



HISTORICALITY IN OGAHI'S WORK

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Article history:	Abstract:
Received: 3 rd January 2022 Accepted: 2 nd February 2022 Published: 8 th March 2022	Muhammad Rizo Erniyozbek oglu Ogahi of his time. In addition to being a well-known poet, he was a historian who was able to describe history realistically. Through his works, we learn about the history of our people and fraternal peoples, the development of the nation, important dates in the history of the people.
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As the First President of the Republic Islam Karimov said: Pahlavon Mahmud, Sultan Weiss, who lived in Khorezm and Khiva, Nosiruddin Rabguzi, Suleiman Baqirgani, Bahovaddin Valad and his great son Jalaliddin Rumi, Abul-Qasim al-Khwarizmi, Ismail Jurjani, Sirojiddin Sakkoki, Munis, Ogahi, Bayani, Safo Mughanni Chokar, Sherozi, Haji, Bola We, the representatives of today's generation, speak with the names of dozens and hundreds of scholars, poets and artists with boundless respect". Poet, translator, historian Muhammad Rizo Erniyozbek the work of his son Ogahi is also a great spiritual heritage of our people. The apparent place of the voices of complaint and protest against the cruelty of the people, the insignificance of the indifference, the fact that material deprivation is an integral part of itself, is repeatedly noted in various forms, openly or in gestures. Poetry in various forms, written under the pen of the poet in the specimens, especially in the prefaces to the literary translations in the historical works, it can be seen that the life around the rulers and the palace elements had an influence on the Ogahi worldview and creativity. "History is becoming a real educator of the nation. The deeds and courage of our great ancestors are reviving our historical memory and forming a new civic consciousness. Makes it a source of moral education and example ". Ogahi created five excellent historical works: "Riyazud-davla" during the reign of Allahqulikhan, "Zubdat ut-tavorix" during the reign of Rahimqulikhan, "Sultan of Jomeul" during the reign of Muhammad Aminkhan, "Gulshani Davlat" during the reign of Said Muhammadkhan. And during the reign of Muhammad Rahimkhan II, he wrote Shahidi Iqbal. He lived in the territory of Khiva xonlik in the works listed above Important information is provided on the socio-economic life of the Uzbek, Turkmen, Karakalpak and Kazakh peoples, foreign relations, trade relations, the priorities of Tsarist Russia's relations with the Khiva Xonlik . They provided valuable insights into the historical and educational significance of these priceless works great orientalist, historian A.Yu. Yakubovsky, P.P.Ivanov, Yahyo Gulomov, Q, Munirov.

Currently, a lot of good work is being done in Uzbekistan to develop the science of historiography. If we want to study the history of Uzbek statehood, we must first look for it in the works of Khorezm historians. Only in Khorezm the official documents and historiography were conducted in Uzbek. Ogahi 's immortal historical works are a clear example of this. Historical works created in the Bukhara and Kokand xonlik s were written mainly in Persian-Tajik language. This idea has already been recognized by our great historians. Academician VV Bartold praised the Khorezm historiography of the XIX century and wrote:

No matter how flawed the literary and historical works created by Munis and Ogahi are, they lag far behind all the works on the history of the Kokand and Bukhara xonlik s in terms of their narration of historical events and the abundance of factual material in them. " The Ogahiy collection, edited by Subutoy Dolimov, did not include only Shahidi Iqbol.

The only manuscript of this work is kept in the Manuscripts Fund of the Institute of Oriental Studies in St. Petersburg. A microfilm copy of the work was brought to Uzbekistan in 1955 and is now kept at the Tashkent Institute of Oriental Studies. The work consists of 227 pages. The book is written in black ink on a piece of paper in Kokand. Each page consists of 15 lines. The cover is made of red leather. Ogahi himself says of the work: I started writing this work during the time of Muhammad Rahim II and named it "Shahidi Iqboli Feruzshahi". Ogahi wrote a poem on the occasion of the khan's accession to the throne, which is included in the poem "Gulshani Davlat". Ogahi 's historical works, including Jame'ul's story of the Sultan and Gulshani Davlat, refer to the gardens in all the provinces of the Khiva Xonlik . From such gardens he enumerates the gardens of the provinces such as Rafinak, Gandumgon, Angorik, Chanakshaykh, Yangariq, Onborxona, and each of them has its own descriptions and descriptions of Masnavis confessed. For example, many of his 19 poetic histories are very important dates are described, and the history of events and buildings is determined using the alphabetical calculation. With their help, many historical dates have now

been clarified. The language of Ogahi 's works, in particular the language of his historical works, must be taken into account in a number of cases. Arabic and Persian words are often used in his historical works. Describing this event in detail, Ogahi honestly and realistically described such events in his work, both in his art and in his historical works. Ogahi's life was always in danger because he described his life in Khiva realistically in his historical works and revealed the mistakes of the khans.

The talented artist also wrote the prose part of his historical works close to the style of folk prose, using word games and the ability to express his thoughts smoothly and fluently using the saj style. As a historian, in describing each event, he contributes to the story in a way that is typical of a folklore work, based on the essence of the subject being described. He points out that it is not in vain and recalls the proverb "Sparks ignite":

**Agar jam o'lsa uchqun bir makong'a,
Bo'lur albatta otashgoh paydo.
Va agar har soridin yig'nolsa qatra,
Bo'lur tadrij ila to'fon huvaydo.**

Ogahi also describes the conflicts between the officials in Khorasan in his work "Jameul-Waqoti Sultaniy" and draws the following "conclusions" from their actions:

**Ulug'g'a kichikim adovat etar,
Hamul fe'li-o'q o'z boshiga yetar.**

People's Poet of Uzbekistan Erkin Vahidov said about Ogahi, who is recognized as a poet, translator and historian: "There is always Master Ogahi's desk on my desk. As I leaf through it, I enjoy his beautiful verses and praise him. His work is distinguished by its efficiency and artistic skills. Ogahi's poetry is especially interesting for its unique style, artistry, artistic appeal, playfulness and uniqueness. The content amazes the fans that one meaning is hidden in another". Ogahi 's ideas, imbued with a high humanistic spirit, influenced the political and enlightenment upbringing of the khan and poet Feruz. As a historian, he wrote poems dedicated to the khans of Khiva and great historical figures. The poet's poem "Qasidai nasihat" is a clear example of this. The work is dedicated to Feruz. In his sermons, Ogahi set out to govern the kingdom and to govern the country and the people with justice. This poem is written in the genre of masnavi and vividly expresses the poet's political and enlightenment views. According to the poet, any head of state should have all the positive qualities to strengthen power. The king must be generous, courageous, just, zealous, generous, imaginative, pure-minded, cultured, and considerate of the poor. The ruler argues that if he possesses these qualities, his power will be perfect and his country will be prosperous. Ogahi also pointed out the ways of governing the state. According to the poet, the king must strictly follow the rules of Sharia. He must stay away from lust, conspiracy and gossip, ignorance, laziness, oppression, slander and materialism. The khan of Khiva listened to Feruz Ogahi's advice on governing the state, wrote his wise verses on marble stones and placed them in his petitions, and did many good deeds. During this period, the people of Khorezm were oppressed by the local rich and Russian invaders. Nevertheless, cultural and educational work developed in the xonlik . Ogahi's enlightenment contributed greatly to this. Ogahi 's political lessons to Feruz are still relevant today.

Summarizing the above points, based on our research on the poetry of Muhammad Riza Ogahi, the great figure in Uzbek classical literature after Alisher Navoi and Zahiriddin Muhammad Babur, the smallest unit of oriental classical literature came to the following conclusion about the role of the verse in classical genres. The byte is a whimsical poetic unit that requires a great deal of precision. Apart from the components, even the melody between the verses should be the same. In this sense, the rhyme of bytes in our classical poetry is of two types. Ogahi's historical works are distinguished by the richness and reliability of their evidence. Ogahi's historical works are the first source for studying the history of neighboring fraternal peoples. His translated works introduced Khorezmian writers to the unique masterpieces of Arabic and Persian-Tajik literature, raised the spiritual level of the people, and enriched the treasury of Uzbek literature with new works, and strengthened friendship and cultural ties between the peoples.

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