There is a second category of people who have a word for them. They are envious people who use satanic wickedness as a weapon of envy. These categories are jealous instead of envious, angry at your achievements. They are also prone to gossip, but they are different. One is thin and the other is fat. Unfortunately, they also use the word as a weapon. The end is not in sight, but in the hazard. The poet warns them that accepting the word is tantamount to giving up the devil.

Hazrat Navoi gave exemplary ideas on how to look after the word and the speaker. Aware of the same wisdom, Agahi laments that it is useless to give advice to an ignorant person.

Agahi's views on words and the responsibility of the speaker are ingrained in his work. It is the poet's intention to express that love is a tumor in words. Usually, the tumor is tied around the neck, and the tumor of love is placed in the heart of the lover. The poet's thoughts on words and speech are not only realized in his other ghazals, but also in harmony with Navoi's literary views.

In another ghazal, Agahi recognizes the word as the pearl of the heart. When the reader compares the pearl in the depths of the sea to the word in the depths of the human heart, he emphasizes that the word is meaningful only when it is the basis of meaning, and that the word and faith in it are always important. .

There is no point in saying everything to an ignorant and jealous person. for they will also refute the words of our Prophet (saas). What is the use of wasting words on a deaf person? The poet sees and respects the word as a flag of ideas, a beacon of ideology, a lesson of education.

In the eyes of the poet, insulting words do not bring honor to a person. It is nonsense to seek glory for the sake of the word. Because only speech and moral culture lead a person to harmony. Achieving self-esteem and vocabulary requires attention and responsibility. It is necessary to know the value of the word as a human being, and he laments that its essence cannot be felt by an animal.

Do not want to use the word as an honor in the world

The word of the disabled came to the people of Dahr

Do not ask for your word in the eyes of the world

Rafi ul kadar ekeni na bilsun govu bachchai har soz

Qilib so`zni vasila istama olam aro izzat

Ki dahr ahli qoshida keldi mayub muhaqqar so`z
 So`zingg`a ahli dunyo oldida qadr istama hargiz
 Rafi ul qadr ekanni na bilsun govu bachchai har so`z

According to the poet, it is possible to know who a person is. It is reminiscent of the proverb: "They wait for themselves, they watch for your words." Knowing the word and finding it in its place, hitting the target means a unique taste and understanding. The sanctity of the word, its subjugation to the kind word, is likened to a crown of prestige, a pearl, with a metaphorical metaphorical expression. He complains that words cannot soften the hearts of angry people.

Debon to every sanggi dilga, Ogahiy, sindurmagil word
 The word pearl came to the officer of human dignity
 Debon har sanggi dilg`a, Ogahiy, sindurmag`il so`zni
 Ki inson obro`yi afsarig`a keldi gavhar so`z

Agahi's literary views on words and speech can be summarized as follows. He emphasizes that human speech is a mirror of behavior, to whom, when and how much the word should be said.

Observation of all the works of the author confirms the sanctity of the word, its appropriate use, the firmness of his views on the uselessness of the word.

Dictionaries:

Nodon - nodonga

A gem is a precious stone

Guhar is a precious stone

Kunjora is an animal

The concept is clear

Hard-hearted

Officer-yellow

Xasosatsheva- hasis

Sangi dilga- tash

Beirfon - without knowledge

Good health

Vasila- vasil to do

Rafi is a friend

Dahr is naughty, transient, deceptive

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