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Ma`rifat Abdullaevna Ahmedova
Senior scientific researcher
Urganch State University
Urganch, Uzbekistan

SECTION 30. Philosophy

THE SOCIAL-MORAL VIEWS IN THE WORKS OF THE KHOREZM SCIENTISTS OF THE XIXth CENTURY

Abstract: In this article, the features of the development of scientific thought in Khorezm in the XIX century are revealed. In particular, it tells about the historical and social works of outstanding thinkers of that time.

Key words: Khiva khanate, Khiva, Khorezm, historical science, the history of the khan dynasty, culture, morality, poetry, lithography.

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Introduction

Modern science knows a sufficient number of states that have arisen and are functioning in the territory of present-day Central Asia. This is evidenced by the surviving documents and sources. Unfortunately, many works for various reasons were either not sufficiently studied, or accessible to a small circle of scientists.

Materials and Methods

In the 16th - first half of the 18th century, the development of science did not stop in the Khiva khanate. In this period, a separate place is occupied by history. Therefore, Khiva Khan Abulgazhihan founded the school of Khiva historical studies. Abulgazikhan himself left an indelible mark in the history of science and culture with two important works: "Shazharan Turk" and "Shazharan tarokima".

The 9th chapter of "Shazharan Turk" is devoted directly to the socio-political situation of Khorezm in 1512-1663. In it, in addition to specific historical facts, the traditions of the Turkic peoples, the development of Khiva-Bukhara relations are covered. Information about money circulation is given.

Another important merit of Abulgazikhan is that he wrote his works for an ordinary reader in the Turkic language. Therefore, some scientists consider his works as written monuments of the new Uzbek language.

Famous Orientalist of Hungary Arminius Vamberi wrote: "For the book" Shazharan Turk "Abulgazi the whole world is pleased with him" [3]. This book has been translated into many languages for several centuries.

On the order of Abulgazikhan, the book "Dasturia-Amal" was written. Unfortunately, the author of this book is not installed. This work gives comments on the life of the Temurids, beginning with Sahibkiran Amir Temur and up to Zahiriddin Muhammad Babur. Each section of the manuscript is dedicated to each ruler.

In the 16th century, a school of manuscripts and calligraphic art was being formed in the palace libraries of the Khiva khan.

Famous calligrapher Hamadoni in 1556 rewrote Eshmuhammadkhan "Shahname", leaving room for miniatures.

In the XVII - XVIII centuries in Khiva lived and worked such masters of calligraphy as Muhammad Yusuf Raji, Babajan Sanoy, Muhammad Riza Okhund and others. They rewrote poems, translated books and works on history. In the design of each book involved masters of several areas. This is a paper cutter, calligrapher-secretary, muzakhhib, lavvokh, artists, drawing miniatures and illustrations, sahhs.

The culture and art of the Khiva people had deep traditions developing over the centuries, neither feudal nor despotic regime could national and colonial oppression prevent their development.



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In the late XIX - early XX century. lived and created such outstanding representatives of literature and public thought of Turkestan as Ahmed Donish, Mukimi, Furkat and their successors Sadriddin Aini, Abdullah Salih, who spoke under the pseudonym of Zavki, Avaz Otar-ogly, Hamza Khakim-Zade and others. Undoubtedly, the Khiva khanate could not remain aloof from this general upsurge of culture.

The development of culture and art in the Khiva khanate of the late XIX and early XX century. is inextricably linked with the works of two outstanding historians, such as Munis and Agekhi.

Shir Muhammad-Mirab, who wrote under the name of Munis (died in 1829), who began work on the history of the Khanate of Khan in 1806, brought the story to 1812. In the future, his nephew Mohammed-Riza-Mirab, who spoke under the name of Agekhi, continued the work of Munis. The result of the work of two historians was the work of Firdaus-al-Iqbal ("Paradise Garden of Happiness"), brought to the throne of Mohammed Rahim Khan (1842). Despite the traditional for that time splendor of the name and the fact that the exposition of the history of the Khiva Khanate begins "from Adam," the work of Munis and Agekhi is the main source of the history of the Khanate of the XVIII-XIX centuries.

The history of the Khiva Khanate was unknown for many years to the work of another outstanding Khiva historian, Muhammad Yusuf, who received the nickname Bayani (1858-1923). Muhammad Yusuf Bayani, who was a sofa (advisor) in the Khan's palace, was a highly educated and versatile gifted person. Being a historian, at the same time he was a good musician and master of musical instruments. In 1911, Bayani was commissioned to rework and continue the history of Khorezm, written by Munis and Agekhi. Already in 1914, Bayani presented a voluminous manuscript consisting of 16 chapters, which he named "Shajara-yi Khorezmshahi." The account of the events was brought to the time of Asfandiar Khan's reign on the throne. It is important to note that after the overthrow of the khanate power, Bayani criticized certain provisions of his work, now known as the History of Khorezm [14].

Another scholar and historian of the time is the son of Khiva Khan Sayyid Muhammad Sayyid Hamid, a great patriot and gifted researcher. He signed his works with the pseudonym Komyob.

The life and creative path of Sayyid Hamid is inextricably linked with Khiva (1861-1930). He was the youngest child of Sayyid Muhammad Khan.

In 1865, after the death of Siyyid Muhammadkhan, the ruler of Khiva, his eldest son Muhammad Rahimkhan Sonia (Feruz) was elevated to the throne. Being a serious ruler, he also paid great attention to the upbringing and education of members

of his family and immediate family. A lot of time was given to them and the education of Said Khamid.

Komyob under the guidance of Muhammad Rahimkhan received a decent education in the madrasah of Arabmuhammadhana, studying the sciences from the outstanding scientists of his time. He studied Arabic and Farsi. Regular visits to the Library of Literary evenings with the participation of political leaders, famous musicians and poets played an important role in shaping his world outlook and broadening his horizons.

From the works of Komyob we received his collection of poems, the works Tavoriq-Havonin and Muntakhab ul-vokeat about the history of Khorezm and a record of natural changes in Khorezm at the end of the 19th and beginning of the 20th century.

His work "Tavoriq ul-havonin", dedicated to the history of the Khiva Khanate, is kept in the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan named after Abu Reyhan Beruni under the numbers. According to Sayyid Hamid, before he began writing this book, he applied to Muhammad Rahimhan: "Under your patronage, I want to create a work in the flower garden of which you can grow a flower grown in the best traditions of the past, like there is nowhere else." So figuratively, he expressed his intention to write a historical work about Khiva. Khan supported his idea and asked to pay special attention to those historical events that were not described by well-known scientists Shermuhammad Munis and Muhammad Rizo Agekhi, who before him wrote about the history of Khiva khanate.

The book "Tavoriq ul-Havonin" consists of a preface and five chapters (1 chapter: describes the period from Adam to Noah, 2 chapter: from Yofas to the events of the Kungrad clan, 3 chapter: information on the rulers who left the Kurlas dynasty; chapter: information on the padishah Kungrad and his descendants, 5 chapter: information about the descendants of Muhammad Amin-inak who ruled Khorezm, and also in this chapter there is a special article that includes information about the life of the author himself and the social structure of that period).

The first four chapters are, as it were, "national teams" (information was selected from other historical sources). Here the author used the works of such scholars as Shahobiddin Nasaviy ("Siirti Sulton Zhaloliddin Manguberdi"), Nasiriddin Rabguzi (Kissai Rabguzi), Amir Temur (Tuzuki), Sharafiddin Ali Yazdi (Zafarnoma), Mir-khand ("Ravzat Us-Safo"), Abulgazi Bahadirkhan ("Shazharai Turk" and "Shazharai Tarokhim") are sources that give information about the Turkic peoples and the history of the Kungrad Khanate, as well as rich folklore material.

The fifth chapter of "Tavoriq ul-Havonin" contains the most valuable information about the life

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of the author himself. It also gives information on how the Kungrad representatives reached the heights of power and waged continuous wars for the frontier lands with Bukhara, as well as with the peoples of the Aral Sea and the yamuts, who were fighting a secessionist struggle to create their own states. In the same chapter, there is also information about how the Russian troops gradually conquered the Khiva Khanate. This information is of special value also because the author was a direct witness of these events.

In "Tavori ul-Havonin", in addition, information is given, revealing the reasons for the decline and rise of diplomatic, military and economic relations of Khiva with Russia, Bukhara, Afghanistan and Iran.

The work also contains valuable information about the influence on the management of the state of Ishans and Sheikhs, the Sufi teachings that are prevalent in Khiva, their essence, moral rules of behavior are revealed.

The second historical work of Komyob, which has survived to our time, is "Muntahab ul-vokeat", the only copy of which is kept in the fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan named after Abu Reich-Beruni.

Some information was borrowed from the book "Tavori ul-Havonin" and other historical works dedicated to the Khanate of Khiva. According to the author's testimony, to preserve valuable information that was not included in the book "Tavori ul-Havonin", he kept and distributed them according to the chapters and titles in the book "Moon-tahab ul-vokeat".

In the third chapter of "Muntahab ul-vokeat" the author painfully writes about the attack of Genghis Khan on Khorezm as a great tragedy, which brought a lot of destruction and suffering. The enemies captured a powerful state, because of the irresponsible rule of Muhammad Khorezmshah. In slavery, the most skillful masters were hijacked, fertile lands and cities came to desolation. Khoresmshah himself was in for a sad fate. The last years of his life, he spent on the run, and after a painful death was not even awarded the proper burial.

After the conquest of Khorezm shortly before his death, Genghis Khan, according to legend, called his sons and ordered him to bring three arrows, which he easily broke apart. Then he took three arrows together and showed how hard it was to break them. Thus, Genghis Khan ordered his sons to be friendly and united, like this bunch of arrows. In turn, Komyob calls on his readers to draw the appropriate conclusions from this tradition.

Komyob advocates a just government. As an example, he leads his brother Muhammad Rahimhan, who ascended to the throne and proclaimed: "If there

is no fair policy under the government, the state's stronghold will collapse, and the life of its citizens will become difficult" [4].

Komyob remembered with excitement how once during a trip he saved a friend who was drowning in a swamp. He says this: "Everyone should have a fearless companion, and then there will be no fear of the long journey" [4].

Conclusion

Such a conclusion Sayyid Hamid Tour provides his books, rich in historical information based on the works of such well-known historians of Khiva as Abulgazi Bahadirkhan, Shermukhammad Munis, Muhammadriza Ogahi, Muhammad Yusuf Baeni. The works of Komyob have filled the gaps in the history of the Khiva Khanate and Central Asia and are now a valuable source in the study of the historical heritage of the Uzbek people.

In 1877 a lithograph was opened in Khiva, the founder of which was Atajan Abdalov (1856-1927). Although lithography was primarily intended for the reproduction of official publications, Atajan Abdalov, a person for his time of progressive views and well-educated (after the October Revolution he edited the newspaper Inkilob Kuyoshi - The Sun of the Revolution), in addition to the works of Munis and Agekhi published works by many other authors, including works by the classic of Uzbek literature, Alisher Navoi.

On the penetration of the literature of democratic ideas in the Khiva khanate of the late XIX and early XX century the work of the outstanding Uzbek poet Avaz Otar-ogly testifies. Avaz Otar-ogly, an Uzbek poet, educator, was born on August 15, 1884 in the city of Khiva, in the family of a barber. Interest in knowledge, like poetic talent in Avaz Otar-ogly begin to form very early. Studying in the school Arabic and Persian languages, he with great interest was acquainted and studied with the works of classics of Eastern poetry. At the same time, he began to write poetry, where he made extensive use of folklore images. Already at the age of 18 Avaz Otar-ogly became a recognized national poet of Khorezm. Khiva Khan Muhammad-Rahem II, drawing attention to the talent of a young man, brought him closer to his court by making him a court poet.

Most of the time, Avar Otar-ogly conducted in the library, where he studied the work of the classics of Oriental literature. In his main duties as a court poet, where he was to glorify the campaigns of the khan and entertaining feasts, in every way to praise his dignity, he witnessed the endless intrigues of the courtiers, injustice and depravity of the palace life. Not resigning to the hypocrisy and meanness of the palace life Avaz Otar-ogly leaves the palace and becomes a simple barber, like his father. In the concerns of his daily life, he, like all workers, is

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experiencing all the hardships that fell to the lot of the common people. Despite all the difficulties of life, Avaz Otar-ogly does not leave poetic creativity. Creative period from 1910-1919. Avaz Otar-ogly was the most fruitful. His poems, imbued with social motives, where he expresses the dreams and aspirations of the people received great recognition. Poems Avaz Otar-ogly, calling for freedom and enlightenment, condemning unjust, venality caused the wrath of Khiva Khan.

For his accusatory verses in 1912, Avaz Otar-ogly was subjected to cruel punishment, declared insane and was under strict surveillance in the Khiva cemetery. Despite the endless insults and oppression that undermined the poet's health, he continues to write poetry. Creative Avaz Otar-ogly was of great importance, both in development and in the rapprochement of Uzbek literature and poetry with the life of the people in the real reflection of reality.

Divan (collection of poems) Avaz Otar-ogly "Happiness of benevolence" ("Saodat ulikbol") has 1700 gazelles. During the life of the poet, two collections of his poems were published. In 1920 - 1921, Avaz Otar-ogly's poems were published in the newspaper Inklab Kueshi (The Sun of the Revolution). Avaz Otar-ogly died in 1919 in Khiva.

To the beginning of XX century also the work of the folk poet from Khiva, Honimjan-apy, who in one of her poems, branding Khiva Khan Asfandiar, said: "... your hands should be cut off and your eyes blinded, your life should be pitiful".

We should pay tribute to the industrious and talented Khiva people, who, in the difficult conditions of the Khan despotism and national-colonial oppression, not only preserved the original culture, but also continued to develop it.

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