**Horezm edebiyat okulu, Türk halklarının kültürünün ayrılmaz bir parçasıdır**

**Xorazm adabiy maktabi turkiy xalqlar madaniyatining ajralmas bir qismi**

**The Khorezm literary school is an integral part of the culture of Turkic peoples**

**Umarova Sohiba[[1]](#footnote-1)**

**Annotasiya.** Turkiy xalqlar madaniyati, san’ati va adabiyoti insoniyat taraqqiyoti tarixida muhim ahamiyat kasb etadi. Asrlar osha madaniyati yuksak ravishda rivojlanib kelgan Xorazm o‘lkasida, ayniqsa, XIX asrning oxiri XX asr boshlari Muhammad Rahimxon hukmronligi davrida ilm-fan, madanyait va adabiyot o‘ziga xos yuksalish va yangilanish davrini boshidan kechirdi. XIX asrning ikkinchi yarmi Kо‘hna Turkiston va uning ijtimoiy-siyosiy va madaniy hayotida jiddiy о‘zgarishlar yuz bergan alohida davr hisoblanadi. Siyosiy nuqtai nazaridan olganda bu davr О‘rta Osiyoning Rossiya tomonidan bosib olinishi bilan xarakterlanadi. Ammo shunday murakkab siyosiy, ijtimoiy vaziyatga qaramasdan, bu davrda Xorazmda madaniyat, san’at va adabiyot rivojiga shoh va shoir Muhammad Rahimxoni soniy – Feruz rahnamolik qildi. Uning tashab­busi bilan bosmaxona vujudga keldi, tarjima maktabining, tazkirachilik an’anasining yangi shakllari paydo boldi, Xorazm adabiy maktabi tashkil topdi. Aytish mumkinki, Xorazmda hech bir davrda Muhammad Rahimxon Feruz davridagichalik ko‘p ijodkor ahli yetishib chiqmagan.

Xiva hukmdori Muhammad Rahimxon II Feruz ijodkorlarni tazkira tuzish, majmua yozish, tarjima etish, bayozlar tuzish, devonlar tartib berishga rag‘batlantiradi, hatto bu jarayonga qarindoshlari, shahzodalar va saroydagi ko‘plab mansabdor kishilarni ham jalb etib, muntazam ijodiy kechalar tashkil etadi. Albatta, shoh va shoir qoshidagi bunday anjumanlar shunchaki she’rxonlik bilan kifoyalanmay, balki shorlarning ijod namunalari o’qib, eshittirilgandan so’ng ular yuzasidan fikr-mulohazalar bildirilgan, xususan, xon oila a’zolari tomonidan aytilgan har bir bayt, undagi mazmun, badiiyat va vazniga majlisdagilar tomonidan alohida e’tibor qaratilgan. Xon anjumanlardan tashqari vaqtlarda ham o‘z yaqinlarining ijodiga qiziqqan, shahzoda shoirlarning tarbiyasi, ta’lim olishi uchun ustozlar tayinlagan, ijodkorlarning taxallus tanlashi, she’rlarini devon holiga keltirish va ko‘chirilishiga katta yordam bergan. Bu haqida Laffasiyning “Tazkirai shuaro”, Bayoniyning “Haft shuaro”, Bobojon Tarrohning “Xorazm navozandalari” kabi asarlarda ko‘plab ma’lumotlar beriladi.

XIX asr oxiri – XX asr boshlarida Xorazm adabiy maktabining Munis, Ogahiy, Feruz, Bayoniy, Avaz O‘tar, Tabibiy, Rojiy, Rog‘ib, Komyob, Mutrib, kabi namoyandalari hayoti va ijodini tadqiq etish yuzasidan adabiyotshunoslik, adabiy manbashunoslik va matnshunoslikda muayyan yutuqlarga erishilgan bo‘lsa-da, ular bilan zamondosh, bir adabiy muhitda faoliyat olib borgan Sultoniy, Sa’diy, G‘oziy, Asad, Murodiy, Sodiq, Farrux, Oqil kabi xon oilasidan yetishib chiqqan ijodkorlar devonlari qo‘lyozmalari hanuzgacha o‘rganilmagan. Vaholanki, bugungi kunda shahzoda shoirlarning devonlari O‘zbekiston Respublikasi Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti Qo‘lyozmalar fondida, Xorazm Ichan qal’a qo‘lyozma fondida va Sankt-Peterburgdagi Rossiya Fanlar akademiyasi Sharqshunoslik fondida saqlanmoqda. Xorazm devonchilik an’analarini o‘rganish, shahzoda shoirlar tomonidan tartib berilgan devonlar qo‘lyozmalarining o‘zaro matniy-qiyosiy tadqiqi va tahlilini amalga oshirish o‘zbek adabiyoti tarixini to‘ldiradi hamda bu davrning tarixiy, madaniy, adabiy muhitini o‘rganadigan tadqiqotlar uchun muhim manba bo‘ladi.

**Kalit so’zlar:** Turkiy madaniyat, tarix, adabiyot,Muhammad Rahimxon II Feruz, tazkira, bayoz, devon, Xorazm adabiy maktabi, qo‘lyozma, manba.

**Annotation.** The culture, art and literature of Turkic peoples are important in the history of human development. In the Khwarezm region, where culture has been highly developed over the centuries, especially during the reign of Muhammad Rahim Khan in the late 19th and early 20th centuries, science, culture and literature went through a period of special uplift and renewal. The second half of the 19th century is considered a special period when serious changes took place in Kohna Turkestan and its socio-political and cultural life. From a political point of view, this period is characterized by the Russian occupation of Central Asia. But despite such a complex political, social situation, the development of culture, art and literature in Khwarezm during this period was led by The King and poet Muhammad Rahimho soniy – Feruz Rahnamo. On his initiative, a printing press came into being, new forms of the translation school, the tradition of tazkiranism appeared, the Khwarezmian literary school was founded. It can be said that no period in Khwarezm has matured the multi-creative people of Muhammad Rahim Khan Feruz's era.

The ruler of Khiva, Muhammad Rahim Khan II Feruz, encourages the creators to compose tazkira, write a complex, translate, make verses, make Devas order, even organizing regular creative evenings, attracting relatives, princes and many officials at the court to the process. Of course, such conferences under the king and the poet were not just poetry, but after reading and Broadcasting samples of poetry, opinions were expressed on them, in particular, each verse spoken by members of the Khan family, its content, artistry and weight were given special attention by those in the assembly. Khan was also interested in the work of his loved ones outside the conventions, the prince appointed teachers for the upbringing, education of poets, the choice of pseudonyms by the creators, greatly helped to bring his poems to the state of devon and to be copied. Many references to this are made in works such as Laffasii's “Tazkirai shuaro”, Bayani's “Haft shuaro”, Bobojan Tarroh's “the nawazzandas of Khwarezm”.

In the late 19th – early 20th centuries, certain achievements were made in literary studies, literary sources and textual studies on the life and work of such figures as Munis, Ogahi, Feruz, Bayani, Avaz O'tar, Tabibiy, Roji, Rogib, Komyob, Mutrib, and others of the Khwarezmian literary school, who worked with them in a contemporary, literary environment such as Sultani, Saadi, Ghazi, Assad, Murodi, loyal, Farrukh, Akhil The manuscripts are still unexplored. However, today the devons of the Prince poets are kept in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhon Beruniy of the Republic of Uzbekistan, the Khwarazm Ichan fortress manuscript fund and the Oriental fund of the Russian Academy of Sciences in St. Petersburg. The study of the traditions of khwarezmian devotionalism, the mutual textual-comparative study and analysis of Devonian manuscripts ordered by princely poets will complement the history of Uzbek literature and will become an important resource for research studying the historical, cultural, literary environment of this period.

**Keywords:** Turkic culture, history, literature, Muhammad Rahim Khan II Feruz, tazkira, Bayaz, devon, Khorezm literary school, manuscript, source.

1. **Umarova Sokhiba Zakirovna** – Doctor of Philosophy in Philology, associate professor. Tashkent State University of Uzbek Language and Literature named after Alisher Navoi. Tashkent. Uzbekistan. [sohibaumar@gmail.com](mailto:sohibaumar@gmail.com)

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