

BUXORO ETNOSLARI ETNOLINGVISTIKASI

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“Tarix va filologiya” kafedrasida tarix fani o'qituvchisi.

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Annotatsiya. Ushbu maqolada Buxoro vohasi etnoslari va ularning etnolingvistikaning o'rganilishi, shuningdek, etnomadaniyat va til bilan aloqasi haqida ma'lumotlar berilgan. Buxoro eroniyarlari va ularning guruhlariga ajratilishi va etnolingvistik xususiyati, ichki va xalqaro munosabatlardagi etnolingvistik jarayonlar, tilning etnik jamoalarining shakllanishi va faoliyatida tutgan o'rni, til va an'anaviy madaniyat, tafakkurning etnik o'ziga xosligi, jahon tillarining etnolingvistik tasnifidir.

Kalit so'zlar: etnolingvistika, o'zbek, rus, fors (eroniyalar), turkman, tojik, ukrain, koreys, tatar, etnologiya, “Marviy”, “isroel”, “Bane isroel”, “yahudiy-tojik”.

ETHNOLINGUISTICS OF ETHNOLOGIES OF BUKHARA

Abstract. This article provides information about the ethnic groups of the Bukhara oasis and the study of ethnolinguistics, as well as their relationship with ethnoculture and language. Bukhara Iranians and their classification into groups and ethnolinguistic characteristics, ethnolinguistic processes in domestic and international relations, the role of language in the formation and activity of ethnic communities, language and traditional culture, ethnic identity of thought, ethnolinguistic classification of world languages.

Key words: ethnolinguistics, Uzbek, Russian, Persian (Iranians), Turkmen, Tajik, Ukrainian, Korean, Tatar, ethnology, "Marvi", "Israel", "Bane Israel", "Jewish-Tajik".

ЭТНОЛИНГВИСТИКА ЭТНОЛОГИЙ БУХАРЫ

Аннотация. В данной статье представлены сведения об этнических группах Бухарского оазиса и изучении этнолингвистики, а также их взаимосвязь с этнокультурой и языком. Бухарские иранцы и их классификация на группы и этнолингвистические характеристики, этнолингвистические процессы во внутренних и международных отношениях, роль языка в формировании и деятельности этнических общностей, язык и традиционная культура, этническое своеобразие мышления, этнолингвистическая классификация мировых языков.

Ключевые слова: этнолингвистика, узбеки, русские, персы (иранцы), туркмены, таджики, украинцы, корейцы, татары, этнология, «Марви», «Израиль», «Проклятый Израиль», «еврейско-таджикский».

Buxoro vohasi aholisining etnik tarkibi asosan o'zbek, rus, fors (eroniyalar), turkman, tojik, ukrain, koreys, tatar va boshqalar tashkil etadi.

Buxoro o'guz shevalari leksikasidagi fors-tojik tillariga oid leksik qatlam o'zining rang-barangligi va boshqa o'zbek shevalariga nisbatan boyligi bilan ajralib turadi.

Eroniyalarning kelib chiqishi har xil bo'lib, ularni kelib chiqishiga ko'ra uch guruhga ajratish mumkin:

1. XVIII asrning oxirlarida Buxoro amiri Shohmurod (1775-1800) tomonidan Buxoro va Samarqandga ko'chirilgan Marv shahri aholisining avlodlari;
2. 1860-1880 yillarda Chor Rossiyasi bosqinidan keyin Buxoro amirligi va Rossiya o'rtasidagi shartnomaga ko'ra ozodlikka erishgan Xurosonning turli o'lkalaridan va Shimoliy Afg'onistondan keltirilgan qullarning avlodlari;
3. Turli paytlarda o'z istagi bilan Eron dan O'zbekiston hududiga ko'chib kelganlarning avlodlari.

Ushbu uch guruhdan eroniylarning asosiy qismini "Marviy" (Buxoroda ko'proq "Mavriy" deb talaffuz qilinadi) nomi bilan mashhur va Amir Shohmurod tarafidan Marvdan ko'chirilganlarning avlodlari tashkil etadi. Ma'lumki, 1786 yilda Buxoro amiri Shohmurod Marv shahrini bosib olib, Marv hokimi bo'lgan Bayram Alixon Qojorni qatl ettirgan va Marv aholisini Buxoro amirligining Buxoro, Samarqand va boshqa joylariga ko'chirtirgan. A.Grebyonkinging fikriga ko'ra, Marv aholisi juda yaxshi dehqon, askar va hunarmand bo'lgani sababli Amir Shohmurod ularni boshqa shaharlarga aylantirmay, shaharlarga joylashtirdi, ularga mulk sifatida unumdor yerlar va bo'sh turgan uylarni berdi.

O'rta Osiyo eroniylari, (asl nomi: eroni, fors), buxorolik eroniylar uchun O'rta Osiyolik forslar nomi qo'llaniladi — asosan O'zbekiston va Tojikistonda, shuningdek, qisman boshqa mamlakatlarda yashovchi ozarbayjon millatiga mansub etno-konfessional guruh. Turkiy xalqlar vakillari, birinchi navbatda, o'zbeklar va ozarbayjonlar qo'shilishi bilan Eron xalqlari guruhiga kiradi. Markaziy Osiyo eronliklarining an'anaviy va asosiy dini isnashaariy yo'nalishidagi shia e'tiqodidagi islom dini, ozroq darajada baxoiylik va hanafiy mazhabidagi sunniylik e'tiqodidir.

Turli hisob-kitoblarga ko'ra, O'rta osiyolik eronliklarning soni 50 dan 60 ming kishigacha yetadi. O'rta Osiyo eroniylarining etnogenezi eroniy xalqlarning turkiy xalqlar, shuningdek, ayrimlari o'rta asrlarda forslashgan O'rta Osiyo arablari bilan birga yashashi va aralashib yashashining yorqin namunasidir.

Eronliklarning turli guruhlarining kelib chiqishi bir xil emas. Ularning bir qismi XVIII asr oxirida amir Shohmurod tomonidan bu yerga ko'chirib kelingan Marv aholisining avlodlari edi; boshqalari esa (1860—1880-yillarda) rus hukumati bilan tuzilgan kelishuvga ko'ra Buxoroga butun Xurosondan, jumladan Afg'oniston shimolidan olib kelingan ozod qilingan qullar avlodlari; uchinchi, nihoyat, turli davrlarda va o'z xohishi bilan Movarounnahrda kelib, shu yerda qo'nim topgan Eron dan kelgan ko'chmanchilar hisoblanadi.

Demak, eroniylarning "Marviy" nomli guruhining kelib chiqishi Marv shahridandir. Shoh Ismoil I Safaviy (1501-1524) zamonida nufuzli turkiy qabilalardan biri bo'lgan afshorlarning bir qismi Xuroson chegaralari yaqinlariga – Daragaz, Kalot, Serahs, Abivard va Marvga ko'chib, joylashganligi tarixdan ma'lum. Shu bilan birga, Safaviylar zamonida Xurosonga boshqa turkiy qabilalar ham kelib o'rtnashganlar. Xususan, Shoh Abbos I (1524-1587) hozirgi Ozarbayjonning Ganja o'lkasidan Marv shahriga qojor qabilasini ko'chirtirgan. Shoh Abbos II (1632-1667) zamonida esa qojorlarning ahmadlu yoki qojor ahmadlu qabilasi ham Marvda yashaganligi manbalarda qayd etilgan. Bundan tashqari, 1600-yildan 1786-yilgacha Marv shahri qojor qabilasidan bo'lgan hokimlar tarafidan boshqarilgan va uning so'nggi hokimi Bayram Alixon qojor bo'lgan. Herman Vamberi "O'rta Osiyoga sayohat" nomli asarida Marviylar haqida shunday deb yozgan - Marvliklar. Bular taxminan 1810 yilning atroflarida amir Sa'idxon tomonidan

Marvni qo‘lga kiritgandan keyin Sariqlar (Turkman qabilasi) yordami bilan Buxoroga ko‘chirtirilgan o‘sha 40 ming forsning avlodlaridir. Kelib chiqishiga qaralsa, aslida bular Nodir Shoh tomonidan eski ona yurtlaridan Marvga keltirilgan Ozarbayjon va Qorabog‘ turklaridir».

O‘rta Osiyo yahudiylari (o‘zlarini “isroel”, “Bane isroel”, “yahudiy-tojik” deb atashadi) — O‘rta Osiyoning turli shaharlarida yashaydigan etnik guruh. Buxoro yahudiylari atamasi birinchi bo‘lib XVI asrda paydo bo‘lgan. Buxoro yahudiylarining o‘tmishdagi umumiy soni haqida aniq ma‘lumot yo‘q. Ingliz missioneri Volf Amir Nasrullaxon hukmronligi davri (1826-60) da Buxoroda 10 ming yahudiy yashaganligini ko‘rsatib o‘tgan. Aholini ro‘yxatga olish ma‘lumotlariga ko‘ra, 1926-yilda O‘zbekistonda 18172, 1989-yilda esa 28369, shu jumladan Buxoroda 4200 Buxoro yahudiylari yashagan. O‘zbekistonda Buxoro yahudiylari, asosan, Buxoro, Samarqand, Qo‘qon, Xatirchi, Shahrisabz, Andijon, Marg‘ilon, Toshkent shaharlarida yashaydilar. Buxoro yahudiylari tili yahudiy-tojik tili bo‘lib, tojik tilining Janub guruhiga kiradi

Buxoro yahudiylarining O‘rta Osiyoda qachon paydo bo‘lganlari munozarali. Ba‘zi olimlar (M. Zand) ning fikricha, yahudiylar O‘rta Osiyoda miloddan avvalgi VI asrda paydo bo‘lganlar. Yahudiylar ensiklopediyasida Buxoro hududi Bibliyadagi xabar bilan, isroilliklarning o‘n pushti surgun qilingan joylardan biri sifatida tenglashtirilgan (miloddan avvalgi 722-y).

Yozma manbalarga ko‘ra esa miloddan avvalgi I asr — milodiy I asrda Marvga, VI-VIII asrlarda Xorazmga kelganlar. V. V. Bartoldning yozishicha, X asrda Movarounnahrda yahudiylar xristianlarga nisbatan ko‘pchilikni tashkil qilgan. Tudellik sayyoh Veniamin (X asr) ning ma‘lumoticha, Samarqand shahrida 30 ming yahudiy yashagan. Yahudiylarning Buxoroda bo‘lishlari to‘g‘risida ilk ma‘lumot XIII asrga to‘g‘ri keladi. Buxoro yahudiylarining oilaviy afsonalariga ko‘ra, XIV asr oxiri — XV asr boshlarida yahudiy to‘quvchilar Amir Temur tomonidan Sabzavor, Sheroz va Bag‘dodsan Movarounnahrda olib kelingan. Ular keyinchalik mahalliy yahudiy jamoalari bilan aralashib ketishgan.

XVI asrda Buxoro yahudiylarning bosh markaziga aylangan, shu asrda shaharda yahudiylar mahallasi — “Mahallai ko‘hna” tashkil topgan. Buxoro yahudiylari iudaizm diniga e‘tiqod qilishadi. Barcha shaharlarda, yahudiylar g‘uj bo‘lib yashagan mahallalarda sinagogalar bo‘lgan. XX asrning 30-yillari boshlaridagi stalincha qatag‘on davrida 1000 ga yaqin Buxoro yahudiylari hibsga olingan, sinagogalar, yahudiy maktablari, teatr, muzey va gazetalar yopilgan. Buxoro yahudiylaridan adabiy esdaliklarning mashhur mualliflaridan biri Solomon Ben Samuel bo‘lgan. U 1338- yil Urganchda yahudiy tili lug‘atini tuzgan, Moshe Ben Dovud forsiyda poemalar bitgan.

XVII asr oxiri — XVIII asr 1-yarmida shoir Yusuf Yagudi (Mollax Iosif Ben Isaak) ning “Yetti aka-uka” asari Buxoroda mashhur bo‘lgan. Buxoro yahudiylarining asosiy mashg‘ulotlari savdo, musiqashunoslik, artistlik, hunarmandchilik bo‘lib, keyinchalik maishiy xizmat, pedagoglik sohalari, muhandis, vrachlik kasblarini egallashgan. Buxoro yahudiylari orasidan fan va madaniyatning yirik arboblari yetishib chiqqan: fan doktorlari — professor Yu. I. Ishoqov, I. A. Kalantarov, B. I. Pinxasov, N. M. Mallaev; kompozitorlar — M. Leviyev, S. Yudakov; rassomlar — Yu. M. Elizarov; O‘zbekiston xalq artistlari — L. Boboxonov, B. Davidova, I. Oqilov, M. Yoqubova, M. Shamaeva shular jumlasidandir.

O‘zbekiston mustaqillikka erishgan (1991) dan keyin O‘zbekiston Respublikasi Konstitutsiyasi barcha millat va elat vakillarining tili, urf-odati, an‘analariga hurmat bilan

munosabatda bo'lishni, ularning rivojlanishi uchun sharoit yaratishni kafolatladi. Buxoroda 2 sinagoga, yahudiy tilida o'qitiladigan maktab va bolalar bog'chasi faoliyat ko'rsatadi. Samarqandda "Shofar" gazetasi nashr qilinadi (1998). Turli diniy marosimlar erkin o'tkaziladi.

Xulosa o'rnida, biz O'zbekiston eroniylarining aksariyatini Safaviylar va Nodir Shoh zamonida Ozarbayjon, Qorabog', Onado'lu (Anatoliya) va boshqa o'lkalardan Xurosonga ko'chirtirilgan turkiy qabilalar va mahalliy turkiy qabilalar (qaroyi, tatar, chig'atoy, arlot, gerayli va boshqalar) qorishuvi natijasida shakllangan Xuroson turklarining, xususan, afshor va qojor kabi qabilalar vakillarining avlodlari ekanligini ayta olamiz.

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