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Muhammad Rahimkhan II - The Sources of the Study of Feruz's Life and Work and the Basis of His Artistic Work

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ANNOTATION

This article analyzes historical sources about Feruz Khan, the last king of the ancient Khorezm state. Authenticity of historical sources is justified. At the same time, the principles of such historical sources being the basis for fiction and creating a historical work have been clearly stated.

KEYWORDS: Muhammad Rahimkhan II – Feruz, historical source, historical work, king and poet's destiny.

"Famous persons and universal events that have gained fame for the benefit of the country and the people are the object of the historical subject. Works dedicated to creative historical figures have a special place in this theme series."¹ So, a historical person who has become an artistic hero can be an artistic icon with his character, actions, positive and negative aspects. Such historical works are not only fiction, but also a revival of forgotten history or history that has not yet been researched by scientists. Many scientific and artistic works are being created about our historical figures known to the whole world, such as Pahlavon Mahmud, Jalaluddin Manguberdi, Amir Timur, Alisher Navoi, Zahriddin Muhammad Babur. However, no in-depth research has been carried out about a number of our historical figures who are the worthy successors of our great people, and who had a great service in bringing down to us the sources of their works and actions. In particular, not to mention a number of scientific studies about Khan of Khiva Muhammad Rahim Khan II Feruz, no large-scale research has been conducted yet. After all, this historical figure made a great contribution to the material and spiritual development of our people.

"Abdullah Qahhar was the first to raise the issue of studying the poet's work. For example, strongly opposing the article in the newspaper "Kizvd Uzbekiston" rejecting Feruz's work: "Feruz is a famous lyric poet, musicologist, composer, good translator. Like Umar Khan, he brought the poets of his time to his side. He bought a printing press in 1873 and published the first book in Khorezm."

But in those 1960s, these words of A. Qahhar were ignored. The study of Feruz's work and creativity began after our country gained independence. In 1991, Davlatyar Rahim and Shikhnazar Matrasul published the book "Feruz: the fate of the king and poet". In 1994, the 150th anniversary of the poet was widely celebrated

¹ B. Rahimova. Interpretations of the image of Pahlavon Mahmud in Uzbek literature. Urganch-2012.

throughout our country. Scientific and artistic works were created about Feruz. The poet's book was published in 1994 under the name "Elga shoh-u ishqga qul". In 1995, Gulsara Ismailova defended her candidate's thesis on the topic "The Literary Environment of Feruz Period Khorezm". In 1995, doctor of philology N. Jumakhoja created the work "Feruz – patron of culture and art". As a result, Feruz's life and work, his works were included in the programs and textbooks of secondary and higher educational institutions.²

Shah and poet Muhammad Rahimkhan II – Feruz made a great contribution to the classic Uzbek literature of the 19th century. Muhammad Rahim Khan ascended the throne in 1863 at the age of 16 and ruled Khorezm for 47 years. In Laffasi's "Tazkirai Shu'aro" we find the following sentences about this: "But Feruz reigned on the throne of Khorezm for forty-seven years, eight months and twenty days, and at the end of his life he was afflicted with paralysis, and he lived sixty-six years, and his history is one thousand nine hundred and ten The fifteenth of August, the twenty-first day of Sunbula, the twenty-eighth of the year of the dog, the year of the dog, the twenty-first day of Sunbula, the twenty-fifth day of the month of Shaba, on Monday, at the noon prayer, may this liar and oppressor turn his face and go to Baga Bostan. he will enter and go to the eternal paradise."³

Muhammad Rahim has been fond of literature since he was young. Alisher diligently studied the works of such poets as Navoi, Munis, Ogahi, Kamil, followed them and wrote poems, giving his poems the nickname "Feruz". "Feruz" means winner, happy. About this Davlatyar Rahim and It was also mentioned in Shikhnazar Matrasul's book of historical and artistic pictures "Feruz – Shah and Poet Fate". For example, "Muhammad Rahimkhani Sani Feruz, like his father Syed Muhammad Khan, made it a habit to spend two days of the week in the palace with poets' meetings and reading nights. He started rehearsing ghazals following poets like Ogahi, Bayani, Kamil, Mirza. Having seen his delicate ghazals, Kamil suggests the nickname Feruz to Khan. Feruz means "happy", "fortunate", "winner".⁴

Ogahi mentored him in the world of creativity, taught him the secrets of poetry, history and translation. "Feruz, who had a passion for science, first took lessons from private teachers, studied at a madrasa for a while, and the great legal scholars of his time taught him the science of the state and law."⁵

Feruz scholar G.Ismailova writes that Feruz gathered all the best poets, writers, historians, and musicologists in Khorezm to the palace and created a literary center. Under the direct patronage of Muhammad Rahimkhan, many talented poets, great musicians, calligraphers, and historians have grown up. He collected the poems of every poet and did good deeds, such as creating a divan. He led the creation of many collections. "Bayozi musaddasot", "Bayozi mukhamasot", "Bayozi ash'or" are proof of our opinion. Feruz attached great importance to the development of science and culture. He gathered poets and musicians around him and organized ghazal and poetry evenings every week. Bayani wrote about it as follows: "Hazrat Khan used to have conversations with scholars and read books two days a week: on Friday and Monday evenings." In a word, Feruz was an enlightened king. Also, Laffasi's paragraph about Feruz in "Tazkirai Shuaro" begins with the following lines:

² Begali Qasimov, Sharif Yusupov, Ulugbek Dolimov, Shuhrat Rizayev, Sunnat Ahmedov. Uzbek literature of the period of national renaissance. Spirituality, 2004.

³ Laffasi. It's an overview. "Khorazm" editorial-publishing department. Urganch, 1992.

⁴ Davlatyar Rahim and Shikhnazar Matrasul. Feruz is the fate of a king and a poet. Gafur Ghulam publishing house. Tashkent, 1991.

⁵ "Stars of Spirituality". People's Heritage Publishing House named after Abdulla Qadiri, Tashkent, 1999.

Feruz shohikim Muhammad Rahimxon ahvoloti.

Feruzkim, shohanshoi dono erur,

Fazilatda suxandon erur.

Yezib necha turlik abyotlar,

Bitib necha xil ash'orlar.

Shohi odil hisravidin panoh,

Falak taxt mexru afsar anjum sifo.

Quyoshdek safosi jahongirdur,

Ki vasfida ajz ichra tahrirdur".⁶

(About the condition of Shah Muhammad Rahimkhan Feruz. Feruz was smart and happy. He spoke knowing every word. He used to say good things. Adil was a righteous king. He loved his people.)

In today's literature, as a tribute to the indelible memories of our ancestors, many works are being created that report on their social and political activities. Indeed, one of the great services of fiction to human society is historical works. Historical documents only give information to a person, while historical works touch the human heart and restore a certain era before our eyes.

In the history of Uzbek literature, there are many tsars who were equal to the king and the poet. For example, we can include Zahridin Muhammad Babur, Muhammad Shaibani Khan, Ubaidullah Khan, Amir Umar Khan and others among such kings. Muhammad Rahim Khan II, who ruled in Khiva Khanate from 1863 to 1910, is also one of the rulers who held kingship and poetry equally. Muhammad Rahimkhan II established a cabinet in history, patronized many poets, historians, composers and architects, and also made a great contribution to the development of Khorezm's literary environment and led it. "In Ogahi's ode to Feruz, the father's advice to his son, teacher's student, wishes and desires, justice and patriotism intentions were expressed to him."⁷

This ode of Ogahi is a work of great advice, and it was also a guide given to Feruz in his work in managing the country. "During this period, the people of Khorezm were oppressed by local rich people and Russian invaders. But despite this, cultural and educational activities developed in the khanate. Ogahi's educational contribution was great. The political lessons given by Ogahi to Feruz have not lost their value even today."

⁸Feruz's poetry can be said to have come down to us in its entirety in handwritten divans and lithographic bayozs. The Institute of Oriental Studies named after Beruni has about ten collections of the poet's ghazals. As a musicologist, Feruz encouraged the poet and composer Niyaz Mirzoboshi of Pahlavon to write notes by matching the Khorezm shashmaqom to the tanbur. Kamil created the "Tanbur line" known as "Khorazm tanbur note".⁹ Muhammad Rahimkhan II established a lithography in Khiva and started printing books. Feruz compiled a list of works to be translated and involved various translators in this work. As the famous translator N. Komilov rightly noted, the Khorezm school of translation appeared during this period.

⁶ Laffasi. It's an overview. "Khorazm" editorial-publishing department. Urganch, 1992.

⁷ "Stars of Spirituality". People's Heritage Publishing House named after Abdulla Qadiri, Tashkent, 1999.

⁸ That course.

⁹ "Stars of Spirituality". People's Heritage Publishing House named after Abdulla Qadiri, Tashkent, 1999.

Muhammad Reza Ogahi's historical work entitled "Iqbali Feruzi" (or "Shahidi Iqbal") is dedicated to the events of the reign of Feruz. Feruz wrote poetry, sang and composed music. He composed thirteen tunes for "Shashmaqom".

Many historical sources testify that Feruz was a patron of music, art and literature. For example, Laffasiy, a poet from Khorezm, gave the following information in his "Tazkirai Shuaro": "In his time, he was a writer and a poet. writers develop and educate them. The amateur bulganidin of music in Feruz, Kamil Pahlavon Mirzo, commands his head and plays a big note on the six and a half maqam tambourine. In the presence of Feruz, seven or eight goons are constantly practicing music, tambourine, gijjak and bulaman. For example: Muhammad Yaqub Khorrat devan, Muhammad Yaqub posar, Avaz dorch, etc. Those who remain in Bulaman, like the master Polvan, are always assigned to the service of Feruz, and cannot be included in some of the other sipohizodas."¹⁰

In every era, kings fought for the throne. Or they killed their brothers to keep the throne. But the just, merciful Muhammad Rahim Khan II – Feruz did not do that. Even after the betrayal by his uncle and brother, he did not sentence them to death from the point of view of humanity. He left a good name as a king and poet who paid attention to enlightenment, culture and art.

List of used literature:

1. B. Rahimova. Interpretations of the image of Pahlavon Mahmud in Uzbek literature. Urganch - 2012.
2. Begali Qasimov, Sharif Yusupov, Ulugbek Dolimov, Shuhrat Rizayev, Sunnat Ahmedov. Uzbek literature of the period of national renaissance. Spirituality, 2004.
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5. "Stars of Spirituality". People's Heritage Publishing House named after Abdulla Qadiri, Tashkent, 1999.

¹⁰ Laffasi. It's an overview. "Khorazm" editorial-publishing department. Urganch, 1992.