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THE WORK «FIRDAWS AL-IQBAL» AND THE RESEARCH OF THE PERIOD OF MUHAMMAD RAHIMKHAN I DURING THE YEARS OF INDEPENDENCE IN UZBEKISTAN

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Abstract

This article highlights the significance of the work “Firdaws al-iqbal” as a monumental historical source. The work provides an observation for the works of researchers Ruzimbaev S., Ahmedov A., Khudoyberganov K., Khollieva G., Mutalov O., Matniyazov M. and other scientists as well as the research of the history of the period of Muhammad Rahimkhan I during the years of independence in Uzbekistan.

The information about the scientists who conducted research on the period of Muhammad Rahimkhan I is also presented. Opinions regarding the consolidated edition of the work published in Leyden and the publications announced in 2010 in Uzbek language are provided as well. Not only historical but also literary value of the work is accentuated.

Keywords: «Firdaws al-iqbal», Munis, Agahi, Muhammad Rahimkhan I, society, country, religion.

I. INTRODUCTION

After Uzbekistan had become independent, alterations took place in almost all spheres of the science, for instance, it became possible to learn the history of Uzbekistan from new, impartial and independent perspective. Especially, the attention has been reinforced to research the work “Firdaws al-iqbal” that provides significant and valuable data regarding our past history and pertinent research on Muhammad Rahimkhan I.

In 1999, the book “Agahiy’s eternity” was published on the occasion of the 90th anniversary of Agahi. Some references to the work “Firdaws al-iqbal” can be found in the articles of Ahmedov A. “Genius of Agahi”, Abdullayev S. “Agahi and Historiology in Khorezm”, Sadullayev A. “The respect of descendants”, which are present in the abovementioned book [Agahiy’s eternity, p. 152]. In 2008, the book of Ruzimboyev S., Ahmedov A., Yuldoshev R. “The literary-historical legacy of Agahi” was published.

This literature highlights historical works of Agahi, namely about “Firdaws al-iqbal”, about the dynasty of Kungurat that reigned in the state during that period, their contributions to the development of cultural life of the Khanate and the development of historiology [Ruzimboyev, Ahmedov, Yuldoshev 2008, pp. 34-35].

In their article “About literary genres in the work Firdaws al-iqbal”, Ruzimboyev and Ahmedov discusses the poetical pieces and various prose parts in this work, while they also give attention to the ethnographic data given in this work. According to them, the datum are also valuable, presented by the work “Firdaws al-iqbal” regarding ethnographic information and the information concerning the biography of some poets. For example, the field of ethnography can expand with the description of the sunnat tuyi (the circumcision wedding (celebration) of Rahmonquli tura in Hazorasp (a district in Khorezm) and the information about the customs regarding the death of Qutlugmurod inoq. The fact that the work includes the examples from the biographies of the poets such as Mavlano Masiho, Said Muhammad okhun, Vafoiy, Pahlavonquli ravnaq, Muhammadniyoz Nishotiy, means that this historical work is a very significant source” [Ruzimboyev, Ahmedov, 2009, p. 24]. Indeed, these information of the authors abovementioned is just an illustration of cultural life in this historical work. The authors especially made an accent that these kind of illustrations frequently appear in some parts of the work. The literary genres mentioned and analysed in the article are also a clear illustration of cultural-literary life in Khorezm.

A researcher Kholliyeva G. has also published a number of articles on “Firdaws al-iqbal”. In her article “The Study of Agahi’s work abroad”, she presents new information on the research of “Firdaws al-iqbal” overseas. As she writes, in Russia, Samoylovich A. N., Ivanov P. P., Mingulov N. translated some parts of this work to highlight the history of kazakh, turkmen, karakalpak peoples” history. Kalmikov A. D. Also provides parts of this work in his book “Khiva”. In his article about the scientists who studies the history of Khorezm, Lunin B. V. Presents comments on the work and its research. Some sources have the descriptions of manuscripts too. The original of the manuscripts are kept in the Saints Petersburg Museum of Russian Federation. A orientalist Bregel Yu. published the scientific-critical text of the work “Firdaws al-iqbal” in accordance with this copy. Moreover, Kun A. L., a german scientist Seleman S. provided some information about this work as well.

II. METHODOLOGY

The methodological basis of the work consists of such important principles as historicism, objectivity, comparative historical and statistical research methods, analysis and synthesis, paradigms of historical thinking based on the primacy of universal human values, ideas of humanism and ideology of national revival. A reliable tool of knowledge is the appeal to the literary and spiritual heritage of Uzbekistan, the wealth of theoretical and humanistic thought of Central Asian thinkers.

A deep analysis of the cultural millennial heritage of the peoples of Central Asia allows us not to break away from national roots, to see the historical process in the unity of centuries-old humanistic traditions and customs, not interrupt them, which was the fundamental concept of this article.

III. DISCUSSION

In 1933, Turkish scientists Nesip Azim and Abdulkadir Inan published some parts of the work from the copy of the manuscript in Istanbul [Kholliyeva 2009, pp. 25-26]. In her article “Firdaws al-iqbal as a literary source”, Kholliyeva presents some new information to this field of study.

According to her, the work “Firdaws al-iqbal” serves as a significant source to study the biography of the poet and his literary-aesthetic. According to the general rule of that time, it also starts with general extolments (pp. 1-4), then includes description of the extolment of a character (pp. 4-7), the parts extolling the qualities and position of four khalifs (pp. 7-8), the part dedicated to the Khan of Khorezm Eltuzarkhan (pp. 14-18) and sababi ta’lif, namely the reason why the work was written and its structure (pp. 19-21).

We can notice three types of interpretation in the work: religiosity-sufism, socio-political and literary-aesthetical views [Kholliyeva 2009, p. 75].

One more important fact is given in the work. Before writing the work “Firdaws al-iqbal”, Munis made its meticulous plan. But he did not manage to end the work. And Agahi continued the work and described the events that had taken place till 1825. However, the epilogue of the work planned by Munis was not written. This part must have been written about “brilliant poets and bright scientists and it could be another opportunity to present literary-critical perspectives. The reason for this failure is that Agahi was ordered to commence another historical work, when he even had not finished “Firdaws al-iqbal” yet [Kholliyeva 2009, p. 78].

Agahi himself noted about this as follows: “The epilogue states that great saints, highly respectable Amirs, the owners of the land: beks (the mayors of regions), brilliant scientists as well as well-mannered craftsmen and some dwellers had their own places under the reign of Muhammad Rahimkhan I” [Munis, Agahi 2010, p. 16].

Indeed, one of the issues planned by Munis was not covered in the work. If Agahi had finished this part of the work fully, the value of the work would have risen even more. The book would have fully covered information on the cultural life of Khorezm during that time, while it would have also encompass many examples which are of importance today.

A research scientist Kholliyeva G. is taking new materials about the work “Firdaws al-iqbal” from the Saint-Petersburg library of Russia and presenting it for the scientific readership and she should proceed on and her this benevolent job till the end.

The article of the researcher “The study of the work “Firdaws al-iqbal” abroad” also consists of important problems pertinent the work.

It is known that the first scientist who informed the Europe about Munis and Agahi is Herman Vamberi. He noted that he saw Munis and Agahi during his trip to Khiva (1863), and that he had a desire to translate afterwards the verses of Munis into German and to publish them. But, the scientist was not familiar with “Firdaws al-iqbal”. According to an American orientalist Bregel Yu., the note of Vamberi is a bit flawed (he could not see Munis, as the poet had already died by 1863) [Kholliyeva 2008, p. 42].

This article presents the description of the opinions as well as the executed research of Russian orientalists Kun A. L., Bartold V. V., Tumanovich M. N., Umyakov I. I., and others regarding this historical work.

The article of Kholliyeva “About the scientific-critical text on “Firdaws al-iqbal” published abroad” also leaves good impressions on us. The article tells about the copies of the historical work “Firdaws al-iqbal” that spread all over the world. For instance, it gives information about the copies of the work which are kept in the universities of Istanbul and Helsinki.

Among all copies, the manuscript in the Saint-Petersburg library, which is kept under the number S-575 is considered to be the original. This version is composed of the handwritings of the both authors (Munis and Agahi). Agahi did not only write the rest of the work, but also edited it. He made alterations to some parts as well. Bregel notes that since the handwriting in these edited parts coincides with that in the part with the handwriting of Agahi, one can come to this conclusion. The preparatory process to give the work “Firdaws al-iqbal” for publishing was not easy. Bregel started to be interested in this work from 1972. He started his work first in Russia and then continued it after a year in Israel in the university of Jerusalem. The scientist managed to prepare the full text of the work in 1977-1978 and prepared for publishing. The most complex part then was to find the publishing house that would agree to publish this work. Finally, in 1981 the publishing house Brill agreed on this.

The publication work lasted for 5 years. During this Bregel translated the work into English. By this way, in 1988 the scientific-critical text in Arabic alphabet and in 1999 the translation was published [Kholliyeva 2007, pp. 46-50]. It should be noted that the copy published in the publishing house "Okituvchi" in 2010, and, the copy (520 pages) published in the same year by the publishing house "Yangi Asr Avlodi" (persons preparing for publishing: Vohidov Sh., Bekchonov I., Polvonov N.) base on the copy published by Bregel and are regarded as more complete versions. This can prove the great contributions of Bregel one more time.

A number of other sources also present interesting views about the work "Firdaws al-iqbal" and Muhammad Rahimkhan I.

In the work of Prof. Matniyozov M. "Khorezm and Khorezmians from the mirror of the history", for instance it is stated that "From 1804 to 1920, the representatives of the dynasty of Kungurat reigned the Khanate. Their quantity was approximately 50.

Among khans, the periods under Muhammad Rahimkhan I (1806-1825), Ollakulikhan (1826-1842) and Muhammad Rahimkhan II (Feruz, 1864-1910), were the periods when Khiva Khanate flourished, the centralization of the government took place, the governing methods advanced, international trade developed and the science was enhanced" [Matniyozov 2011, p. 21].

IV. RESULTS

One of the major reasons why Khorezm started to develop under the Kungurat dynasty was the abolishment of the annual or sometimes monthly change of Khans and that the tradition when Khans served as a puppet leader was ceased by Eltuzarkhan. While almost all of these puppet khans were assigned from and under the mask of the Genghis dynasty, some of them were foreigners. From Eltuzarkhan, local leaders started to come to the reign who united the population, applied a pacifist policy, and made a great contribution to the development of the khanate as a powerful state.

This idea was also especially accentuated in the research of a historian Mutalov O.: "Under the reign of the brother of Eltuzarkhan, Muhammad Rahim I (1806-1825), the Khanate of Khorezm developed in terms of governance. While the supreme council was assigned, a new tax reform was made, customs office and a mint were established, and as a result the income rose. Small bekliks and the tribes around Aral Sea were incorporated into the Khiva Khanate. The Khanate was reinforced during this period. Construction works were done in Khiva, New Urgench, Hazorasp, Khudjayli, Toshhovuz, Gurlan, Khonka and other cities, whilst various crafts developed as well. These cities became the centre for trade. The diplomatic and trade relations with neighbouring states were constantly made. [Mutalov 2005, p. 14].

A number of research of a historian scientist Khudayberganov K. Mention the period of Muhammad Rahimkhan I. According to him, under Muhammad Rahimkhan I, the consumption of alcoholic drinks as well as cannabis and smoking were strictly prohibited. A decree was made proclaiming that a person who defies this rule will have his mouth cut up to his ears. Cities were refurbished further and the care about the poverty-stricken strata of the population was prioritized.

Councils were arranged and the knowledge exchange between scientists, poets and wise men was promoted [Khudayberganov 2008, p. 140].

V. CONCLUSION

As a conclusion we can say that the study of the work “Firdaws al-iqbal” from the historical and philological perspective has risen to another higher level nowadays. The main reason for this is the attainment of the independence by Uzbekistan, and the return of ancient rites to us. Because a gifted historian Munirov K. had started to criticize the work “Firdaws al-iqbal” during the Soviets since 1960. But this work was presented to the readership only in 2010.

The publication of “Firdaws al-iqbal” enabled to study it form different fields of study. This comprehensive work can enrich the subjects such as historiography, literature, linguistics, ethnography, folklore and others.

In this way, the work once mentioned by Westerns orientalists “Firdaws al-iqbal” attracted the attention of Uzbek scientists from the middle of XX and during the Soviets it was not allowed to publish this historical work.

Finally, thanks to the independence, the work was published on a large scale. And this enabled to expand the circle of its researchers.

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