



SHERMUHAMMAD MUNIS AND HIS CONTRIBUTION TO HISTORY

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Abstract:

This article briefly covers the life, activities, scientific heritage of Shermuhammad Munis and provides information about his contribution to historiography, the historical work "Firdavs ul-Iqbal".

Keywords:

"Savodi Talim", "Munis ul-Ushshaq", "Manga", "Firdavs-ul Iqbal", "Bakht-Saodat Bogi", "Shajarayi Turk", "Shajarayi Tarokima", "Friends of Lovers" .

Without science, life cannot be progressed, it is always necessary to move forward, while the angels ask the God to forgive the man who is left with science. Of all the creatures on earth, the human race is the most precious, why do they say that humans have intelligence, can learn and teach? Acquiring knowledge is equal to worship, and teaching knowledge is greater than it, and the possessors of knowledge are honored in both worlds, a scholar is better than ten believers. Therefore, let's always continue to learn. We call history a great teacher, it teaches us about past events. They help us to get a good conclusion from them. Let's again look at the past and enrich our knowledge. For example, Khiva Khanate, the khanate with the most scientific development among the Uzbek khanates, especially a school of historiography was created in the khanate, and many historical works began to be written. One of accomplished historians is Shermuhammad Munis.

One of the great people who left an indelible mark in the history of Khiva Khanate at the beginning of the 19th century was Munis, son of Shermuhammad ibn Avazbi. He was born in 1778 in the village of Qiyat near the city of Khiva in the family of Avaz Mirab. Avaz mirab was the chief mirab and inspector of ships in Khiva Khanate. [1.-B. 237.] the writer wrote: "I am, Munis, a descendant of Amir Eshimbiy, who lives in Khiva".

His childhood and youth were spent in the village of Qiyat, and when he grew up, he studied at one of the madrasas in Khiva and took lessons from his teacher Sayyid Eshonkhoja. He diligently studied the literature of Arab, Persian, Turkic peoples, as well as classical music and history. He was a skilled calligrapher and knew Kufic, Rayhani, and Kufic letters well. After his father Avazbi died in 1800, Khan invited 22-year-old Shermuhammad to the palace, he was the secretary of mining, "qachuv", (water management) affairs, and in 1812, his uncle Erniyozbek died and Khan appointed Munis as the head of the country. In the world of poetry, his nickname is Munis, which literally means "friendly", "agreeable", "friend". The poet, who is familiar with the works of the past artists of words from Nizami to the time he lived, in his radifil ghazal "Manga" how much he enjoyed the works of Nizami, Khisrav Dehlavi, the works of Hafiz Shirozi, Lutfi that he stepped into the bosom of poetry, that he rested in the garden of Firdaws's creativity, that he absorbed the light of Anwari, and that he enjoyed endlessly from Saadi and Jami, that he benefited from the wonderful words of Bedil,

and that he finally met the great Alisher Navoi and Muhammad Fuzuli. He notes with great satisfaction what he knows. [2.-B. 375.]

Munis will soon come to the attention of the country and the ruler of Khiva, Avaz. In 1804, the poet finished writing the book "Literacy Education" for use as an alphabet. In the same year, he collected samples of his work under the name "Munis ul-ushshaq" ("Friend of Lovers", in 1804), and in 1813 he turned it into a large collection of 16,892 verses. This work contains the poet's ghazals, mukhammas, rubai, mustazad, tuyuq, quatrains and special couplets. In addition to these, the poet's work on calligraphy, "Savodi Talim", which was completed in verse in 1804, is attached to the end of the divan. done This little booklet explains how to write a beautiful letter. The pamphlet consists of two parts. In the first part of the work, there is talk about preparation for khat practice and necessary tools for this work. In the second part, practical training is given about the letter exercise and its method. In 1814-1815, he created a perfect book that fully reflected his literary heritage. [3.-B.377.]

The dynastic profession of the writer, who has been creating for more than thirty years, inherited from his forefathers. In 1806, after Muhammad Rahim I took the throne, he was appointed as the head mirab. [4.-B.233.]

Khan of Khiva Eltuzar Khan (1804-1806) commissioned Munis to finish the history of Khorezm. Munis named this work "Firdavs-ul-Iqbal" ("Garden of Happiness"). The work is written by Munis and his nephew Ogahi, and it begins with a legendary narrative and includes historical events that took place in Khorezm until 1825. Munis could not finish writing this work, he managed to record the events from ancient times until the 7th year of the reign of Muhammad Rahim Khan (1806-1825), i.e. until 1813. It was completed in 1255 (1839 AD). In writing the work, Munis used Abulghozi Bahadir Khan's works "Shajarayi Turk" and "Shajarayi Tarokima". [5.-B.148.] In this work, Munis gave information about the events from ancient history to 1813. It is especially important because it sheds light on the events of the period after Abulgazi (1663-1664). It has great value for its freshness, accuracy and abundance of evidence about the history of the period of nearly 200 years. reflects The perfect copy of the work belongs to Munis and Ogahi's manuscript, 613 pages, and the work is written on Samarkand paper, with black ink in nastalig script.

"Firdavsu-l-Iqbal" consists of five chapters, except for the prologue and introduction. Munis gives the following information about this: "This brief meeting was started in the spring, when the Iqbal Sahibqirani found a paradise-like decoration, according to which it was the season of "Firdavsu-l-Iqbal". It is divided into one introduction, five chapters, and one conclusion. Some of the special features of the preface were mentioned by Alakhakhani. The first chapter is from the creation of Adam to the generation of Noah. The second chapter is about the Mongol kings up to Yofas peace be upon him. The third chapter is among those who reached the status of king among the descendants of Kurlas, and then Abulgazi Khan ibn Yodgor Khan. The fourth chapter mentions the honor and respect of the ancestors of His Majesty the King Sahibqiran. The fifth chapter is the patronage of the owner of the master's work, until the end of this treatise. Khatima saint Izam and ulama kirom and umaroi zu-l-ehtiram and sahibdawlat beklar and zakytav' poets and wise virtues and falotunfitrat artisans and some of the umuri gharibakim, the ayami of the king happened in Maymanatantan, it is special for their story. [7] This copy of "Firdavs ul Iqbal" is kept in the St. Petersburg branch of the Russian Academy of Sciences with the number KP-938. It was handed over by the Russian orientalist A.Kun in 1874. Later, in 1856, the work was copied by Mullah Nurniyaz ibn Mullah

Muhammadniyaz. In 1879, Muhammad Reza Akhund ibn Muhammad Karim devan ordered the work.

Munis started this work during the reign of Eltuzar Khan, in 1806, when he brought his work to the era of Shergazi Khan, Eltuzar Khan died in the war with the Bukhara Khan and Amir Haidar, after which he continued this work during the reign of Muhammad Rahim I. After he finished writing the 7-year history of this period, he stopped this work and in 1819 he began to translate the famous historian Mirkhand's work "Ravzat-us-safo" ("The Garden of Safo") into Uzbek. He also translated the first part of this work and started working on the second part, but during the military campaign of Olloqulikhan in 1829, he fell ill with cholera and died at the age of 51 in the Ahal-Taka oasis. [8.-B.195.] Jasadi He was brought to Khiva and buried in a specially built mausoleum in the Mavlon Baba cemetery in the village of Eski Qiyat.

During his time, Munis Turkmen poet Zeliliy (1800-1853) (thrown into prison during Olokuli Khan's reign) and Kazakhs Kichik juzi aqin (Bakhshi poet) Mahambet (1800-1846) (accepted in the palace by Olokuli Khan, but because his views were not right who left the Khanate of Khiva), in each of their heart-felt exclamations or love poems, feelings of love for the homeland and their people, and thoughts of protest against the times in which they lived are put forward: - injustice, protest against tyranny, justice, love for the people, generosity, loyalty, enlightenment, patronage of science, fight against ignorance, human virtues are glorified.

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