

## "Feruz" (Mukhammadrakhim Khan II) Period Book Work and his Activity

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**Abstract:** The name Feruz is mentioned a lot in Uzbek classical literature. It is directly related to ghazals. This article describes in detail about the Feruz period book work and its activities.

**Keywords:** ghazals, book work, creative world, circle of poets, enlightened writers, etc.

Feruz is one of the writers who has a well-deserved place in the Uzbek literature of the second half of the 19th century and the beginning of the 20th century. He was a poet, musicologist, statesman and feudal lord. Feruz, that is Muhammad Rahim, was born in Khiva in 1844 in the family of Said Muhammad. He received his primary education from a private teacher, studied at a madrasa for some time, and the great legal scholars of his time taught him the science of state and law. Ogahi mentored Muhammad Rahim, taught him the secrets of poetry, gave lessons in history and translation. He first learned about great scholars such as Al-Khorazmi, Beruni, Mahmud Zamakhshari, Najmuddin Kubro, Pahlavon Mahmud from Ogahi. Later, he began to collect their creative heritage and compiled a book of Rubaiyats of Pahlavon Mahmud. After the death of his father Saeed Muhammad Khan in 1863, Muhammad Rahim succeeded him on the throne of the Khanate of Khiva. Shuaros and fuzalos wrote histories and odes dedicated to this event, and created masnavis. The history written by Ogahi and the poem written by him are of special importance. In Ogahi's ode to Feruz, the father's advice to his son, master's student, wishes and desires, justice and patriotism intentions were expressed. Muhammad Rahim has been fond of literature since he was young. Alisher diligently studied the works of such poets as Navoi, Munis, Ogahi, Kamil, and wrote poems following them. Especially, he considered the representatives of Eastern literature who had passed before him to be masters. Between Ogahi and Feruz, the relationship of student and master was strong. Even Ogahi treats his student Feruz like a father and son, which certainly did not affect Feruz's work. Scholars and poets who lived and worked in the same era as Feruz interpret him as one of the civic-minded, just and merciful kings. He gathered poets, historians, scientists, translators, calligraphers, healers, musicians, and other cultural figures of his time in the court of Feruz. Feruz attached great importance to the development of science and culture. Feruz attached great importance to the development of science and culture. He gathered poets and musicians around him and organized ghazal and poetry evenings every week. Bayani wrote about it as follows: "Hazrat Khan used to have a conversation with the ulama two days a week: on Friday

and Monday evenings, and read books." Feruz himself wrote poetry, sang and composed music. "Ghazaliyoti Feruz", "Bayozi Feruz", "Hazaliyoti Feruz", "Bayozi Feruz", "Ghazaliyoti Feruz", "Bayozi Feruz", "Ghazaliyoti Feruz", "Bayozi Feruz" " This is confirmed by the works of "Feruz".

Feruz's poetry can be said to have come down to us in its entirety in manuscript divans and lithographic bayozs. Beruni Institute of Oriental Studies has about ten collections of the poet. From this The poet glorified man's love for man and regarded it as one of the most important qualities of every human being. Taking man and life, love and loyalty as the basis of his work, Feruz cannot imagine love without loyalty and affection without consequences. These are the leading ideological basis of the poet's lyrics. Most of his ghazals were sung by musicians and singers in his time. They attract the attention of our musicologists even today. Feruz took care of creative people, assigned them a salary. He did everything he could to publish their books. Feruz compiled various tazkiras and bayozs of poets' works. Collections such as "Haft Shuaro", "Bayozi ghaza-liyot", "Bayozi mukhamasat", "Bayozi musaddasat" are among them. At the initiative of Feruz, the talented poet Ahmadjon Tabibi created the tazkiras "Majmuat ush-shuaroyi Feruzshahi", "Mukhammasat ush-shuaroyi Feruzshahi". These collections were created during the reign of Feruz Khan and serve as a valuable source for studying the literary movement of that time. Science, culture and literature developed as a result of the slight centralization of the state of Khiva during the reign of Feruz Khan. On the initiative of Feruz, a lithography was established in Khiva. In it with the decree of Feruz. Science, culture and literature developed as a result of the slight centralization of the state of Khiva during the reign of Feruz Khan. On the initiative of Feruz, a lithography was established in Khiva. Alisher Navoi's works such as "Chor Devan" and "Khamsa" were published for the first time in it by order of Feruz. The works of poets such as Munis, Ogahiy, Kamil, Bayaniy, Mirza, Avaz O'tar, Devoniy, Niyaziy, Chokar were published in many copies. Bayoz, tazkira, and translated works from the literature of other nations, consisting of the works of Khorezm poets, were also published in this printing house. Feruz drew up a list of works to be translated and involved various translators in this work. As a result, the "Khorazm translation" school was established during Feruz's time. A number of historical, artistic, scientific-philosophical works translated into Uzbek by the translators of this period have become rare masterpieces of our culture.

Feruz also did some work on translation, calligraphy, book printing, tazkira, collection and creation of bayoz. Many manuscript sources on history, medicine, fiction and music have been restored and new works have been created. The services of Khorezm calligraphers in conveying this great heritage to the people and publishing it in books are extremely great. They made it simple and precise in their own style, and polished hundreds of manuscripts using Arabic script such as naskh, sulkh, rayhani. Most of the manuscripts copied in Khorezm during this period were related to literature, and they consisted of divans, bayozs, and various collections and tazkiras of past and contemporary poets. All this was done on the basis of Feruz's decree. During the reign of Mohammad Rahim Sani - Feruz Khan, a number of arts such as architecture, music, calligraphy, and painting developed. During this period photography and Feruz, as a musicologist, encouraged the poet and composer Pahlavon Niyaz Mirzobashi Kamil to write a sheet music matching the Khorezm shashmaqom to the tanbur. Kamil created the "Tanbur line", which is known as

"Khorazm tanbur note". After Kamil, his son Mirzo Feruz wrote this work, adapting the Khorezm shashmaqam to the tanbur in seven positions. Feruz himself wrote a number of poems. With the encouragement of the poet Kamil, he learned all the shashmaqam tunes perfectly, created tunes related to the statuses of "Navo", "Segoh" and "Dugoh". These tunes are popular among Khorezm musicians.

During the reign of Muhammad Rahim Sani, a lot of constructions were carried out in the khanate, a madrasa, a mosque, and gardens were built. In 1871, he built a madrasa in his name opposite the Old Arch. This madrasa is one of the rarest monuments of 19th century architecture, it has two floors. Feruz attached special importance to the work of providing water to the land and building gardens. According to his order, a large ditch was built on the border of Kungirotdistrict. The people called the canal Khan's canal after Muhammad Rahim Sani, who led the construction of this canal. Excavation and reconstruction of ditches such as Kalta Minor, Amirabad, and Saribi are also related to the name of Feruz. Feruz also supervised the construction of Angarik, Tozabog, Bogishamol and other canals and gardens. At the same time, the fact that he ruled in Khorezm for 47 years, eight months and 20 days proves that he was a just ruler, a people-loving poet, and a great enlightener. At the end of his life, Mohammad Rahim Sani Feruz, a statesman, a talented poet, a clever musicologist and musician, a patron of science, was completely paralyzed on his left side and suffered from paralysis. Bayani Muhammad Rahim participates in Sani's funeral and tells what he saw with his own eyes, that Feruz's coffin was placed in the madrasa that he built himself, and that the funeral was held there. In general, Feruz remained forever in the language of our people with the good and noble deeds he did, the poems he wrote, the tunes he composed, and the buildings he built.

A book is a unique event - reading and all things spiritually connected with it, including the alphabet, font, book circulation, format, internal and external decorations. In this book, the unique style of the calligrapher's signature is characteristic. It creates an opportunity to convey the idea that was born immediately to every interested reader. In the process of long creative assimilation of the text, not only reading the book, but also looking at it, flipping through the pages. It is possible to learn or simply memorize. Book forms and ways of using it have changed from century to century. Perception and use of books in the form of ceramic fragments; use of books in the form of papyrus scrolls in a different way; reading and learning of book codes on paper carriers; different ways of working. The above mentioned features and functions of the book as well. without denying the importance of the assessments given to it, it is necessary to recognize that the effectiveness of the functional method is limited by this. "Book" is as complicated as "book work". The functions of some elements of integrated, systematic and multi-level structures are only noted. In the functional approach, the main task of the science of the book is to know and determine the laws of development of books and books as objective phenomena of social existence and as scientific categories, i.e. the most general fundamental concepts of book studies. The concepts of "book" and "literature work" are fundamental and important concepts in modern historical-theoretical-cultural system scientific science, the science of books in the process of movement, that is, the science of the laws of existence and development of historical forms of books in society - book studies. In turn, bibliography is considered as a component, sub-system of the general systematic science of

culture. At the level of the "Culture" communication method, the "Book" (in the meaning of this concept as a category) is the method of organizing the "literature, music, visual art work" into the "publication" (the context of the work into the context of publication, the text of the work into the publication text) - it is understood as the process of dialectical unity of organization and its product"3. In this interpretation, the concept of "Book" includes any text that is represented not only by means of sign systems, but also by means of certain material means. In this case, "Text" as a form of manifestation and existence of "Context", as a general expression of the relationship of the subject (person, society) to the content of social information, a dialectical unity of context and text, i.e. " The context reflected by the means of the "Language" symbol system, the process of such reflection and its intermediate product, "Work" are understood.

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