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## Khorezm's epics are an integral part of world artistic thinking

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### ABSTRACT

The article discusses the epics of Khorezm, their uniqueness, and the styles of performance by bakshi and khalfas. The study of Uzbek folklore in the 20th century, in particular, the study of Khorezm epics, the publication of the Khorezm series of epics "Ashiqnoma" is given. effective research on Uzbek epics by professor Safarboy Rozimboyev, a folklorist scientist, is analyzed. It is stated that folklore samples should be preserved as unique intangible cultural heritage.

### Keywords:

Khorezm epics, bakhshi and halfas, recitation-short story halfas, "Ashiqnoma" series, scientific researches of professor Safarboy Rozimboyev

The First President of the Republic of Uzbekistan I.A. Karimov in his speech at the internationally celebrated 2500-year wedding of the city of Khiva: **"Khorazm is a unique culture, elegant art, high enlightenment, a wise philosophy of life and literature and poetry mixed with humanitarian ideas"** It is a happy event that the place is one of the centers of worldly knowledge," he said. Dozens of epics, fairy tales, folk songs such as "Gorogli", "Ashiq Garib", "Edigo", "Sayyod and Hamro", which are famous in Khorezm, are wonderful works filled with wise philosophy of life and humanitarian ideas. fully confirms the ideas. This priceless heritage created in our oasis has often been looked down upon. Many of our manuscripts containing priceless epics have been burned, thrown away and lost by ignorant people due to our indifference. Despite this, most of the enlightened people in our country have kept these manuscripts as the apple of their eye to this day despite the pressure they came. Scientists of our university collected some of these manuscripts, prepared them for

publication, and did a good job. All these manuscript epics are famous works that have been sung among the people for centuries.

I am sure that this collection of epics will become a spiritual companion of dear readers and will take a worthy place in their library. We wish great success to our esteemed scientists in the way of collecting samples of folk art and presenting them to readers.

[ A. Sadullayev, rector of UrSU, professor, academician of the Faculty of Arts of the Republic of Uzbekistan. "Ashiqnoma". Book 1.- Urganch: "Khorazm".-2006.-B.454.]

The Khorezm oasis is one of the most developed regions of the Bakhshi and Khalfa traditions of performing epics. Under the guidance of professor Safarboy Rozimboyev, a folklorist, they prepared the epic "Goroguli" based on the repertoire of folk artists and won the praise of readers.

In Khorezm, the recitation of epics, their reading and broadcasting by storytellers and khalfas in men's and women's circles has existed since ancient times, and its roots go

back to the holy "Avesta". as a result of the researches led by professor Safarboy Ro'zimboyev, a folklorist scientist, they found manuscripts and stone-printed books written by storytellers and khalfas, transferred them to the current alphabet, did a very good deed and gave a second life to our priceless spiritual heritage. The collection includes epics such as "Ashiq Gharib", "Ashiq Alband", "Ashiq Miskin", and fans of these epics in the Khorezm region are no less than fans of "Gorogli" epics it should be emphasized that it is difficult to send representatives of the older generation who have not memorized and sung one or two of the songs of the epic "Ashiq Garib" in the Khorezm oasis. unfortunately, in the next century, based on ideological pressure, handwritten books in the Arabic alphabet were banned as old fashioned. such books were read and propagated by literate halfas only in narrow circles. because of this, the next generation was deprived of our epics written on the pages of such priceless books. Preparing these epics for publication means restoring our spiritual values and turning them into the spiritual property of our people.

"... the Uzbek, Turkmen, Karakalpak bakhsh and storytellers of the oasis used the manuscript books together and brought spiritual food from them. Even one copy written in the Arabic alphabet was easily read by representatives of the three nationalities this situation greatly helped to further develop friendly relations between peoples. So, not being afraid of the trouble of preparing these epics for publication, restoring the texts and presenting them to the current reader is another honor of the opportunity given by our national independence. [ A. Sadullayev, rector of UrSU, professor, academician of the Faculty of Arts of the Republic of Uzbekistan. "Ashiqnoma". Book 2.- Urganch: "Khorazm".-2006.-B.452.]

If we give information about the publication of epics, "Ashiq Gharib va Shahsanam" (information about the second book of "Ashiqnoma")

The Azerbaijani version of this saga was published seven times in Baku from 1912 to 1979, the Turkmen version was published in Ashgabat six times from 1940 to the present,

and the Karakalpak version was published twice in Nukus from 1960 to the present. The epic was published in Uzbek in 1906 in Bukhara, in 1907 in Tashkent, and in 1956, the work was published in Tashkent based on oral and written texts. This epic, prepared for publication under the leadership of folklorist scientist S. Rozimboyev, is perfected on the basis of two manuscripts. One of these manuscripts is in the manuscript fund of the Oriental Studies Institute of the Russian Federation FA

It is preserved in the inventory No. 1686 and consists of 86 pages. the second one was recorded by the researchers led by S. Rozimboyev based on the manuscript based on the copy written by Niyozjon Khalfa Musayeva from Shavat. The manuscript has 136 pages and was copied in 1906 in Khiva. oral versions of the epic Bola bakshi - Kurbannazar Abdullayev, Kadir sozchi Karimov, Qalandar Normatov, Tursun bakshi Jumaniyazov, Ahmad bakshi Matnazarov, Khudargan bakshi O'taganov and many other bakhshis lived in the repertoire and most of them were recorded.

#### **The epic "Alband in Love".**

The researcher works with three manuscript copies of this epic. This copy is the most perfect, and this edition is based largely on that manuscript. The second copy of the epic is copied from the manuscript of Niyozjon Khalfa Musayeva from Shavat and consists of 16 pages. The third copy belongs to Bibi Khalfa from Shavat and consists of 34 pages. The oral version of the epic is not found in the repertoire of bakhshis. another copy of the epic is kept in the archives of the Folklore Department of the Institute of Language and Literature of the Russian Federation under the number #32. Although it is noted in some sources that there is a Turkman version of the epic, the epic has not been published yet. [Turkmenistan FA news series of social sciences, Ashgabat - 1961. No. 2 pp. 94-99]

#### **The epic "Miskin and Gulqand".**

This epic was prepared for publication on the basis of a manuscript copy copied in 1900 under the authority of Sona Eshmatova. there is no information about the Azerbaijani, Turkmen and Karakalpak versions of this saga. The epic

is the 2nd book in the epic series "Ashiqnoma". - Urganch: "Khorazm".-2006.-B.452. page 444] first published. The oral version of the epic is not preserved in the repertory of bakhshis. [As part of the epics of the "Ashiqnoma" series Book 2.- Urganch: "Khorazm".-2006.-B.452. page 444]

### "Asil and Karam" saga

The "Ashiqnoma" collection includes a photocopy of the epic from a manuscript copied in 1900 by Khankha khalfa Sona Eshmatova. Another copy of the epic was recorded in 1931 from the daughter of Khanim suvchi Sayidmat from Khiva. In this option.

There are 432 verses, much smaller than the published copy in the collection. The oral version is not found in the repertoire of bakhshis. Doston was published six times in Azerbaijan during 1892-1919 and twice in Turkmenistan between 1943-1965.["romance". Book 2. - Urganch: "Khorazm". - 2006. - B.452. Page 444]

As a result of Professor Safarboy Rozimboyev's tireless work and serious approach to folklore studies, the Khorezm Folklore School rose to the top. Although the collection and recording of folklore samples began in the 20s and 30s of the last century, Khorezm epics were rarely studied at that time. The works carried out under the leadership and direct participation of the famous folklorist, Professor Safarboy Rozimboyev, on the epics of Khorezm, stand out for their importance. as a result of the research and research of the scientist Safarboy Rozimboyev and his colleagues, twenty-two epics (four of them are variants) and twenty-nine romantic epics (six of them are variants) of the "Goroguli" series were collected and published in seven books. a large part of these epics was recorded by Safarboy Rozimboyev himself from bakhsh and khalfas. .The recognition of Tora Mirzayev, a scientist of the Republic of Uzbekistan, doctor of philology, professor, laureate of the Beruni State Prize, is proof of the contribution of an accomplished folklorist scientist to the development of the field. "In the following years, the work started by Jumaniyaz Qabulniyozov in publishing Khorezm epics in Uzbek folklore studies was consistently

continued among others, the late folklorists Malik Murodov and Nasrulla Saburov published the epics "Gulrukhpari" (1967), "Korasoch Ayim" (1970), and Zubayda Husainova's "Forty Thousand" (1992). especially, the works carried out under the leadership and direct participation of the famous folklorist, professor Safarboy Rozimboyev, stand out for their importance. Safarboy Rozimboyev and his colleagues collected and published twenty-two epics of the "Goroguli" series (four of them are variants), twenty-nine romantic epics (six of them are variants) in seven books. a large part of these epics was recorded by Safarboy Rozimboyev himself from bakhsh and khalfas.

.In my opinion, the famous folklorist Jumaniyoz Qabulniyozov, who started the publication of Khorezm epics, is embodied in this huge publication, which was made by the hardworking scholar Safarboy Rozimboyev and his students. in fact, the preludes of great works are begun by some in one period, and others continue it more perfectly in new conditions. This is the reason for the gradualism in science, the continuity of the chain of generations. Jumaniyoz Qabulniyozov was a great pioneer in the study of Khorezm folklore, and professor Safarboy Rozimboyev became a worthy and great successor of this field. to tell the truth, collecting fifty-one epics, preparing them for publication, providing them with a preface, necessary comments and information, and printing them in single covers is a real scientific feat. In my opinion, the work of Safarboy Rozimboyev deserves such a high evaluation."

[Tora Mirzayev, Scientist of the Republic of Uzbekistan, doctor of philology, professor, laureate of the State Prize named after Beruni. Journal "Uzbek Language and Literature", 2014, No. 6, p. 102].

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