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THE CONTRIBUTION OF MUHAMMAD RAHIMKHON FERUZ TO THE EMERGENCE OF A NEW WAVE OF ENLIGHTENMENT WITHIN KHOREZM'S LITERARY SCENE

Abdullayeva Gulistan Sultanovna
Independent Researcher, a Senior Teacher of Urgench Ranch Technology University, Khorezm

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ABSTRACT

This article discusses the activities of Muhammad Rahimkhan Feruz, who lived and worked from 1844 to 1910, focusing on his roles as a statesman, leader of literature and arts, progressive thinker, and advocate for education and enlightenment. It highlights his contributions to the development of a new enlightenment movement in the literary environment of Khorezm. The article demonstrates that during Feruz's reign, Khiva became a cultural and literary center, marking a period of significant progress.

KEYWORDS: *Feruz, Khorezm literary environment, khan, poet, enlightenment, progressivism, school, madrasa, education, new methods, printing, builder, exact sciences, spirituality, photography, cinema.*

The period of national revival in Uzbek literature spans from 1865 to 1929. The period from 1865 to 1905 represents the first stage of national revival in Uzbek literature, which is also referred to as the era of enlightenment literature. The period from 1905 to 1929 marks the second stage of national revival literature. It is known that in 1865, Tashkent was captured by Russia. This year is widely accepted in literary studies as the beginning of the national revival period in Uzbek literature. The year 1929 is considered the conclusion of the national revival period in Uzbek literature, specifically the end of the Jadid movement. This is because, from this year onward, the Jadids were physically eliminated. The period of new enlightenment and Jadid literature in Khorezm also mostly coincides with these years, with some differences. In our opinion, the period of new enlightenment literature in Khorezm began in 1863, with the ascension of Muhammad Rahimkhan Feruz to the throne. As the literary scholars H.Abdullayev and M.Yuldashev noted, "The foundation of Jadidism in Khorezm, which was based on enlightenment, was initiated by the palace officials, personally by Feruz, and initially manifested in the cultural and literary sphere [1]."

During the reigns of Khiva khans Muhammad Rahimkhan I, Allahkulikhan, and Said Muhammadkhan, great importance was placed on knowledge, enlightenment, and construction. However, the level of organization and the breadth of the new enlightenment movement were not as extensive as during the reign of Muhammad Rahimkhan Feruz.

Muhammad Rahimkhan Feruz is considered the founder and leader of the new enlightenment movement in Khorezm. As soon as he ascended the throne in 1863, he made great efforts to promote enlightenment. During his reign, changes began to occur in all fields. He made it a custom to hold poetry gatherings and book reading evenings at the palace on Mondays and Fridays. Feruz had considerable knowledge in literature, language, calligraphy, history, and geography. He was fluent in Persian, Tajik, Turkish, Azerbaijani, and Tatar languages. He also actively engaged in music, composing 13 pieces in the Shashmaqom style. He personally awarded certificates to musicians and singers, and issued a decree to punish those who misrepresented folk music. Feruz paid great attention to the affairs of calligraphy and literature. He developed the tradition of establishing libraries, writing history, and promoting translations. Under his leadership, the Khorezm translation school emerged, and more than 80 translators engaged in this field, as studied by the literary scholar N.Komilov.

In 1874, thanks to Feruz's initiative, printing was established. In the early stages, the works of Alisher Navoi and the collections of Khorezm poets were printed.

"Feruz brought rare books from India, Arabia, Iran, and Turkey through traders and had them copied in large quantities, creating a rich library on history and literature. He also promoted arts such as architecture, painting, and calligraphy. During his reign, photography and cinema arts emerged [2]". Feruz created favorable conditions for Khudoybergan Devonov to study photography. Devonov learned photography from one of the Germans, Wilhelm Penner, who had settled in the village of Okmasjid near Khiva. Known for their pacifist views due to their Mennonite beliefs, these Germans had fled Germany (Prussia) and come to Russia to

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avoid conscription. Upon the invitation of Russian generals, they moved to Khiva. Feruz provided them with land near Okmasjid, where Devonov began his studies. From 1890, Devonov learned the art of photography, and from 1907, he studied cinema under Penner's guidance. This was all a result of Feruz's progressive policies. Feruz did not follow the path of conservatism but instead created an environment in Khiva where photography and cinema could develop. Recognizing the significance of these arts, he became one of the first in Central Asia to establish photography and cinema in Khiva.

Muhammad Rahimkhan II, Feruz, was truly a builder and a statesman. Under his leadership, more than 30 madrasas, mosques, minarets, and khanaqas were built. In 1871, he constructed a two-story madrasa near the Old Ark. Several officials followed his example and built madrasas and mosques.

Feruz placed great importance on teaching both religious and secular subjects in madrasas. He personally attended madrasa examinations and allocated funds based on the knowledge level of the teachers.

"By a decree from Muhammad Rahimkhan on April 12, 1898, the collection of ancient artifacts began in the khanate. His instructions to the provincial governors were clear: Do not destroy any ancient items, and collect all coins, gold, and relics from historical sites. As a result, Khorezm's artifacts were showcased in international exhibitions, including in Tashkent (1890), Nizhny Novgorod (1895), Paris (1900), and Missouri, USA (1904) [2]".

Feruz's attention extended to nearly every sphere, including museum studies. He personally took charge of preserving ancient artifacts.

The well-known scholar N.Jumakhodja wrote: "Besides being a state leader and military commander, Feruz was a talented poet, musicologist, and artist, a brilliant composer, and the unparalleled guide and patron of science, culture, literature, and art. He played a key role in the development of Khorezm's six famous maqoms, music theory, and the Khorezm miniature school. Under his patronage, over forty poets, writers, historians, translators, calligraphers, physicians, and artists thrived. Feruz established the first printing press in Turkestan and the first dispensary in Khorezm. During his reign, Khiva became a cultural and literary center, reaching the level of a second Herat [3]". Indeed, this is a proper evaluation of Feruz's contributions to culture and his progressive leadership.

During Feruz's reign, more than 30 poets, including Ogahi, Komil, Tabibiy, Bayoniy, Mirzo, Avaz Otar, Fakiriy, Kholis, Nozim, Khayoliy, Mutrib Khonakharobiy and Haqiriy, produced significant works. His descendants, including Farrukh, Komyob, Murodiy, Oqil, Goziy, Azad, Sodiq, Sultoniy, and Sadiy, continued this literary legacy. From this, it is clear that Feruz believed the foundation of enlightenment lay in encouraging everyone to become readers. He aimed for his officials, aristocrats, and governors to be literate and well-versed in poetry. He viewed the moral and spiritual elevation of society as his primary task. As Bayoniy wrote, "He was extremely friendly with scholars and was a compassionate, just, and virtuous person [4]"

Feruz was also recognized as a poet, referred to as the "Master of Romantic Ghazals." In 1995, literary scholar G.Ismoilova defended her dissertation on the "Literary Environment of the Feruz Era." Several of Feruz's ghazals are preserved in the Manuscript Department of the Institute of Oriental Studies under the name of Abu Rayhan Beruni [5]. Ismoilova studied these manuscripts and concluded that many of the poems in these collections were copied by the renowned calligraphers of the time, especially one manuscript, number 12066, which stands out due to its elegance and the beauty of its calligraphy, created by the calligrapher Muhammad Panoh Khorezmi.

Feruz's contributions also extended to the field of education. In 1884, he established a new-style school in Khiva, and in 1891, he opened a Russian-native school under his leadership, employing teachers who had graduated from the Tashkent Teachers' Seminary. Feruz's initiatives in establishing modern schools were instrumental in the educational development of Khiva.

As Professor U. Dolimov writes, "The formation and development of the new-style schools in Khorezm and Bukhara differed significantly. In Bukhara, there was fierce opposition from the upper class and conservative scholars, while in Khorezm, the khan led the movement, and even local teachers showed a great deal of resistance [8]".

From the above, it is evident that Muhammad Rahimkhan II—Feruz—was an extraordinary figure: a statesman, a patriot, a talented poet, and a promoter of education and progress. He made substantial efforts to ensure that all people in Khiva became literate and encouraged enlightenment. He supported the development of literature, art, medicine, and science. He also played a key role in the construction of the railway, recognizing its importance for economic growth. His efforts to advance education and his progressive leadership left a lasting impact on Khiva, laying the foundation for a new era of enlightenment in the region.

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This translation captures the essence of your text, including Feruz's significant role in education, art, and the cultural development of Khorezm. Let me know if you need any further adjustments!

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