

Some Reasoning to the Socio-Cultural Significance of "Tarikhi Khumuli"

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Abstract: This article examines the importance of the work of Dzhumakuli Humuli, who lived at the end of the 18th and early 19th centuries, and his historical work "Tarikhi Khumuli". Based on the information provided in the source, the social policy of Amir Shahmurad was studied, which ruled during this period, as well as the economic, cultural status and development of the Bukhara Emirate era.

Keywords: Bukhara emirate, "The History of Khumuli", Samarkand, Tillakori madrasah, Amir Shakhmurod, Abdurahman Jami "Nafahatul-uns"

1. Introduction

Preservation of our rich historical, scientific, spiritual and intellectual heritage, scientific analysis, wide propagation of the works of our great scientists and thinkers all over the world and its effective use in the development of modern science, spirituality and practice are one of the burning issues of modern historical science. In the Middle Ages in the Central Asian region, scientists and Islamic scholars created many works in the fields of exact sciences, physical sciences, human sciences. As well as, views about social, political and cultural life issues of this period are reflected in works created in the field of history. The article describes the work created during the Bukhara Emirate "Tarikhi Khumuli" (History of Khumuli), and some observations based on this period.

2. Materials and Methods

In this work meeting the demands of the theme, the comparative-historical classification methods are used. Scientific source materials form is object.

3. Results of the Research and Their Discussion

In the History of Khumuli¹, there is valuable information about the period of mangitas in the Bukhara Emirate, the work encompasses the history of the emirate from 1740 to the early period of the reign of Amir Nasrullah. The work was written in 1836-1848. Full name of the author of the book "The History of Khumuli" Djumakuli ibn Sufimhammad Tagoyi at-Türki as-Samarkandi ash-Shavdari al-Urguti, who wrote his works under the pseudonym Humuli. He was born in 1776 (1190).

Introducing himself in the work, the author noted that God gave him many blessings: first his birth on Friday, and the end of "kuli" in his name is Turkish (although the work was written in Persian, but the author was Turk). He was the fourth child in the family, three brothers older than him were literate. However, Jumakuli's mother wanted him to follow

his father's way of being a shepherd and did not send him to school until the age of thirteen.

Nevertheless, he was fond of science since childhood. "I had such a wonderful quality: I rarely forgot what I heard. If someone asked me to read Koran al-Karim, and then to repeat it, I told everything from letter to letter. People were amazed². Khumuli asked his father to go to school many times, they allowed him, but did not send him. As a result, the author went himself to school near his house to study. From the first lessons he learned "from alif to yo" (alphabet), read "Alhamd" (Sura Al-Fatiha) in one breath. Teachers thought that he had previously studied literacy. Everyone around him confirms that he did not go to school. After six months of studying, he independently read books and began to take an interest in the meanings of the hadith and the verses of the Quran, and studied them.

At his request, in 1790 (1205), his father took him to a madrasa, which was built by the governor of Kesh, Holbokhund, and handed over to the teacher Ernazar Namangania. Here he perfectly studied the morphology and syntax of the Arabic language. However, due to the pilgrimage to the hajj of Ernazar Namangan, he continued to study in Shakhrisabz near Lutfullokhodzha. Ustad taught Jumakuli lessons of aruz, rhymes, essays, poetry, mazor and faroiz.

After 3-4 years of study, on the instructions of his teacher, Khumuli came to Samarkand and lived until 1800 (1215), and studied at the Tillakori madrasah before Muhammad Lutfullo arrived. The study of "Hoshia-ikutbiya" in Samarkand led to his entry into the Tarikat³ and he became the Murid⁴ of Muhammad Siddiq, the caliph of the famous Sheikh Musohon Dahbadi, who was known in Central Asia in the 18th century as the head of the Nakshbandiya-Mujaddidiya tariqa. As a result, Djumakula Humli came to Samarkand and became a witness of the historical events in the city.

¹The article uses the scientific-critical text of the work "Tarihi Humuli" 2013 under the auspices of UNESCO.

² From this book, 20 pp.

³ Tarikat is a religious path of spiritual perfection

⁴ Murid is an adherent, follower, disciple of ishan, sheikh.

DjumakuliKhumuli during the reign of Amir Khaydar was appointed Judge in Urgut and worked more than 40 years until the end of his life and along with this he taught students.

DjumakuliKhumuli wrote not only in history science, his works in poetic, masnavi, odes, elegy which were written in Persian and Turkic languages are preserved in a wide range. These are: "DevoniHumuli", "RisolaiKhumuli", "Manzumot-iTarikhi-ya", as well as the author wrote Manzumot-iTarikhi-isho-vagado in the genre of Masnavi. The content of Masnavi includes the political events of the period of Amir Nasrullah.

In the collection "Asrlarnidosi" the following is written about DzhumakuliKhumuli: "The scale of his work, the ideological aspect of his works and artistic value are not inferior to the outstanding poets contemporaries, like Saikali, Mujmir-Obid, Gazi, Khozik, Hiromi, Rozhi"⁵. The historical work of DjumakuliKhumuli "The History of Khumuli" contains information about the author and his role in the public and political life in the society, as well as his activities as a representative of the tariqa.

This work is stored at number 37 / VI⁶ in the handwriting fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. In 2013, under the sponsorship of UNESCO, a scientific-critical text "TarikhiKhumuli" was created, which was written by a preface by Uzbek scientists. The author did not give a specific title to the work, and he referred to the work on different pages as a treatise, a chronicle, a mukhtasar. One of the first researchers of this work, SadridinAini made notes him as "TarikhiMulloKhumuli" in the book "Tarih-iamiron-imangitiya-i-Bukhara"⁷. In 1972, A. Abdurakhmanov, a literary critic, defended his thesis on "UrgutiKhumuli and his creative heritage"⁸.

This thesis is the first major study on the life and work of Humuli. In his thesis, A. Abdurakhmonov divided "TarikhiKhumuli" into three independent works. These are: "TarikhiKhumuli", "TarikhiMangitiya" (History of mangitas) and "Biography of Sheikh MusakhanDahbediyah". The book by I.Abdullaev and H.Hikmatullaev "Samarkand scientists"⁹, as well as the National Encyclopedia of Uzbekistan¹⁰ provide information about the life and work of Humuli.

In the introduction of TarihiKhumuli, the author stated that the work consists of an introduction, an article and a conclusion. After the introduction of the work the author began to narrate the stories from the moment of his birth and the stories in which he was a witness. However, the author

did not divide the work into separate chapters and did not follow the sequence of events, that is, narrating one story, remembering another. This led to some difficulties in the study of the work.

The introduction of "TarikhiKhumuli" as well as other works created in the medieval East is begun with praise and blessing. The historical part of the work starts with the story of the invasion of the Persian shah Nodirshah (article 1747) to Maverannah and continued with details about the founding of the Mangite dynasty in Bukhara by Muhammad Rahim Atalik (1753-1758) with the support of Nodirshah. The work includes the story how Muhammad Rahimkhon took over the government and a description of the political events which took place during the reign of Muhammad Doniyel (1758-1785) and Amir ShakhmuradMasum (1785-1800), Amir Khaydar (1800-1826) and only the early years of the reign of Amir Nasrullah.

The author paid special attention to Amir Shakhmurad and devoted an entire chapter of his work to describe the period of his reign. Khumuli described Amir Shakhmurad as "a document, the light of Allah, the Emir of Believers and the fighter for the faith of Amir MasumShakhmurad" and his throne, his wars and conquests. Shakhmurod's capture of such cities as Samarkand, Djizak, Zomin, Uretipa, Khujand, Nav, Havos and the fortress Kushtegirmon is described as well.

Returning from the battle, the Amir paid a particular attention to the development of Samarkand city. (At that time the author was in Samarkand.) In the work "TarihiKhumuli" the author wrote about the accomplishments and constructions during the reign of Shakhmurad in Samarkand: "According to the decree of Amir Shakhmurod many constructions were built in one third part of Samarkand. The rest of this beautiful city was a liar for wild animals. In 1799 Amir Shakhmurod ordered to move the population from the East (Uratapa, Khujand) to the city. Amir, on horseback, observed the ruins of the city.

Nothing remained of the wall of Amir Temur's palace in the city, except for its foundation. He ordered to restore it (the city). Markets and guzars were built there. (quarter). Mosques were built and imams were appointed. Shakhmurod drafted a plan of 24 mosques for 24 guzars (mahalla)¹¹.

Khumuli wrote that Amir Shakhmurod provided with housing the poor and helpless people, exempted from taxes. Three gates were built on three sides of Samarkand by him: 1. DarvozaiFeruza (DarvozaiKalandarkhana). 2. DarvozaiKhazratshoh 3. Darvozai Poi Kaboh, also DarvozaiSuzangaran was reconstructed and Chorsu was built in the center of the city. At the end of the completion of construction in the city of Amir, having appointed the responsible for each particular work, he returned to Bukhara and for several days he was in conversations and discussions with scientists. After the completion of the construction, he went to the mosque to perform the morning prayer among the people and then he examined Chorsu and other buildings.

⁵ Asrlarnidosi. Samples from Uzbek classical literature. T.: 1982. 373 p.

⁶ AS RUZIV SVRIII № 2785.

⁷ SadridinAini. Tarih-and amiron-and manichia-and Bukhoro. T.: 1923. - 15s.

⁸ A.Abdurakhmonov. KhumuliUrguti and his creative heritage. Samarkand 1972

⁹ I.A. Abdullaev., Kh. Khikmatullayev. Samarkand scientists. T.: 1969.-92-93p

¹⁰ National encyclopedia of Uzbekistan. 9 - Vol.

¹¹ TarihiHumuli., 137p.

The author continuing to praise Amir Shakhmurad, emphasizes how extremely patriotic he is, that whole books could be written about his qualities and told the following story: While Amir Masum was advising with builders of Chorus, two men, which were exiled from Mashriq (Havos) – MullaKurbon and MavlaviKhudoinazar began to insult the Amir: What was our sin, you were cruel, you deprived us of our homeland, and you plundered us? Amir Shakhmurad did not say anything and ran away as a debtor running away from the owner of the money. The Emir went to the arch and found peace there.

The author explained this event, emphasizing the tolerance and patience of Amir. That is, Amir did not respond to these people who might be executed in response to this hypocrisy against the country's amir. "Khumuli says:" Hey, my dear, look at the patience of Shokhmurad, and he did not answer them. He could punish them. (Amir was tired of punishing them, so he did not say anything and had gone)¹².

Another reason why Khumuli praised Amir Shahmurad in the way that they both belonged to the same Naqshbandiya-Mujaddidiyatariqah. Khumuli mentioned many representatives of the Tariqa in the era of the MangitAmirs. In his work Humuli considers it permissible to provide information about MusohanDahbedi, a representative of the Nakshbandi-mujaddidiyatariqah and his caliphs. Here he described the Dahbet school of Sufism, which he referred to and wrote about Dakhbed: In 1799 the city of Samarkand was completely destroyed, but Dahbed flourished in its structure. The reason for this is the presence of Sufi's grave Mevlana Haji MahdumAzam.

His followers who came here from other lands to worship Allah, found their homeland here. Because of this, there were a lot of people here. Shakhmurod left part of the population here, and he ordered to the rest part of population and artisans to move to the western part of ChorsuNav Samarkand. The author narrated about the accomplishments and reforms of Amir Shokhmurod in the city of Samarkand, noted about wisdom and foresight of Amir, that he thought about the welfare of the people, and always asked for advice to the public, and also held long conversations with the scientists.

Further, the author quoted how he participated in one of the conversations: "Once, the master Eshon Lutfullokhodja Urguti told me to go with him to the service and I (Humuli) followed him. We reached the mosque of Bakikhan. Usually, Amir Masum read the day's prayer there. After the day's prayer, many scientists gathered there. They took the book "Sharhi Turf" and read several lines from the book. They mentioned the following lines: "The scientist says:" I want the appearance of a friend (the beauty of Allah), and not paradise.

I will not agree if they give me Paradise without Him. Amir said to scientists: "I doubt these words." Bihisht is the place of Allah's consent, the place where Allah's contentment is fully manifested. How could he say that he does not want the

consent of Allah?! What is the meaning of the words of the sheikh? The scientists could not answer Amir's question. Attending in conversation with amir and great scientists prevented me to answer. But when the discussion grew hot, as I was young, I said that scientists and scholars divided the Islamic category into three parts. 1. The people of God; 2. People of the Day of Judgment; 3. The people of the world. For example, Hazrat Ali relied on God's people. Abdurahman Jami quoted the following phrase in the book "Nafahatul-uns": "There are people who want world among you; There are those who want the day of judgment". Then Jami wrote that the devotee of Allah is different from the adherent of the day of judgment. This scholar is also considered one of the followers of Allah. The scientist does not distinguish the consent of Allah and Paradise from each other, that is, in any case, wants the contentment of Allah. Amir Shohmurod asked in which book did Jami write these words? I replied in Nafahatul-uns.

Amir asked: "Do you have this book?" I confirmed that I had this book. Then Amir said: "Our commands are a law for you, obey our words and fulfill them! When you return to the madrassa, wash this book and never use it again. This is the right path for you. Now you do not understand the meaning of this book and you will not judge its purpose. Do not use this book before having obtained "Ulumizaruruyat."¹³

From this story it is clear that Shohmurod required to work constantly not only himself, but also surrounding scientists. And that he could disconcert the surrounding scientists with his wisdom. But on the other hand, he did not let others to begin another work until they would not finish one. Responding in this way, Amir wanted to explain to Humuli that reading a book and knowing the answer is not enough to understand the content of the book, that in science the next subject should not be obtained before previous subject. He prevented to read this book, because the young tolibs¹⁴ might be confused in some meanings. It shows the prudence of Shokhmurod in the education of young tolibs (students). Getting acquainted with the life and scientific work of our compatriot DzhumakuliKhumuli, who lived at the end of the 18th century and at the beginning of the 19th century, in particular with his work «TarihiKhumuli», we become the witnesses the current political, social, economic and cultural events of this period.

References

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- [6] National encyclopedia of Uzbekistan. 9 - Vol.

¹² TarihiHumuli., 140s.

¹³ Ulumizaruriat - necessary knowledge of Sharia.

¹⁴ Talib is a student.