

MUHAMMAD RIZA AGOHIY IS A GREAT REPRESENTATIVE OF KHORAZM**HISTORICAL SCHOOL**

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ABSTRACT

This article provides brief information about the life, work, and scientific heritage of the historian and statesman Muhammad Reza Agohi. In particular, Agohi's contribution to the Khorezm school of historiography, his historical works, and their importance are highlighted.

Keywords: Khorezm School of Historiography, "Riyaz ud-Dawla", "Zubdat ut-Tawarikh", "Jom'e ul-vaqeoti Sultani", "Gulshani Davrat", "Shahidi Iqbal", "Firdavs ul-Iqbal", "Ravzat us-Safa" , "Nadirnama", "Zafarnama", "Tazkirai Muqimkhani", "Tabaqati Akbarshahi", "Ravzat us-safoi Nasiri", "Haft Paykar", "Gulistan", "Haft Bihisht", "Zubdat ul-Hikayat", "Yusuf and Zulayho", "Salomon and Ibsol", "Bahoristan", "Haft Avrang", "Shahu Gado", "Qabusnama", "Ahlaqi Muhsini", "Mifat ut Talibin".

"Since it is impossible to defeat a nation that knows its history and derives spiritual strength from it, we must restore our true history, arm our people, our nation with this history. History is arming, it is necessary to arm again." First President of the Republic of Uzbekistan, Islam Karimov, said: "In order to not feel inferior to others and to walk with a high- helf head, each person needs historical memory." In his work "There is no future without historical memory", he said that it is necessary to instill a sense of pride in the history of the nation. History exists and is always emerging. In history, there is a period of decline as well as a period of development and prosperity, and it shows what caused the development and what caused the decline. After all, one of the biggest reasons for the conquest of the Central Asian khanates by the Russian Empire was the lack of unity among the khanates and the fact that the entire country was divided into three khanates. During the period of the Three Khans (16th-19th centuries), science did not develop on a global scale, it fell into backwardness, specific sciences such as chemistry, biology, astronomy, physics, anatomy did not develop, and the development of these sciences was considered superstition. But literature, history, art, calligraphy, and religious sciences never stopped developing. Especially historical works began to be written in these periods. For example: one of the historians of the Khiva Khanate, Muhammad Reza Agohi, did not spare his contribution to the enrichment of history with his works.

One of the great people who left an indelible mark in the history of the Khanate of Khiva in the 19th century was Ogahi, the son of Muhammad Reza Erniyozbek. Ogahi was born in 1809 in the village of Qiyat near the city of Khiva in the family of a mirab: "We are descendants of Amir Eshimbiy, who lived in Khiva," Ogahi wrote in his work [1, - p 347.].

After the death of Erniyozbek mirab in 1812, Khan of Khiva Olloquli Khan (1825-1843) appointed Munis, the son of mirab Shermuhammad ibn Avazbi, as the chief mirab of the country. Shermuhammad Munis was Ogahi's uncle and took care of Ogahi until 1829. His childhood and youth were spent in the village of Qiyat, and when he grew up, he studied at one of the madrasas in Khiva. He diligently studied the literature of Arab, Persian, Turkic peoples,

as well as classical music and history. In the world of poetry, he was nicknamed Ogahiy (which means "aware", "aware", "aware"). He was a skilled calligrapher and knew Kufic, Rayhani, and Shikasta letters well. During Khiva Khan Olloquli Khan's trip to Khorasan, cholera spread (1829) and his uncle Munis died. Olloqulikhan appoints Ogahi to the position of mirob instead of Munis, and until his death, Ogahi worked in the position of mirob. Ogahi fell from a horse in 1845, injured his leg and was bedridden for a while. In the meantime, he will be separated from his life partner. Ogahi resigned from the miroship in 1857 and died due to illness in 1874 [2, - p 240.].

Ogahi during his life Khiva khans Muhammad Rahim Khan I (1806-1825), Olloquli Khan (1825-1843), Rahimquli Khan (1843-1845), Muhammad Amin Khan (1845-1855), Abdullah Khan (1855-1855), Qutlug Murad Khan (1855-1855), Syed Muhammad Khan (1855-1864), Muhammad Rahim Khan II (1864-1874) lived and worked.

There is Ogahi's poem "Ta'viz ul-oshiqin" ("Amulets of Lovers"), written in Uzbek, in which we find more poems written by the poet complaining strongly about the officials of the environment in which he lived. Ogahi's poems include odes to rulers. Ghazals, mustazad, mukhammas, and musaddas are included in this divan. 18,000 lines of poems and 83 important poems were collected in Devon, and according to the information given in its introduction, Agahi was the author of the following historical books: "Riyaz ud-davla" ("State affairs", 1825- 1842), "Zubdat ut-tavarikh" ("The Cream of Histories", 1846-1855), "Jom'e ul-vaqoti Sultani" ("Collection of Sultans' Events", 1856-1865), "Gulshani State" ("State Flower", 1865-1872), "Shahidi Iqbal" (1872). Also, Ogahi continues and completes the work "Firdavs ul-Iqbal" written by his uncle Shermuhammad Munis and left unfinished due to his untimely death [3. - p. 265.]. Munis Eltuzarkhan started writing this work at the request and Agohi completed it in 1840 [4. - p..196.].

By creating historical works, Agahi further developed and elevated the traditions of Munis in this field. The work "Firdavs-ul-Iqbal" written jointly by Munis and Ogahi and his five works on the history of Khorezm are not only important in terms of studying the history of the Uzbek people, but also the Tajik, Kazakh, Turkmen, Karakalpak, Russian, Persian , the history, culture, art, customs, psychology of the Afghan peoples, the origin of these peoples, the source of their livelihood, serves as a rich resource for studying the history of tribes. It is characteristic that these works were written by talented poets, progressive writers, Munis and Ogahis, so they contain the history of peoples, their lives, daily activities, the construction of mosques, madrasas, various events, popular uprisings, history of wars, great people, scientists, poets-writers and similar information are presented in prose and poetry on a realistic basis, correctly and clearly. Agohi's historical works include the events that happened in Khorezm in almost 60 years [5. - p. 265.].

Ogahi wrote the work "Riyaz ud-davla" ("State Riyazatlari", 1844) dedicated to Olaqulikhon. This is how Ogahi writes about himself in this work. "In my youth, calamities rained on my head from all sides, there was always restlessness in my heart and a khan's rule in my mind. But I would spread all kinds of sorrows from the world by participating in the conversation of scientists and poets."

The work "Zubdat ut-Tavarikh" was written in 1846 and is dedicated to the era of Khiva Khan Rahimqulikhan.

"Jome'ul vaqeoti Sultani" was written in 1856 and dedicated to the time of Khiva Khan Muhammad Amin Khan.

"Gulshani State" was written in 1865 and is dedicated to the time of Syed Muhammad Khan, Khan of Khiva.

The work "Shahidi Iqbal" ("The witness of Iqbal") is dedicated to the period of Khan of Khiva Muhammad Rahimkhan Sani, it is interrupted by writing the events of 1865-1873, which took place in the khanate, some pages have water stains. Kokan paper, titles written in red ink, red leather cover, copyist's name and year not indicated, 227 leaves, 14-25 cm. In the work, not only the history of Khorezm, but also the wars of the Bukhara Emirate and Kokan Khans with Russia, agreements and their consequences are perfectly covered [6, - p. .5].

Ogahi translated more than 20 works, which are rare masterpieces of world literature and culture, into Uzbek and created a translation school.

As a skilled translator, Munis wrote 2-3 volumes of Mirkhand's "Ravzat us-Safa", which he could not finish, Muhammad Mahdikhan's "Nadirnama" (5 volumes), Sharafiddin Ali Yazdi's "Zafarnama", Muhammad Yusuf Munshi's "Tazkirai Muqimkhani", Nizamiddin Ahmed Haravi's "Tabaqat". Akbarshahi, "Ravzat us-safoi Nasiri" by Rizaquli Khan Hidayat, "Haft Paykar" by Nizami Ganjavi, "Gulistan" by Saadi Shirazi, "Haft Bihisht" by Khusrav Dehlavi, "Zubdat ul-Hikayat" by Muhammad Varis, "Yusuf" by Abdurrahman Jami. and Zulayho", "Solomon and Ibsol", "Bahoristan", "Haft Avrang", Badriddin Hilali's "Shahu Gado", Vasifi's "Bado'e ul- Vaqoe" books, Kaikovus' work "Nightmare" dedicated to philosophical and moral issues. , Hossein Vaiz Koshifi's "Ethics of Muhsini" and Imamuddin Fijduvani's "Mifot ut Talibin" translated from Persian to Uzbek skillfully [7, - p 402.]. Below we will provide information about some of them: "Zubdat ul-Hikayat" ("The Book of Stories") is a historical-artistic work of the historian Muhammad Waris, who lived in India during the reign of Baburizada Aurangzeb. Moral and educational stories are described in connection with the activities of king Aurangzeb, and Agohi translated them and made a great contribution to the development of history. Also, Kaikovus's "Nightmare" (written in 1082) is a well-known and popular work among the peoples of the East, and Ogahi translated this work in 1860.

In the work, the teachings of the father to the son, folk proverbs and stories, mainly the narrations about historical events and historical figures, are a priceless work that encourages the oneness of the Almighty to approach the khilkhat of the prophets.

4 out of 26 works belonging to the writer's pen have not been found, 16 out of 22 of his works have been preserved. Among them, 6 works (in 11 copies) are kept in the Republican Institute of Oriental Studies named after Beruni. There are 10 works in St. Petersburg and 8 in Dushanbe [8]

Currently, 22 of the writer's works, 72 manuscript copies are kept in world funds. His works were first taken by the Hungarian tourist Armeni Vamberi when he came to Khiva in the time of Syed Muhammad Khan. Among the 300 rare books taken from the khan's treasury by the Russian orientalist A. Kun in 1873 were the works of Munis and Ogahi [9]

The famous scientist V.V.Bartold, along with the works of many Central Asian historians, studied the works of Munis and Ogahi and wrote his work "The History of Irrigation of Turkestan", and the Khorezm scientist M. Yoldashev in 1956 He wrote the work "Feudal Land

Ownership and State Structure in Khiva Khanate". In 1976, Academician Ya. Gulomov created his work "History of Khorezm Irrigation" based on Ogahi's works.

Adib's grave is now located in the cemetery of Sheikh Mavlon Baba together with the grave of his uncle Shermuhammad Munis, this place is located in the village of Eski Qiyat near Khiva.

Poet and dramatist Kamil Avaz made a great contribution to spreading Ogahi's work among our people. In 1999, the poet's 190th anniversary was celebrated in our republic in an upbeat spirit, and many pamphlets devoted to Ogahi's life and work were published, and he himself "Ogahiy House Museum" was opened in the village.

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