



## Article

# Works Written in the Old Uzbekistan Script of the Late 19th - Early 20th Century and Their Scientific Significance

Ruxshona Hamroyeva<sup>1</sup>, Guncha Oytugdiyeva<sup>2</sup>, Baxtishod Umarov<sup>3</sup>

1, 2. Student, History Education Program, Bukhara State University

3. Research Supervisor, Lecturer, Department of Archaeology and History of Bukhara, Bukhara State University, PhD in History

**Abstract:** *This article analyzes works created in the old Uzbek script in the late 19th and early 20th centuries and their scientific, historical and cultural significance. The study evaluates the sources of this period as important written sources that shed light on socio-political processes in Turkestan, the Enlightenment movement and the ideas of national revival. In particular, the works of such prominent figures as Ahmad Donish, Muhammadrizo Ogahiy, Mahmudxo'ja Behbudiy and Abdulla Avloniy will shed light on the issues of science, education, social reform and the formation of national consciousness. Also, the linguistic, textual and source aspects of texts in the old Uzbek script will be revealed, and their role in the development of modern Uzbek literature and scientific thought will be substantiated. The results of the research show the importance of the heritage of this period not only as a literary, but also as a scientific source.*

**Keywords:** *colonialism, asceticism, danger and hope, dramaturgy, enlightenment, Padarkush, Turkish Gulistan yoxud axloq, Zubdat ut-tavorix, Navodir ul-vaqoe, Tarixi Salimiy, Tarixi Xumiliy.*

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## 1. Introduction

The late 19th and early 20th centuries were a difficult period for Turkestan, and in particular for our country. The works of this period, in addition to being religious and secular, are also moral and educational. A number of writers who lived during this period, including Abdulla Avloniy, Mahmudxo'ja Behbudiy, Ahmad Donish and a number of other Uzbek writers, called on our people to awaken their national consciousness through their works. We can learn about the socio-political issues of this period, the spiritual and psychological oppression of the population, and the difficult times they faced through the works in the old Uzbek language created during that period. In addition, the writers also touched on moral aspects[1].

## 2. Methodology

The research employs a qualitative historical-analytical approach to examine works written in the old Uzbek script during the late nineteenth and early twentieth centuries and to determine their scientific and cultural significance. The study is based on the analysis of primary written sources, including classical works such as Ahmad Donish's "Navodir ul-vaqoe," Muhammad Rizo Ogahiy's "Zubdat ut-tavorikh," Abdulla Avloniy's "Turkiy Guliston yoxud axloq," Mahmudxo'ja Behbudiy's drama "Padarkush," and other historical manuscripts reflecting socio-political and intellectual life of Turkestan during the colonial period. A comparative textual analysis method is applied to identify thematic similarities and differences in the treatment of enlightenment ideas, moral values, and social reforms across these sources. In addition, elements of source criticism are used to evaluate the authenticity, reliability, and historical context of the texts, considering the ideological environment in which they were produced. The research also incorporates a

linguistic and philological analysis to examine the features of the old Uzbek script and its role in the development of modern Uzbek literary language. Furthermore, the study applies a contextual-historical method to relate the content of the works to broader socio-political processes, including colonial influence, national awakening, and the Jadid reform movement. Secondary sources, including scholarly publications and historical studies, are used to support interpretation and provide theoretical grounding. The integration of these methods allows for a comprehensive understanding of the selected works not only as literary artifacts but also as valuable historical documents that contribute to the study of cultural heritage, intellectual history, and the evolution of national consciousness.

### 3. Result and Discussion

In the late 19th and early 20th centuries, works in the old Uzbek language were considered an important source for the Uzbek people. These works help to illuminate the history of that period. It would not be an exaggeration to include such works as: Ahmad Donish's "Navodir ul - vaqoe", Muhammad Riza Ogahiy's "Zubdat ut - tavorix", Abdulla Avloni's "Turkish Gulistan yoxud axloq" and Mahmudxo'ja Behbudiy's drama "Padarkush"[2].

One of the famous works of the great scholar of the 18th century, Ahmad Donish, "Navodir ul-Vaqoe", reveals the unjust rule, oppression and relationship of the rulers of that time with the people. His work sheds light on social inequality in society, shortcomings in the system of governance and the need for knowledge and enlightenment. Through this work, Ahmad Donish reveals the contradictions between the hard and miserable life of the poor workers in Bukhara and the life of the nobility by comparing and contrasting them. In this, the scientist does not settle for dry explanations, but uses narrative events and stories. The main desire and goal of the wise man was to lead the people, who constituted the majority of the country's population, to a brighter future. To this end, he put forward the most progressive ideas for that time, such as developing and introducing criteria for justice in the country, directing the people to strive for innovation, informing them about modern culture, promoting acceptable aspects of European and Russian culture, and using technical innovations to improve the country[3].

The first chapter of the work is called "A Treatise on Governing the Country and Enlightening the People." In this chapter, in the paragraph on "The Treaties of Kings with the People and Fulfilling the Needs of Citizens as Much as Possible," it says: If the Sultan wants to do justice to the people, first, let him understand well the rights of the citizens over him and fulfill each one in his place. Second, let him fulfill the needs of the people as much as possible[4]. The people needed for the service of the kingdom are of two types: those who have the pen - servants and those who have weapons - soldiers. The rest of these are divided into two more: farmers and artisans. The king should appoint a just chairman over them, so that he can put an end to mutual claims and quarrels. In addition, he should appoint a tax collector from among just people to collect their tithes and taxes and perform all their financial services. A road inspector should be appointed to monitor all the roads, clean them of thieves, highwaymen and robbers, and maintain peace. It is said that in order to prevent fraud in the scales and other measures in the public markets and to prevent market prices from being different, a market elder should be appointed from among trustworthy people. From this passage, we can understand that this reflects the division of the country into several categories, their duties, and the process of appointing a fair leader to them. To govern a country with justice and modesty and to be able to foresee the future of the country is also a high skill[5].

In addition, if we also touch on the chapter of this work "On the History and Antiquity of the World", this chapter is not very large, but it raises the issue of the creation of the world and how much time has passed since then, and Ahmad Donish cites the opinions of world-famous Indian, Chinese, and Persian scholars. For example, he explains that the Hindus divided the entire universe into four periods, each period having its own long (continuous) league: "According to their estimates, from the creation of the universe to this day, one billion, ninety-nine lakhs (one hundred thousand), four thousand nine hundred eighty-nine years have passed." Similarly, Ahmad Donish calculates the time

period of the Chinese and Uyghurs from the creation of the universe to this day, the time period in which Ahmad Donish lived. In this chapter, he cites the opinions of great scientists about the creation of the universe[6].

Another major writer of this period was Muhammad Riza Ogahiy, whose work "Zubdat ut-tavorix" was also written in the old Uzbek language. This work describes the history of the Khiva Khanate, the activities of the khans, and dynasties, as well as a number of important historical events related to the Bukhara region. One such incident, in the article titled "The Battle of Zandani, the Horse-drawn Vehicle of Tagoy Mirab and Rahmatullah Yasavulbashi in the Bukhara Province," contains the following information: Since His Majesty the Divinely Famous and Brave Commander Tagoy Mirab and Rahmatullah Yasavulbashi and Khojam Mahram's younger brother, Yaqubboy, nominated his brother, Yavmut and Yarmoli Cheriki, as a candidate for the Turko-Taziq of the Bukhara Province on Tuesday, the fourteenth of this month. These brave warriors, with great determination and determination, quickly gathered their troops, crossed the Chotli River, and captured Bukhara. After a few days of bravery, they entered the Zanda region of the Bukhara region, plundered the surrounding area, plundered the surrounding area, and took an incredible amount of food and other goods from the Kazakh people in that area, making them their prey. They beheaded more than they could count, and they made their way to the capital with great dignity, and after receiving the honor of the service of the governor, they were happy and satisfied with their hospitality and hospitality. This passage mentions an attack on a place called Zandani in Bukhara, where the army included Yavmut and Yarmol troops, and in addition, they plundered the property of the local Kazakhs and took away many camels and sheep. It also mentions that after returning successfully, they were rewarded by the ruler[7].

Khumuli, Jum'aquli Ibn Sufi Tag'oi Turk Urguti Samarkandi's work "History of Khumuli" contains information from the biographies of dervish sheikhs and the history of the Mangid dynasty. In the part of the work about Nadir Shah: After conquering the lands of Iran, Turan and India, Nadir Shah wanted to examine the schools of thought on the basis of truth, without bias. He found it preferable to follow whichever school was based on evidence and proof. Therefore, he summoned the scholars of the Sunni and Shiite communities and other nations from Transoxiana, Iran, and India[8]. They were among the armies that obeyed Nadir Shah. He told the scholars to use all their strength and energy in this matter, without exaggeration and unnecessary arguments, by referring to the Quran, Sunnah, the works of the predecessors and successors, so that the true sect can be separated from falsehood. Among the scholars of Bukhara, Haji (1873), who was considered the teacher of teachers, and Allama Asr Mawlavi Mirzo Umid, and other famous scholars participated in this meeting. After discussion and debate, they unanimously decided that if Shiism is rejected and the insulting of the Companions is abandoned, then all of them (may Allah be pleased with them) can be united on the path of truth. As for the fundamental and far' matters, it is necessary to reach the Imam, the Imam of humans and jinn. Imam Ja'far al-Sadiq (may Allah be pleased with him) narrated from his great ancestors that: If someone claims, we do not deny him. Our school is one of the four schools. In my opinion, from now on, the Sunnis and Shiites should not declare each other as takfirs, do not consider war, bloodshed and plunder as permissible, and consider bias and hostility as forbidden. Specifically, one should not declare the people of the Qibla (Muslims) to be infidels. Because the Shiite school of jurisprudence is close to the schools of Imam Shafi'i and Imam Malik (may Allah have mercy on them). When it comes to praying in the House of Allah - the Kaaba (may Allah honor and sanctify it), one of the four schools of thought should not forbid the other[9]. The scholars came to a consensus on this matter, wrote a comprehensive document and sealed it. They did a positive job on the above-mentioned issue and acted with good intentions. Allah Almighty does not waste their efforts, but rewards them. Especially the heads of the scholars and other leaders showed great kindness and attention in this matter, and earned the respect of others. After that, the document written by the union of the scholars was sent to the Caliph of Rome (Ottoman). He is the greatest caliph of Islam and is considered the representative of the companions of the Prophet (peace be upon him). He accepted the alliance of scholars and agreed[10]. The scholars of Iran and Turan also joined in this. He said: you are the Ummah

of the Messenger of Allah, it is very inappropriate to declare each other as takfir, shed blood and consider wars as permissible. We hope that through this action, the fear and hostility between Sunnis and Shias will disappear, and the conflict will be completely eliminated. This is the path of goodness and peace. Otherwise, going against each other on the wrong path will lead to harm and loss. The beautiful morality and tolerance of the Caliph are visible here. He approved this work and confirmed the unity of the scholars. Later, this message was conveyed to Rome through ambassadors. But the Shah of Iran refused to accept this proposal. He appealed to his scholars. When the Caliph received the answer, he said: "If fate does not help, this matter will not be carried out. In this passage, we can see that it is mentioned that the Muslim people should live in harmony with each other, support each other, and that the Muslim people should not be infidels. It also reflects that there should be no enmity between the Sunnis and the Shiites[11].

Abdulla Avloni's work "Turkiy Guliston yoxud axloq" is one of the important examples of Uzbek classical pedagogy, which systematically covers the issues of morality, upbringing, and spiritual maturity. The concept of "ritualism" occupies a central place in the work, which is interpreted as a person's performance of good deeds, abstinence from sinful acts, and spiritual and moral education. The author evaluates ritualism not only as a religious obligation, but also as an important factor in human perfection[12].

Avloniy interprets asceticism as a means of guiding a person to the right path, turning him away from bad habits, and shaping him as a socially active and responsible person in society. The work sharply criticizes negative situations such as laziness, idleness, excessive indulgence in pleasures, and wasteful spending of time, showing them as factors leading to a person's spiritual decline. On the contrary, acquiring knowledge, hard work, discipline, and adherence to religious and moral standards are interpreted as the main manifestations of asceticism.

The work also explains the concept of asceticism in accordance with the views of Eastern thinkers. In particular, the inextricable link between physical and spiritual education is substantiated through the thoughts of scholars such as Plato and Ibn Sina. The author notes that human perfection is ensured not only by satisfying material needs, but also by acquiring high moral qualities[13].

In general, in the work "Turkiy guliston yoxud axloq", asceticism is interpreted as an important principle that shapes a person's love for God, moral purity, and social responsibility. These views are consistent with the main ideas of the New Enlightenment and serve to educate the younger generation as perfect human beings.

Mahmudxo'ja Behbudiy is one of the major figures of Jadid literature, and his drama "Padarkush" occupies an important place in the history of Uzbek dramaturgy. This work highlights social ills in society and their dire consequences through artistic means. Under the influence of social and cultural changes that occurred at the beginning of the 20th century, new genres entered Uzbek literature, expanding the opportunities for creators to deeply reflect the problems of life and society[14].

Written in 1911, this drama was published in 1913 and is considered one of the first perfect examples of Uzbek drama. The work depicts the tragic consequences of ignorance and stupidity in the image of a family far from enlightenment and socially irresponsible. As a result of the exclusion of the son of a rich man from education, Tashmurod falls under the influence of a negative environment, becomes a criminal, and ultimately causes the death of his father. Through this, the author reveals the disastrous consequences of a lack of knowledge and upbringing for society.

The work critically depicts the social problems, spiritual decline, and backward views of the colonial Turkestan society. The American researcher Edward Alworth also evaluated this work as one of the most successful examples of dramaturgy of its time. Behbudiy chooses a complex and topical theme in the work, abandons excessive romantic elements in artistic expression, and depicts events on a realistic basis.

The author interprets the work as a "national tragedy", but also evaluates it as a "sad event". In general, the idea of directing society towards enlightenment and progress is put forward through the drama "Padarkush", and it is recognized as one of the important ideological and artistic achievements of Jadid literature.

The drama "Padarkush" is considered a work that sheds light on the most ugly times of the nation. The events of the time when human dignity was measured by wealth, and property - by the world, are reflected in bright colors. The writer approached this work with his serious views. He intends to open the eyes of the rich of that time, not only the rich, but also the entire Muslim people through this stage play. Because theater is a school of thought. It is foolish to expect good behavior other than killing from young people who have neither secular nor religious knowledge. After reading the work, we can conclude that the most correct investment is an investment in the path of knowledge. I can also say that the killer of the rich was not God, but ignorance and lack of knowledge. An uneducated nation is doomed to ignorance[15].

Mirza Salimbek's "History of Salimi" was written in the 1920s, and its main part summarizes the history from Genghis Khan to the time of Amir Muzaffar. The work contains valuable information about the rebellions in Hissar, Kulob, Baljuvan, Qorategin, and Darvaz during the time of Amir Muzaffar, Bukhara-Kokand, Bukhara-Russia relations, as well as the general situation and administrative structure of the Bukhara Emirate in the second half of the 19th century. The part about Sayyid Amir Muzaffar Khan and his sons in the work "History of Salimi": Hazrat Sayyid Amir Muzaffar Khan was a pious sage. He had many children. Among the high-ranking princes, the oldest (46 years old) were Sayyid Amir Abdulmalik Khan - 38 years old, Sayyid Nuruddin Khan - 40 years old and Sayyid Mir Abdulmumin Khan - 41 years old. The Amir showed affection for his three sons and sent them, accompanied by famous commanders, with flags, drums and trumpets, to the regions - Karmana, Karshi, Charjoy, and appointed them as governors. Each prince, having arrived in his province, is engaged in establishing order and ensuring the peace of the citizens. After some time, the emir removed the eldest of his sons, Sayyid Amir Abdumalikkhan, from the post of governor of the province. He was sent to Karmana and appointed governor of the province. Several ungrateful villains, who had plotted and incited against this governor, opposed him on the way and turned him against their loving father. The Kenagas, Shahrisabz and Kitab tribes wanted to take advantage of this opportunity, promised him the throne and took him to Shahrisabz. They proclaimed Abdumalik the king in the Timurid fortress. Evil people from different parts of the country gathered in Shahrisabz. But they were mistaken. The governor of Shahrisabz, Bobobek, and the governor of Kitab, Jurabek, were alarmed by the increase in the number of Tora supporters, and under the pretext that the Russians were marching from Samarkand and that His Emir was coming from Bukhara, they expelled the prince from Shahrisabz. Abdumalik, regretting his actions, wrote a letter to his respected father, asking for forgiveness. The emir did not forgive him. In despair, he, cut off from his father's love, wrote letters to the leaders of various tribes and rulers, hoping for help from nomadic tribes and some rulers. Abdumalik wandered around different regions of the Bukhara state for some time, but did not find help anywhere.

Some tribes and governors wanted to capture him. The prince came to Khatirchi. The governor of this place, Rahmatullabi Hakim Toksaba, consulted with him and wanted to capture Abdumalik, who was there. Hearing this, Abdumalik immediately killed the governor and the officer. He left there and went to Urgench by the desert road, where he hoped that the khan would support him. The khan of Urgench, Muhammad Rahim, learned of his arrival and sent people to meet him. The khan showed him honor for several days, but did not fulfill the prince's request and let him go. Abdumalik again despaired and went to the Kokand region through Jizzakh by desert road. Its governor, Khudoyar Khan, was a pupil of Sayyid Amir Muzaffar Khan, but he ignored Abdumalik and he went with his companions to Kashgar. The governor of Kashgar, Muhammad Yakubbek, captured many provinces from the Chinese state, minted coins in his name and preached sermons. For fourteen years he independently ruled Kashgar, Khotan, Yorkand and many other provinces. The prince came to him. Yakubbek gave him a small allowance and kept him under his control in a separate place. After Yakubbek's death, his lands were occupied by China. All his sons and relatives fled to Tashkent and other places.

Abdumalik, in turn, crossed the Kyrgyz Alai through the Kashgar mountain roads with great difficulty and went to India. At that time, the queen of England was a woman named Mary. She heard about Abdumalik, gave him a pension and a place to live in the

vicinity of Calcutta. Abdumalik lived in India until the end of his life and died there. This passage clearly describes the names of Muzaffar Khan's sons and their ages. We can see that Amir Muzaffar Khan was fair to his sons and showed special respect to each of them. However, it is clearly proven that Abdumalik fell for the tricks of the wicked and chose the path of betrayal towards his father, and later, when he regretted it, his father said that he would not forgive the betrayal, and Abdumalik wandered around and did not find a place to live anywhere. The conclusion from this is that every son whose father is displeased with him is destined to be a wanderer in this world and a sinner in the Hereafter.

#### **4. Conclusion**

The works created in the old Uzbek script at the end of the 19th and beginning of the 20th centuries are important historical and literary sources reflecting the socio-political, cultural and educational processes of their time. Through these works, not only past events but also the stages of social development, national revival and the formation of the ideas of enlightenment are deeply analyzed.

Also, the works of this period have an important methodological significance in understanding the experience of the past and drawing scientific conclusions for future development based on it. Today, the fact that this written heritage is preserved in libraries, museums and archives further increases their historical and scientific value. Therefore, the systematic study of these works and their introduction into scientific circulation is an important factor in a deep understanding of the development of national literature, history and culture.

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