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DIFFERENT OPINIONS ON “FIRDAWS AL-IQBAL” AND THE ILLUSTRATION OF THE PERIOD OF MUHAMMAD RAHIMKHAN I IN THIS WORK

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Annotation: The article discusses the different views and opinions expressed on the works of the great representatives of the 19th century Khorezm’s historiography Shermuhammad Munis and Muhammadriza Agahi “Firdaws al-iqbal” and the era of Muhammad Rahimkhan I. True and critical thoughts about this historical work and the epoch of Muhammad Rahimkhan I of such scholars compared to Russian scientists are compared V.V.Bartold, B.V.Lunin, P.Ivanov, from Uzbek K.Munirov, G.Karimov, S.Dolimov, Ya.Gulyamov, from Karakalpak M.Nurmuhamedov, S.Kamalov, N.Djapakov and come to certain conclusions.

Key words: thework “Firdawsal-iqbal”, Shermuhammad Munis, Muhammadriza Agahi, Muhammad Rahimkhan I, V. V. Bartold, P. P.Ivanov, M.Nurmuhamedov, N.Djapakov.

Аннотация: В статье рассматриваются различные взгляды и мнения высказанные, о произведении великих представителей историографии Хорезма XIX-го века Шермуhammad Муниса и Мухаммадриза Агахи “Фирдавс ул-икбал” и эпохи Мухаммада Рахимхана I. Сравниваются истинные и
критические мысли об этом историческом произведении и об эпохи правления Мухаммада Рахимхана I таких ученых как из русских В.В.Бартольда, Б.В.Луника, П.Иванова, из узбекских К.Мунирова, Г.Каримова, С.Долимова, Я.Гулямова, из каракалпакских М.Нурмухамедова, С.Камалова, Н. Джапакова и приходят к определенным выводам.

Ключевые слова: произведение “Фирдaws ул–икбал”, Шермухаммад Мунис, Мухаммадриза Агахи, Мухаммад Рахимхан I, В.В.Бартольд, П.П.Иванов, М.Нурмухамедов, Н.Жапаков.

Аннотация: Маколада XIX аср Хоразм тарихнавислигининг йирик вакиллари Шермухаммад Мунис ва Мухаммадриза Огахийларнинг “Фирдавс ул–икбол” асари ва Мухаммад Рахимхон I даври тўғрисида баён килинган турлича фикрларга муносабат билдирилади. Рус олимларидан В.В.Бартольд, Б.В.Луника, П.П.Иванов, ўзбек олимларидан К.Муниров, Г.Каримов, С.Долимов, Я.Гулямов, коракалпок олимларидан М.Нурмухамедов, С.Камолов, Н.Жапаков каби олимларнинг ушбу тарихий асар ва Мухаммад Рахимхон I даври ҳақидаги ҳакконий ва танкийдий фикрлари киёс килиниб, муайян хуолосаларга келинади.

Калит сўзлар: “Фирдавс ул–икбол” асари, Шермухаммад Мунис, Мухаммадриза Огахий, Мухаммад Рахимхон I, В.В.Бартольд, П.П.Иванов, М.Нурмухамедов, Н.Жапаков.

Introduction: The great figures of the Khorezm history, Shermuhammad Munis and MuhammadrizaAgahi, along with their charming poetry, have given great historical artifacts to our people.

These historical works include the socio-economic life of the Uzbek, Turkmen, Karakalpak and Kazakh peoples inhabiting the territory of the Khiva Khanate.
relations of khanate with neighboring countries, mutual warfare, trade relations with western countries, and ethnographic life of the population.

A great Russian scientist, V.V. Bartold highly rated the works of these historians and wrote: "Regardless of the shortcomings of the literary and historical works created by Munis and Agahi, in the history of Kokand and Bukhara, leave behind all the works that have come to our aid in terms of the description of history and the great amount of testimonial facts" [1].

When Shermuhammad Munis promoted Khorezm's history to a new stage with “Firdaws al-iqbal”, “The great son of Khorezm, MuhammadrizaAgahi, a prominent figure in classical literature” who was a great writer, who continued the great work of the former” [2]. He is a well-known scientist and creator of Khiva khanate's history related to the 19th century and state and public figure who played an important role in the life of society [3].

After continuing the work of “Firdaws al-iqbal”, written by his uncle Munis, and moving Muhammad Rahimkhans to the first epoch of history, Agahi created five more perfect historical works. These are “Riyozud-davla” related to the period of Ollakulikhan (1825-1843), “Zubdatut-tavorikh” related to the period of Rahimqulikhan (1843-1846), “Djome ul-voqeiati sultonii” related to the reign of Muhammad Aminkhan, “Gulshami davlat” related to the reign of Sayyid Muhammadakh Khan (1875-1864) and finally “Shohid ul-iqbal” related to the period of Muhammad Rahimkhan Soniy(Second) (1865-1910). In our case, we will focus on the work of “Firdaws al-iqbal”, which deals with the period of Muhammad Rahimkhan I.

**Literature review:** In addition to the above mentioned positive points about the scientific significance of the historical work of “Firdaws al-iqbal”, there are also
signs of discriminating its significance. An example of this can be said by Russian historian P. P. Ivanov: "The Khiva Historians reflect the dominant class views on all issues, so that the khan and his close people can see their work in a way that is pleasing to them. There are fewer issues that can undermine their reputation. While the authors of the work are very generous in praising the khan and his surroundings, they use various rebukes and malevolence against those who do not comply with the views of the ruling circles. It should be borne in mind that the aforementioned quotations in historical chronica are reflected in the history of Karakalpakistan" [4]. Similar records are also found in the works of K.Munirov, S.Kamalov, B.Lunin and others [5].

This issue has been seriously promoted especially in the works of M. Nursuhamedov. He evaluates Munis and the Agahi as palace historians [6]. In turn, he accuses historians of illicit illumination.

The well-known Karakalpak scientist Navruz Djapakov demonstrates in some of his works that Agahi had literary influence on Agahi's Karakalpak poets Berdakh, Kunkhujha and Adjiniyaz.

In particular, N.Djapakov wrote in his book "The Issue of Realism in the Karakalpak Literature of the Revolution" on Agahi: "It should be noted that although the famous historian and poet Muhammadrizo Erniyozbek oghlu Agahi evaluates Karakalpak 1827 uprising from the point of view of the palace as a historian, as a realistic poet, he assesses it positively and "... the horror of the fighters of the Khiva Khan's tale shakes the sky, he writes. In this process, the following four quadrants are given:

Agar jam’ o‘lsa uchqun bir makong‘a,

Bo‘lur albatta otashgoh paydo.
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Va gar har soridin yig’polsa qatra,
Bo‘lar tadrij ila to‘fon huvaydo [7].

M.Nurmuhamedov strongly criticized N. Djapakov's well-grounded view and accused him of “decorating history” [6]. Indeed, Agahi, despite being a “palace historian”, tries to make real-life events in the country. The above four aims to warn the ruler, saying, “It is a fire from the threshold”. M.Nurmuhamedov gives another interpretation of these events. He argues that the words of Turamurad, the chief of the Kungrad counterpart, were allegedly demolished by Munis's work [6]. Evaluation of this person as "revolutionary" is also found in P.Ivanov, K.Munirov and S.Kamalov's works. Raising the people who led the rebellion in the Khan period to the "revolutionary", "national hero" is one of the trends emerging from the Soviet ideology.

Another aspect of this is that, the story interpretation of “Firdaws al-iqbal” is based on the book “Materials on the history of Turkmen and Turkmenia”[8]. However, in these two volumes, only articles that correspond to the Soviet policy of Munis and Agahi were translated into Russian. Only few historians were fortunate to read and learn completely the original of “Firdaws al-iqbal”. These are talented people like Yahya Gulyamov, Hamid Ziyoev, Subutoy Dolimov, Gulom Karimov. But these scholars did not look for “revolutionaries” from the book's pages. For this reason, they objectively criticized the work and expressed minor objections.

“Firdaws al-iqbal” was only published and studied in 2010 [9]. If we read this entire book and discover the person of the Turamurad Sufi, there is a whole different picture.

**Research Methodology:** Turamurad's sufi actually belongs to Khan Descendants and is one of Kungrad Uzbeks. That is why the khan appoints his uncle Saidnazariy to
Kungrad. Turamurad with his brother Hujamurad got the name of Sufi. They snatched the wealth of customs in Khanate and came to Kungrad and succeeded him as a result of the Sufi way of teaching, and finally did not allow Saidnazarbiy [9]. Turamurad's Sufi initiates the invasion, and soon thereafter, he came to Khujayli with 200 men against hakim, but the hakim fled and his eldest son was martyred. Turamurad Sufi slaughtered two of the Khan officials [9]. He captured many people and then went to the fort of the Fortress with a 600-strong army and defeated the tyrant of the Shahpolod and continued slaughtering in Khujayli at night again [9].

Subsequently, Turamurad Sufi came to Mangit, and continued violence and then began to take possession of the fort of Kot [9].

In order to suppress these attacks and robbery, Avaz Inok sent troops led by Eltuzar Muhammad Bahadir. Sufi was concerned and put forward the consent of the ceasefire and gave a feast [9].

But Sufi did not calm down and after a while he had forced the habitants of the Amu River banks to Kungrad [9]. After the death of his brother Hujamurad, he did not calm down either, when Hujamurad became a hakim. Finally, he arrested his brother [9]. At that time Eltuzar Inok obtained the throne of the khanate. The khan immediately sent the troops to Kungrad. Following heavy battles, Turamurad removed his brother from the prison and put him in his post and led the respectful men to a peace treaty with the Khans [9].

In fact, Eltuzarkhan wanted to execute him. But at that time, Bukhara ruler, Amir Haydar, began to move to occupy Khorezm. In fact, Amir Haydar was in close contact with Turamurad Sufi, and in the Kungrad war, auxiliary troops from Bukhara also participated.
When Hujamurad was regained the post of hakim of Kungrad, the relations with the Khanate improved and the people found peace. It did not appeal to Turamurad Sufi, and he became again an oppositionist and went on to the battlefield. Khan heard this and sent a thousand men to Kungrad. When Turamurad learnt, he fled to Dashti Kipchak. There Kazakhs robbed the Sufi’s property of the Kazakhs and put him on the post of a shepherd [9]. Some Kazakh swordsmen helped him to escape from occupation and flee to Bukhara. Amir Haydar warmly welcomed him. Shortly thereafter, Amir Haydar began to move to Khorezm, where Khorezmian troops were defeated and Eltuzarkhan was drought in the river [9]. Turamurad Sufi, using this situation, took over the post of Kungrad's ruler and continued the separatist policy.

Muhammad Rahimkhan, who sat on the throne instead of his brother Eltuzarkhan, led his troops to Kungrad three or four times to terminate the separatism of Sufi. However, Turamurad Sufi availed his previous tactics and made a ceasefire before the surrounding, and continued his reign.

In 1811, Turamurad sufí sent Qurbanbek related to the Qiyat tribe as a swordsman to rob the Karakalpak tribes. However, The leaders of the Karakalpak tribes for example, Maqadibi, Hasanboybi, Chonqarobi, beat these looters. The leader of the Aral tribe, one of Turamurad Sufi’s trusted people, Qoshbaytar was executed and trophies were handed over to Qodirberganbiy [9]. Qodirberganbiy was one of the leaders of the Karakalpak’s khan troops.

Thus, Turamurod Sufi, for 18 years, ruled Kungrad, pursued a separatist policy and persecuted the people. For example, he, because the educated people of Kungrad, such as Eson-Omanotalik and Utaberdi otalik were respected by the khan, executed them together with their sons, siblings and relative sand before their funerals ended, and their wives and daughters were handed over to slaves [9].
Turamurad Sufi punished disobedient tribes or those who did not keep his commandments or chose to move from Kungrad, slaughtered women and sold some of them to Turkmens as slaves. At one time, Akyokish sold 40 beautiful girls from Karakalpaks to Huroson for eleven horses [9].

Due to these arbitrary intimidations and the demand of some Karakalpak elders, the Khan set out for the conquest of Kungrad in April 1811. While there were more than 3,000 Khan troops, Turamurad Sufi’s troops exceeded 6,000. Heavy battles and bloodshed lasted more than a month, and Karakalpak commander Ubaydulla Hoja Dakhbediy showed heroism in these battles [9].

Eventually, Turamurad Sufi was overthrown and beheaded. The ambassador of Bukhara in the fortress was also executed in this process. Many men and women detained in the custody for over a dozen years, hanging from the dungeons of the torture bar, and a necklace of neck and neck, were released [9].

The 18-year reign of the Turamurad Sufi thus end. In these battles, the castle of Kungrad was ruined and many people were killed.

“Firdaws al-iqbal” describes these events in detail, detailing all the specifics, the names of the people who participated in it, and the months and dates clearly were stated.

Some researchers may argue that these events were slandered by the Agahi and that he deliberately condemned Sufi. It should be noted that Munis and Agahi considered it a crime to deceive a lie in history. Each page of the work contains verses from the Quran and they relate to events. As it is known, the Shari’ah condemns lies.

Both Munis and Agahi described the event honestly. Of course, they could not criticize the khan. However, historians used techniques to describe the policies of
Khan, the bloodshed in the battles, and the lamenting events as if it were heroism. However, the reader who understands the essence of the book looks at these details pitifully and condemns its organizer. For example, one story describing Muhammad Rahimbekhan on the battlefield with Bukhara is as follows: “Sculls were gathered in four or five places, and every inch of the threshold is one large, and one side is not visible to one another” [9].

This picture also indicates that Muhammad Rahimbekhan was the typical representative of all the khans and rulers who reigned during feudalism.

These pictures are related to deeds of the khan at “Firdaws al-iqbal”. At the same time, some of the tablets feature the khan's positive features.

Agahi is a genius poet and ruthless historian. That is why his name is still mentioned among the great people. This is further highlighted in the words of the President SH.M. Mirziyoyev: “Young Reader” competitions should be organized on the works and activities of Abu Raihon Beruniy, Abu Ali ibn Sino, Mirzo Ulughbek, Alisher Navoi, Zahiridin Muhammad Bobur, MuhammadrizaAgahi, Berdakh who have a great place in the history of our Homeland and spiritual life of our people [10].

**Conclusion:** Muhammad Rahimbekhan's conquest of Kungrad is not only the suppression of the uprising, but also means the territorial integrity of the country.

Nowadays, it is a sacred duty of every historian to abandon the way of misinterpretation of historical events as a Soviet historian, and to present the history of our past to our people in an honest way. So, that our young people would be educated in the spirit of avoiding bloodshed, guilty and in a peaceful life.
References:


