

# Historical And Artistic Work "Firdavs Ul-Iqbal" By The American Scientist Y. Bregel

<sup>1</sup>Hallieva Gulnoz Iskandarovna, <sup>2</sup>Nargiza Kadambaevna Adambaeva

<sup>1</sup>Professor of Uzbekistan State World languages University, Uzbekistan.

<sup>2</sup>Senior teacher of Urgench branch of Tashkent medical academy, Researcher of the Tashkent State Institute of Oriental Studies, Uzbekistan.

## Article Info

Volume 83

Page Number: 3927 - 3932

Publication Issue:

July - August 2020

## Article History

Article Received: 06 June 2020

Revised: 29 June 2020

Accepted: 14 July 2020

Publication: 30 August 2020

## Abstract:

The article studies that the analysis by the American scholar Y. Bregel (1925-2016) on the poet, historian, translator and statesmen Munis and Ogahiy's "Fidavs ul-Iqbal". "Firdavs ul-Iqbal" is a unique encyclopedic work that reflects the history, culture, ethnography, literary environment and social processes of Khorezm in historical and artistic form. A comprehensive study of "Fidavs ul-Iqbal" interests not only local scientists but also foreign scholars, as a result, there is appeared known and unknown studies to us in scientific sphere. The study of the problem by foreign scholars has not been sufficiently researched. This scientific need served as the basis for coverage of one of the urgent problems of philology. Yuri Enokhovich Bregel was an American historian, orientalist, and author of several monographs on the history, culture and literature of Central Asia. In particular, the scientist studied the work "Firdavs ul-Iqbal" seriously, dedicated to the history of the Khiva khans, and created a scientific critical text. He also translated the work into English and played an important role in acquainting foreign readers and scholars with the essence of the work "Firdavs ul-Iqbal" by Ogahiy and Munis. The preface by J. Bregel about the source consists of four parts. The first part is devoted to the works of Munis and Agahi, the second part covers the properties of "Fidavs ul-Iqbal", the third to the study of the work and the fourth part reveals the characteristics of handwritten copies of the source. The author of the article revealed the scientist's research skill as much as possible based on Y. Bregel's rich in scientifically English preface

**Keywords:** *Khorezm literary environment of the XIX century, Munis, Agahi, "Firdavs ul-ikbal", introduction, historical events, manuscripts.*

## I. INTRODUCTION

It is known that the literary environment of Khorezm of the XIX century had its own Munis (1778-1829) Ogahi (1809-1874), Kamil Khorezmi (1825-1899), Muhammadrasul Mirzo (1840-1922), Muhammad Rahimkhan Feruz (1844-1910), Ahmad Tabibi (1869). -1911), Mutrib Khanakharobi (1870-1925), Avaz Otar (1884-1919), Muhammad Yusuf Bayani (1840-1923) are famous for many talented poets, historians, translators. Khorezm Turkic, literary and historical sources of the XIX century is one of the aspects of Uzbek classical literature that has

not yet been fully studied. This is primarily due to the fact that many works are still in manuscript form, have not been converted, and lack scientific and critical texts. Firdavs ul-Iqbal, written by Munis and Ogahi, is one of the few philologically studied works of great importance. The work was started by the poet, historian and translator Munis, and continued by his nephew, the talented poet and statesman Ogahi. In the work "Firdavs ul-Iqbal" the events related to the history of Khorezm from ancient times to 1825 are covered in a very interesting historical and artistic form. There are many opinions in Uzbek and foreign science about the invaluable value of the work. The

significance of Firdavs ul-Iqbal in the science of history is that it describes the political history of Khorezm from ancient times to the time of Muhammad Rahimkhan I (1806-1825) in chronological order. While describing the events in Khorezm from ancient times to the time of Abul-Ghazi Khan, Munis also touched upon the relations between the Khiva and Bukhara khanates during the period of Abul-Ghazi Khan. Also in the play, the first quarter of the XVIII and XIX centuries, ie the reigns of the Kungrad dynasty Muhammadamin inoq (1755-1790), Avaz inoq (1790-1804), Eltuzarkhan (1804-1806) and Muhammad Rahimkhan I (1806-1825) ruled in Khorezm. historical events of the 19th and 20th centuries are described, and some information on economic and social life is given”(4; 9).

In 1988, the American scholar Yu. Due to the fact that the language of the work is rich in Arabic and Persian expressions and was created in a unique oriental style, the translation into English was not easy. Bregel has worked closely with many scholars, including Dr. Oleg Akimushkin (St. Petersburg branch of the Institute of Oriental Studies of the Russian Academy of Sciences), Professor Robert Dankoff (University of Chicago), and Dr. Irina Viktorovna Erofeeva (Institute of History and Ethnography, Almaty). father), Professor Boris Litvinsky (Institute of Oriental Studies, Moscow), Alexander Naymark (Indiana University), Dr. Benno van Dalen (Institute of Geography, Moscow), Professor Devin Davis (Indiana University). 6; 29).

Almost two centuries after the creation of Firdavs ul-Iqbal, it was first published in Uzbekistan in 2010 and delivered to readers (3: 4). These publications are based on the scientific-critical text prepared by Yu.Bregel. In particular, Sh.Vohidov, I. Bekchanov, N.Polvonov and Yu. Based on the scientific-critical edition prepared by Bregel, the text of the translation was

written by Yu. Well-known scholar Ismail Bekjanov compared the scientific-critical edition prepared by Bregel, and it was reported that Nozimjon Iminjanov closely assisted in the correct reading and translation of sentences, verses and hadiths in the text in Arabic. (4.17)

## II. MATERIALS AND METHODS

The scientific-critical text of Firdavs ul-Iqbal, compiled by Yu. The second part is devoted to the creative activity of the authors Munis and Ogahi, the second part to the essence of Firdavs ul-Iqbal, the third to the study of the work, and finally the fourth to the features of the manuscripts of the work. First, the author introduces the English reader to the personality and creative heritage of Munis and Ogahi. Here, in addition to the information we know, we read some news about Munis's teachers, Ogahi's translated works. In particular, it is explained that Munis had teachers such as Sayyid Eshan Hodja and Sayyid Muzaffar Hodja, and from his youth relied on people who were knowledgeable in poetry and history: “Munis tells nothing about his learning except for the names of his two teachers (ustad): Sayid Ishan Khoja, who was also his neighbor in Khiva when he was ten or eleven years old, and Sayid Muzaffar Khoja Mutavalli, whom he mentions on three different occasions, citing also his Persian and Chaghatay poems. It is difficult to say what kind of education he received under these (and probably also other) tutors/In any case, it is clear that he knew Persian and Arabic well, had a usual adab training and from his youth leaned towards poetry and history and the company of learned men”. (5;4)

Giving information about Ogahi's translations, Yu. The information about the translation of "Tazkirai Muqimkhaniy", "Ravzat us-safoyi Nosiri", but the seventh, that is, the work of Muhammad Mahdi Astrobodi "Durrai nodira" gives a unique

information that it is found only in catalogs: "Agahi by far exceeded his uncle and teacher by the volume of his literary production. His poetry (predominantly in Chaghatay, but including also a number of poems in Persian) was collected in a divan (entitled Ta'vidh al-ashiqin) rather late, at the request of Sayid Muhammad Khan (1272-1281\1856-1864), but this divan must have been supplemented also much later, continuing almost until the end of his life. He was especially prolific as a translator into Chaghatay from Persian. In his time the translation of Persian works which had begun in Khiva apparently with Munis was developing rapidly, and Agahi was the most active writer in this field. In the preface to his divan he gives the total number of his translations as 19. Among them there are such works as Gulistan by Sa'di, Yusuf u Zulaykha by Jami, Shah u gada by Hilali, Haft paykar by Nizami, Zubdat al-hikayat by Muhammad Varith, Qabus-nama, Akhlaq-i Muhsini by Husayn Kashifi, Miftah al-talibin by Mahmud Ghizhduvani, Salaman u Absal and Baharistan by Jami, Hasht bihisht by Amir Khusraw, and Vasifi. Six translations of historical works appear in the same list (1) Rawzat al-safa by Mir Khand, of which Agahi translated the second part of the second volume and the third volume; (2) Rawzat al-safa-yi Nasiri by Riza-Quli Khan, vol.3; (3) "Nadir-nama"- apparently, Tarikh-i jahan-gusha-yi Nadiri by Mahdi Khan Astarabadi; (4) Zafar-nama (apparently by Sharaf al-Din Yazdi); (5) Tabaqat-i Akbar-Shahi; (6) Tadhkira-i Muqim-Khani. A seventh historical translation by Agahi, not mentioned in his list, appears in the catalogues: Durra-i nadira by Mahdi Khan" (5, 9-10 ). These data testify to the fact that Yu. Bregel was extremely meticulous and studied a number of sources and world catalogs related to the works of Munis and Ogahi.

In the second part of the preface of Yu. Bregel's work "Firdavs ul-Iqbal" dedicated to the history of creation, the work was

written by the order of Khiva khan Eltuzarkhan, the work consists of 5 chapters, the chapters are not equal in size, it tells the story of ancient Khorezm and other information. One of the reasons for the historical and artistic creation of the work is the fact that Eltuzarkhan encouraged Munis to finish the history, which is distinguished by its elegance in both prose and poetry.

Commenting on the style of the work, Yu. Bregel considers the opinion of the Russian scholar PP Ivanov (1,25) that "the work is very quiet, full of Arabic-Persian phrases and metaphors" to be less accurate and a bit exaggerated. According to the scholar, the narrative style of Munis and Ogahi has a syncretic (mixed) character. The authors used a complex metaphorical narrative style to illuminate some traditional images: military marches, royal features, while other images used a simple style.

In our opinion, PP Ivanov's views on this subject are close to the truth, and the historical works of Munis and Ogahi differ from other historical works by their elegant language, classical style. It is known from the history of science that in Khorezm in the XIX century a unique tradition of writing historical and artistic works was formed, a school was established under the leadership of Munis, reading was developed. According to the scientific literature, "Munis Khiva khan's palace has a high attitude to books and reading: "Most of the time, the feast is a feast and a meeting with agile and abror, shuaro and fuzalo, and the solution of the problem is intellectual and discovery. Eltuzar Inaq Khan is described as follows: "... in the government of the time, most of the people of Tawheed encouraged the work of the pious and the virtuous, and in the assembly and the congregation, the profession and the reader." and there would be no word but poetry and anecdotes. ' According to Ogahi, Allaqulikhan, who made a great contribution to the cultural development of

Khiva, "used to pay close attention to the teachings of Tawarikhvan and poetry and anecdotes, and to the astonishment of modern times" (2,199).

In this regard, given the above facts, the idea that Bregel used a complex narrative style to illuminate the characteristics of the Munis and Ogahi kings, and a simple narrative style in other images, does not correspond to the lifestyles and creative principles of the two great thinkers.

Firdavs ul-Iqbal is one of the historical and artistic works. Because it contains a number of poems, legends, proverbs and sayings in order to make the description of historical events more interesting. This gives a full basis for the study of the work as a historical-artistic source. It has been rightly pointed out that although Firdaus ul-Iqbal is a work of history, it belongs to the writings of such great poets as Munis and Ogahi, and according to the tradition of the time, that is, in the language of the authors, the people of fatanat (sharp intellect and intellect). owners) ", "maxdum, mavlono" and other scholars and nobles. Therefore, the language of the work, especially the parts written by Munis, is very complex and is full of Arabic and Persian words, phrases, proverbs and poems" (4, 18). "There is a strong poetic decoration in the play, Munis wrote 683 poems consisting of 2915 verses, Ogahi included 84 verses of 514 verses, Mullo Sayyidoyi Bukhari, Nizami, Saadi, Firdavsi, Mirza Nazim Hiravi and six others. belongs to (4, 11). This aspect is described in detail in the preface by Yu. Bregel: "All other poems cited belong to Khorezmian poets of the 18<sup>th</sup> and 19<sup>th</sup> century, namely: Persian poems by Sayid Muhammad Akhund, Sayid Muzaffar Khoja Mutavalli (Munis' teacher), 'Umar Khoja Naqib, Mirza Masiha-yi Bukhari, and Vays Niyaz Zirak; Chaghatay poems by Mawlana Vafa, Pahlavan-Quli Rawnaq, Qazi Muhammad Niyaz Nashati, Surur Sha'ir, Muzaffar Khoja Ishan (the same teacher of Munis), and Mulla Niyaz

Muhammad Munshi. Altogether there are 19 Persian poetical pieces (242 verses and 3 separate hemistichs) and 9 Chaghatoy pieces (44 verses) belonging to other, named and unnamed, poets; all other poetical texts belong to Munis and Agahi. The poetry of Munis and Agahi included in the Firdavs al-iqbal is entirely in Chaghatay except for most of the chronograms of Munis (16) which are in Persian". (5,34-35)

It is clear from the preface of Yu. Bregel that the poems in the work belong mainly to the Khorezm poets of the XVIII-XIX centuries, among them there are poets whose works are almost unexplored. For example, the works of such poets as Sayyid Muhammad Akhund, Sayyid Muzaffar Khoja, Umarkhoja, Niyaz Ziyrak are a clear proof of our opinion.

The third part devoted to the study of Firdavs ul-Iqbal is marked by the fact that it is the first collection of information on this subject, some information about the study of the work before Yu. Bregel, found only in the scientific works of A. Samoilovich, V. Bartold. In particular, Yu. Bregel studied the work in such a way as A. Amirkhanyans, V. V. Bartold, A. N. Samoylovich, P. P. Ivanov, N. Mingulov, A. D. Kalmykov, B. V. Lunin. , informs that their scientific research contains the necessary information for the science of the work.

The fourth part of the preface to Yu. Bregel's publication is devoted to a very important issue: to reveal the features of the manuscripts of the work, the differences between them. According to the scientist, 9 manuscripts of Firdavs ul-Iqbal have been identified, 2 of them in the Manuscripts Fund of the Institute of Oriental Manuscripts of the Russian Academy of Sciences (St. Petersburg), 5 in the Manuscripts Fund of the Abu Rayhan Beruni Institute of Oriental Studies of the Russian Academy of Sciences. one is in the Helsinki Library (Finland) and the other is in the Istanbul Library

By comparing the sources, Yu. Bregel was the first in science to prove that the manuscript number 571 (590) preserved in St. Petersburg was the autograph of Munis and Ogahi. Also, for the first time, the scientist provides detailed information about the 9 manuscripts of the work known to science, in which catalogs they are included.

### III. CONCLUSION

As we have learned, at the end of the foreword, Yu. Bregel began to prepare the publication of the work in 1972, at the Institute of Oriental Studies in Moscow. The process took several years as the aim was to prepare a scientific-critical text. The Russian scientist P.A. Gryaznevich closely assisted Yu. Bregel in presenting the copies of Firdavs ul-Iqbal in St. Petersburg (This difficulty was fortunately overcome owing to my Leningrad friend P.A. Gryaznevich). According to the scientist, the preparation of the text was completed in 1977-78 at the Princeton Research Institute. In 1981, Brill Publishing agreed to publish the research over the years, but due to various technical difficulties, the printing took five years. Finally, the scientific-critical text of "Firdavs ul-Iqbal" prepared by Yu. Bregel was published in 1988. In the foreword to this publication, the scientist expresses his gratitude to several scholars, such as P.A. Gryaznevich, K.H. Menges, M.J. Kister, M.Zand, A. Netzer, who helped to prepare the publication, as well as to the publishing house "Brill", the sponsors of the publication (5, 58).

This information, on the one hand, provides information about the history of scientific publications, on the other hand, about the orientalists abroad who worked during this period. It also shows the importance of Munis and Ogahi's Firdavs ul-Iqbal, which attracted the attention of the American scholar and was seriously studied. The study of Firdavs ul-Iqbal requires a high level of knowledge and

experience, as well as knowledge of both philology and history.

Based on the research and analysis of the preface to Yu. Bregel, it became clear how carefully the scientist worked. Bregel devoted a quarter of a century of his life to the comprehensive study of Firdavs ul-Iqbal and its translation into English. During the examination of sources on the history of Central Asia, the scientist identifies many important innovations for science, presents them to foreign readers. The encyclopedic nature of the work "Firdavs ul-Iqbal" opens a wide way for the future study of the source in all its aspects: historical, geographical, philological, social.

### IV. REFERENCES

1. Ivanov P. P. Xivinskie chronicles of the twentieth century. Tunisia-Agen as a source on the history of Turkmen (Khiva chronicles of the XIX century Munisa-Agehi as a source on the history of Turkmen) // Materials on the history of Turkmen and Turkmenistan. –T.II. –M–L., 1938. – S. 23– 28.
2. Khallieva G. XX Russian Oriental Studies and Uzbek Classical Literature (XX Russia oriental studies and Uzbek classic literature). - Tashkent: Mukharrir, 2018. - 275 p
3. Shermukhammad Munis Khorazimi, Mukhammadrizo Ogahiy. Firdavs ul- Iqbol // prepared for publishing: Jumakhoja, S.Ruzimbayev, A.Akhmedov. - Tashkent: Teacher, 2010. –381 p.
4. Shermukhammad Munis Khorazimi, Mukhammadrizo. Firdavs ul- Iqbol // prepared for publishing: Sh.Vokhidov, I.Bekchonov, N.Polvonov. - Tashkent: Yangi asr avlodi, 2010. – 518 p.

5. Firdavs al iqbal History of Khorezm, edited by Yuri Bregel. Leiden. New York. 1988. –1280 p.
6. Firdavs al iqbal History of Khorezm. Translated from Chaghay and Annotated by Yuri Bregel, Leiden Boston, 1999. –718 p.

7.