

# Study Of Relations Between The Khiva Khanate And Russia During The Era Of Khan Muhammad Rahimkhan I (1806-1826) By Uzbekistan Scientists And Researchers

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## ABSTRACT

This article discusses the research of Uzbek scholars into the relations between the Khiva and Russian states during the reign of the Khiva ruler Muhammad Rakhimkhan I. Information is provided on how Uzbek historians and researchers studied these relations, the sources they used to uncover the problem, and the contributions of Uzbek scholars such as Q. Munirov, G. Karimov, S. Dolimov, and V. Abdullayev to this work. The article provides comments on the works of Uzbek scholars, including the work of Q. Munirov, who touched upon the relations between the Khiva Khanate and Russia, and trade relations, and the work of V. Abdullayev, who also wrote about this in his work, and the studies of S. Dolimov and G. Karimov, who expressed their views on the work "Firdaws ul-Iqbal", which is related to this period and is considered an important source in the study of relations between Khiva and Russia.

**Keywords:** - Khiva state, Russia, Muhammad Rakhimkhan I, the work "Firdaws ul-iqbal", Q. Munirov, G'. Karimov, S. Dolimov, V. Abdullayev.

## INTRODUCTION

One of the historical scholars who conducted research on the historical work "Firdaus ul-Iqbal" and the period of the khanate of Muhammad Rakhimkhan I in its content is Q. Munirov. In his monograph "Historywriting in Khorezm", he provides detailed information about the great historians who lived in Khorezm in the 17th-19th and early 20th centuries and the historical works written by them [1: P.192]. Commenting on the work "Firdaus ul-Iqbal", the historian provides information about about ten manuscript copies of it stored in the St. Petersburg branch of the Institute of Oriental Studies of the Russian Academy of Sciences and in the manuscript fund of

the Abu Rayhon Beruniy Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. This monograph by Q. Munirov consists of Chapter IV, and Chapter I deals with the study of Khorezm historiography in general. In Chapter II, Abulgazi describes the historical works of Bahodir Khan, Munis, Ogahiy, and Bayaniy.

Chapter III sheds light on the reflection of the political life of the Khiva Khanate in historical works written in Khorezm in the 17th-19th and early 20th centuries. Chapter IV discusses the socio-economic and cultural life of the Khiva Khanate in those centuries. In particular, irrigation works, feudal land ownership, taxes, positions,

diplomatic and trade relations, classes and clans in the population, territorial and geographical information, scientists and poets, and many issues related to construction work are analyzed. The study is short, concise and thorough. The historian mentions the authors of the work "Firdaws ul-Iqbol" with special attention: "The work begun by the 17th-century Khiva khan and historian Abulgazi was continued with great skill in the 19th century by the outstanding Uzbek poets and famous historians Shermuhammad Munis and Muhammad Riza Ogahiy. These great scientists and historians, along with writing the history of Khorezm, also created a certain school in this field" [1:P.4].

Valuable information about the manuscript copies of "Firdaus ul-Iqbal" is also found in F. Ghanihojayev's book "Description of the Works of Ogahiy" [2: P.126]. The book notes that there are six copies of this work belonging to the pen of Munis and Ogahiy. The most complete copy of the work is kept in the department of the Institute of Oriental Studies in St. Petersburg. There is also another copy of the work in the same department. Both copies are identical. However, the first copy is in the signature of Munis and Ogahiy. The second was copied by Mulla Nurniyaz ibn Mulla Muhammadniyaz. The third copy is kept in the fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. This copy was copied in 1879 by Muhammad Riza akhund ibn Muhammad Karim. The fourth copy is also kept in the fund of the same institute. This copy was also copied in 1903 by the secretary of the third copy. The fifth copy is also kept in the fund of this institute. It was copied by Khojaniyaz al-Khankahi in 1903. The sixth copy, from the collection of the former Institute of Manuscripts, was copied by Mulla Khudoybergan Khivaki in 1910.

Some thoughts about the work "Firdaus ul-Iqbal" are also found in the works of G. Karimov and S. Dolimov [3: P.5-35]. However, in the works of these scholars, excerpts from this historical work are not given, but more attention is paid only to historical works written by Ogahiy himself. Vohid Abdullayev also expressed sincere thoughts about the work "Firdaus ul-Iqbal". In particular, the scholar writes about this work as follows: "Firdaus ul-Iqbal" is a source that plays a major role not only in the study of historical events, but also in examining and illuminating the literary and

cultural environment of that time. Although "Firdaus ul-Iqbal" is a prosaic historical work, it contains, in its place, narratives, poetic fragments, folk proverbs and aphoristic sayings, which further increases its literary and historical significance" [4: P.116-384]. There are some notes by T. Ahmedov about the work "Firdaus ul-Iqbal". His article in the book "History of Uzbek Literature" was written based on the ideology of the Soviet era. Therefore, the researcher writes that "Munis's worldview (as a historian) is limited, he often praises representatives of the ruling class, the khan and his close associates, ignores their policies of aggression and plunder, in short, he acts from the point of view of the interests of the ruling class. He condemns the actions of other peoples who fought for their freedom and independence" [5: P.412]. However, anyone who reads the historical work "Firdaus ul-Iqbal" carefully will easily understand what lies at the heart of the internal struggles in it. For example, the separatist actions of the Sufi Toramurod during the reign of Muhammad Rakhimkhan I cannot be assessed as a struggle for freedom. It is also difficult to assess the plundering of caravans by the Yovmit and Chovdur tribes, the raids on cities and villages, the taking of various booty, prisoners and captives, as anything other than plunder. In short, at that time the khan fought for the integrity and peace of the country. In the conflicts that arose with neighboring khanates, both sides were guilty.

In recent years, interest in the work "Firdaus ul-Iqbal" and the desire to study it have increased. The preface and afterwords written for the 2010 edition of the work also contain good observations about this historical source. In particular, the author of the afterword in that edition, N. Jumakhoja, expressed warm thoughts about this book. According to him, the first full publication of the chronicle "Firdaus ul-iqbol" (The Garden of Happiness) in modern Uzbek spelling, based on original sources, was a significant event as a bold step towards self-awareness and national spiritual revival." [6: P.372]. In this article, N. Jumakhoja fully explains the invaluable treasure of this historical chronicle based on the ideas expressed by the esteemed First President I.A. Karimov. He draws attention to the skill of the authors in describing the events in the work. He proves its spiritual and educational significance today. He points out the socio-political reasons for the bloody wars described in the work. It is also important that the author of the article

grammatically proves that the name Ogahiy should be written in its entirety in the form of Muhammadrizo, and that it should be eliminated from various spellings.

N. Jumakhoja draws attention to another thing: in the book, Munis and Ogahiy often use Persian, especially Arabic, words and phrases, and auxiliary structures to express their thoughts. They make effective use of religious sentence structures and stereotyped Arabic patterns related to theology. At the same time, Ogahiy's style is distinguished by its much lighter tone compared to Munis's. Therefore, it would be appropriate to publish works with a complex style such as "Firdaus ul-iqbol" in the modern Uzbek literary language [6: P.379]. Of course, this opinion of the scientist is very correct. After all, understanding the language of this chronicle is quite difficult even for people with higher education. This publication also contains a preface by S.R. Ruzimboyev and A. Ahmedov, which draws attention to the ancient history of Khorezm, mentions the "Avesta" and Behustun inscriptions. The works of scholars such as Bartold, Veselovsky, and Tolstov are commented on. Attention is paid to the manuscripts of this historical source. The assistance of young specialists in the process of preparing the book for publication is noted [6: P.38]. In 1999, on the occasion of Ogahiy's 90th anniversary, the book "Ogahiy's Eternity" was published. In the articles included in this book, such as "Ogahiy's Genius" by A. Ahmedov, "Ogahiy and Historiography in Khorezm" by S. Abdullayev, and "Avlodlar Ehtiromi" by A. Sa'dullayev, some notes about the work "Firdaus ul-Iqbol" are found [7]. In 2008, the book "Ogahiy's Literary and Historical Heritage" by S. Ru'zimboyev, A. Ahmedov, and R. Yuldashev was published. This treatise also covers Ogahiy's historical works, in particular the historical chronicle "Firdaus ul-Iqbol", the Kungurat dynasty that ruled the country at that time, their services in improving cultural life in the khanate, and the development of historiography [8: P. 34-35]. In the article "On Literary Genres in Firdavs ul-Iqbal" by S. Ruzimboyev and A. Ahmedov, the poetic fragments and various prose works in the work are discussed, and attention is also paid to the ethnographic inscriptions included in the chronicle. According to them, the ethnographic inscriptions in Firdavs ul-Iqbal and the information provided about the life and work of some poets are also valuable. In particular,

Rakhmonquli Tora's description of the sunnat wedding held in Hazorasp and the description of the customs associated with the death of Kutlugmurad Inaq can provide certain information to the science of ethnography. The fact that the work provides examples of the lives and work of poets such as Mavlano Masiho, Said Muhammad Akhun, Vafoiy, Pahlavonkuli Ravnaq, and Muhammadniyaz Nishotiy indicates that the historical work is an extremely important scientific source" [9: P. 24]. Indeed, this information of the authors of the article is a reflection of the cultural life, which is covered in detail in the historical work. The authors of the article especially emphasized that such inscriptions are often found in most places of the chronicle. Many literary genres noted and analyzed in the article are also one of the bright reflections of the cultural and literary life in Khorezm. Researcher G. Kholliyeva also published several articles about the work "Firdaus ul-Iqbol". In her article "Study of Ogahiy's Creativity Abroad", she provides new information on the study of the chronicle "Firdaus ul-Iqbol" abroad. According to her, in Russia, this historical work was translated into Russian by A.N. Samoilovich, P.P. Ivanov, N. Mingulov in order to cover the history of the Kazakh, Turkmen, and Karakalpak peoples. A.D. Kalmykov also gave excerpts from this work in his work "Khiva". B.V. Lunin commented on the work and its study in his article about scholars who studied the history of Khorezm. Some sources also contain descriptions of manuscripts. The original manuscript is kept in the St. Petersburg Museum of the Russian Academy of Sciences. Orientalist Yu. Breugel published a scientific and critical text of "Firdaus ul-Iqbal" based on this copy. A.L. Kun and the German scholar S. Seleman also published some information about the work. In 1933, Turkish scholars Nesip Azim and Abdulkadir Inan published excerpts from the work based on the Istanbul copy of the manuscript [10: P.25-26]. G. Kholliyeva's article "The Preface to Firdavs ul-Iqbal as a Literary Source" also contains some innovations for science. According to her, the preface to Firdavs ul-Iqbal is of great importance as a source for studying the poet's life and work, literary and aesthetic views. According to tradition, it also contains hamd (1-4), na't (4-7), manaqib (7-8) glorifying the virtues and ranks of the four caliphs, the eulogy of Khorezm Khan Eltuzarkhan (14-18) and information about the reason for writing the work and its structure (19-

21). Three different interpretations can be observed in the preface: religious-mystical, socio-political and literary-aesthetic ideas [11: P.75].

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