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## Seeking Truth From History

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**Abstract**—The article is devoted to the life of Ogahi and is based on comparing the life of the writer with the novel and real events. Not only this, but the events of the Khiva Khanate at that time were discussed separately. Emphasis was placed on the connection between the Khiva Khanate and Ogakhi's way of life.

**Keywords**— *novel genre, real delineation, historical person, Ogakhiy's tuti, history truth, affection to history*

### I. INTRODUCTION

If the genre of the novel requires a wide range of events to be portrayed through a large number of personages, their destinies, fantasies, collisions, internal experiences, then this wide scope can be seen in the novel of the free Samandar "traces of the Hare or Ogahy".

The real image of the novel in historical conditions occupies one of the main places. Works created in the historical genre represent, first of all, historical events, historical personalities, historical relations. From historical roots, the writer gets motivation. It leads to the discovery of its essence, the artistic development of the reality of the spirit of the era. At the heart of this novel is the coverage of the political, economic, social situation in the Khanate of the last period when Muhammad Reza Ogahi lived, although the last time of his life was taken, in the work it is not a complete coverage of the life of Ogahi, but an indication that the people suffered from the invasion.

It is noteworthy that the scale of events is not limited to the biography of the protagonist. On the contrary, The way of life of Agahi was created closely connected with the history of the country, the people.

Erkin Samandar Ogahi studied the history of the period in which he lived, the conditions for many years. The writer went to the village where Ogahi lived to write the work. Information about his life, about that period, he overcame and learned. Erkin Samandar in his article "Garden in the garden" said: "August 1982nd year. I became a representative of the collective farm with the name Ogahy. We became a field with the chairman. Seeing the situation of the crops in the brigade in the kiyot Oram, a large white mulberry on a large pike

caught my attention:

- This was explained by "Ogahiy tuti"-chairman Atanazar Pirnazarov-poet's grandfather planted it with his own hands. Our people will visit him as "keep informed". Ergin Samandar is strongly influenced by this and, applying to the authorities, demolishes the cotton field, organizes the House-Museum and the garden. In the case affected by "Ogahi tuti" writes the following bytes.

Nimalar bo'lmaydi deysiz hayotda,  
Ogahiy tut ekdi bog'i Qiyotda.  
Tut topdi kun-bakun, oyma-oy rivoj,  
Beliga shu taxlit yetmadi quloch.  
Biram mo'l bo'ldiki oq tut degani,  
Butun qiyot keldi hosil tergani.  
Ogahiy olamdan o'tar chog'ida,  
Tutdan totib ketdi Qiyot bog'ida.

These events inspired the writer, and "Traces of a Storm or Agahi" saw the light of day.

The work is about the establishment of a protectorate of the Russian Empire over the Khiva Khanate and the beginning of the campaign against the Khiva Khanate. Therefore, the work can be called "Ruhnama", which describes a certain period.

The work is about the arrival of spring in 1873 and the fact that in this spring the cabbage was overgrown by a group of birds of prey. It begins with the arrival of the untouchable birds. At the same time, another disaster struck. The catastrophe was not from abroad but from the cemetery inside the castle.

The novel begins with the invasion of wild birds and

blackbirds. At this point, the writer skillfully compares the birds that have not been seen for hundreds of years to the armies of Tsarist Russia, and the blackbirds that come from inside the castle to the traitors of the Khiva khanate. He skillfully tried to open the spiritual world of people through the phenomena of nature.

In the novel, a realistic depiction of the historical context occupies one of the main places. In the first chapter of the work, Abdulmalik Tora arrives in Khiva from Bukhara and is greeted by Ogahi and Matmurad devonbegi. Abdulkmalik Tora came to Khiva khan Muhammad Rahimkhan Soni Feruz for help.

Feruz Abdulmalik offers a lot of services to the chairman, but he is hesitant to help. On top of that, Malangkhan Sardor's words, "Father and son are ugly, without Khiva's help, a son cannot bring his father to his knees," made the king even more puzzled. In the middle of the year, and for several years has long been allied with the Emirate of Bukhara. With this in mind, Khan Feruz Abdulmalik refused to help the Torah and allowed him to leave.

According to historical sources, on December 22, 1868, Khiva khan's officials solemnly welcomed Muhammad Niyaz Devonbegi and poet Ogahi Amirzada Abdulmalik. The khan greets him with hospitality. However, Muhammad Rahim Khan II was said to have been unable to provide direct military assistance

The play tells the story of Emperor Alexander II and Minister of Defense Malyutin, who had long considered Tsarist Russia to occupy Khiva. Malyutin urges the conquest of Khiva as soon as possible, but Alexander II

"Remember that the people of Khiva, who have been hardened in battle, have become masters, and their master has become a master," he warns.

There was life in Alexander II's words. The reason was that they had been preparing for a military campaign against the Khiva khanate for five years. The main reason for such a long preparation for the march was the defeat of the army led by A. Bekovich Cherkasky (1717), and another reason was that in 1839 the troops led by V. Perovsky retreated without reaching the borders of the Khiva khanate. was gone.

In describing the realities of life in the play, the author convincingly describes the atrocities of the Tsarist Russian army. Transforms historical truth into an artistic reality.

In any work on a historical subject, history must be the main artistic criterion, and the writing must adhere strictly to the truth of history in its work. Here are some of the ones I found to be interesting: These events are connected with Amirtora and Otajon Tora. Despite his advanced age, Amirtora does not give up his dream of ascending the throne. First of all, it does not hurt much when Muhammad Rahim Khan I enthrones Allah. Because he thinks that he is the eldest son of the prince but after Allahulikhon reigned for 17 years, Amir Tora had a hard time replacing his son Rahimkulikhon

with Amir. At the same time, Muhammad Amin Sayyid Muhammad and his son Bobojon Tora - Muhammad Rahimkhan II were enthroned. These incidents aroused the hatred of Amir Torah Khan.

After the death of Sayyid Muhammad Khan, Amir Tora asked the people for advice. Whom will you make khan? He is waiting for an answer from you, but they call him Bobojon Tora Feruz. This will make Amirtora a mullah. His dreams become a mirage.

In Muhammad Yusuf Bayani's Shajarayi Khorezmshahiy, Amir Tora said: Umaro and Ayans, Babajan, that is, Muhammad Rahimkhan, is young and there is chaos in the country. It would be nice if an experienced person was a khan. What advice would you give in this chapter? "No one speaks. Rahmatullo Yasavulboshi Amir looked at Tora and said, "No one wants you to be a khan." Amir Tora said, "Who is not acceptable?" "It's a sedentary team," he said. The whole union said, "Bobojon is our lady."

In other sources, in 1873, Amir Tora began to ally with the Russians as soon as possible, because his heart was burning with the dream of a crown and a throne. After meeting the Russians, Kaufman told him that he would recognize Muhammad Rahimkhan II as khan, and he became addicted. Otajon Tora is the younger brother of Muhammad Rahimkhan II, but he is not as enlightened and just as Feruz. The play also says that he gave a reason to the khan. He goes to war, returns without a fight has a big party, and says to the people sitting next to him, "If I am a khan, I will appoint you to the post of Mehtar." At the same time, he rewards everyone at the party. Upon hearing this, the khan ordered Otajon Tora to be placed under house arrest.

Historically, Muhammad Rahim Khan was led by Soni Otajon Tora to lead an army of 6,000 men. When he returned, he gave a big feast at home, and at the end of the feast he boasted to one of his companions, "If I am a khan, I will make you a mehtar." The other says he'll make you a bird. Promises a position to all guests at the hotel. These events were immediately reported to the khan. Feruzkhan Otajon kept Tora under house arrest.<sup>1</sup>

From the above evidence, it is clear that the writer Erkin Samandar did not portray historical events in a biased way, but in a realistic way.

The author wrote by the criteria of fidelity to the truth in historiography. There are several textures in the play that were needed for the play. Because we know very little about Ogahi and his family, we can find out about Ogahi by studying his works. One of such truths is Agahi Tuti. This garden is also described in the play. In the play, Ogahi remembers that he once planted this mulberry tree with his own hands, and at the age of 65, without giving in to old age, Shogirdi Yaqubjon and his neighbor's cook Boboqul were playing mulberry. Ogahi can't take his eyes off the mulberry rain. The pain washes away, and his heart clears. At the end of the play, we learn that

<sup>1</sup> Muhammad Yusuf Bayoniy "Shajarayi Horazmshohiy" 11-bet.

Ogahi died after tasting the smoke.

According to the sources, Sultan Mirza's article "A look at the Agahi garden" says that the "Ogahi tuti" was also planted by the hand of our great ancestor and is a remnant of the real-life paradise garden created by the poet. is a sign.

The garden in Khiva district, where the poet's umbilical cord blood was shed, is still flourishing and Ogahi's fans are enjoying not only fresh fruits but also the so-called spiritual blessings of poetry.

Agahi Tuti is a fact, as we mentioned at the beginning of this article. Most of the Ogahi Masnavi is about the garden, in the description of Dahr Garden, in the description of Rafinak Garden, in the description of the building in Rafinak Garden, in the description of Toshovuz Garden, in the description of the Garden. referred to by such names as.

Another historical image in the play is the image of Jacob. In the play, the son of Yaqubjon Ogahi, who is a disciple, is probably better than the son. His love story, the conspiracies against Ogahi, is a true story of the writer's artistic skill.

Textual images help to reveal the lives of the protagonists and their place in society. He writes the story based on the facts, and the writer can convince the reader.

#### CONCLUSION:

We travel to the past through historical artifacts, learn from their successes, and learn from their shortcomings. After all, as the first President IA Karimov said, "There is no future without history"

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