

**STUDY OF THE CULTURAL LIFE OF THE KOKAND KHANATE DURING
INDEPENDENCE**

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As in every field after our country gained independence, it was a priority to study our history of statehood in terms of a new kind of bias, its objectivity and objectivity.

Literature created in the pre-Independence period was written in the political spirit of the existing era, distracting the reader in the realization of a truthful and objective historical reality. As a result of modern research, students have formed concepts of not only knowing the true historical processes, but also understanding the national self.

In this article, an attempt was made to dwell on the historiography of the independence period of the issues of cultural life of the Kokand Khanate, which is considered an integral part of Uzbek statehood.

As we know, the issues of cultural life, social relations and even statehood in the khanates of Central Asia were formed under the influence of Islam.

By the 19th century, political, economic changes took place in the khanates of Central Asia, in particular in the Kokand Khanate-a process that did not bypass the cultural sphere either. Although, in the Khanate, the exact and Natural Sciences, religious sciences were not so developed, literature and art, architecture continued to flourish in a certain sense. Especially in the first half of the 19th century, when the central power in the Khanate increased, there was socio-economic growth in the country-that this situation gave impetus to the revival of cultural life as well.

In the historiography of the period studied on this issue, T.D.Khudoyqulov, G.S.Isaboeva, B.M.Babadzhanov, PG.Boltaboev, I.Alimov, M.O.Alihojiev, Sh.T.Kushoshev, O.Sultanov, H.Bobobekov, Sh.Research of vohydovs can be cited.

The role of schools and madrasas in the Khanate directly plays a role in the formation and development of the scientific, cultural and literary environment that began in the Kokand Khanate at the beginning of the XIX century. They played a large role in enlightening the people, elevating traditional education and cultural-spiritual life.

As noted above, Islam has played an important role in the cultural life of the Kokand Khanate, as in the khanates of Central Asia. Islam has brought a number of changes to the local folk socio-cultural life, daily domestic life, especially in the field of Education. In particular, the formation of schools specializing in the teaching of Arabic and the basics of religion in Muslim countries, and shortly thereafter madrasas as a field of higher education, was an important historical event.

M.Alihojiev notes in his study that during the years of the reign of the Kokand Khanate, there were about 400 large-small madrasas in the cities and villages of the country, of which there were around 3-10 madrasas in small towns such as Kokand, Tashkent, Marghilon, Khojand, O'ratepa, 20 to 50 in large cities, Namangan, O'sh, Chust, Shahrikhan, Asaka, Toorakurgan, and that there were around 3-10 madrasas, and the rural madrasas, mostly in the multi-village center, usually 1-2.

At the same time he notes that elementary-teaching simple-style schools, on the other hand, were working under almost all mosques during the Khanate[].

I, who conducted research on the schools and madrasas of the Kokand Khanate. Alimov, on the other hand, in his survey, according to the list of madrasas who handed over the endowment documents to the Fergana region administration in 1887, in terms of the number of madrasas, Namangan region with 66 madrasas in the first place was second, Kokand property with 58 madrasas in the third place, Marghilan region with 49 madrasas.. Andijan region was fourth with 39 madrasas, Tashkent region was fifth with 29 madrasas and Osh region was sixth with 13 madrasas. Tashkent region claims that some of the madrasas of the city of Tashkent were large and popular madrasas, despite their small size compared to those of other regions. This work is distinguished by its much more detailed coverage of the studied issue, the widespread use of archival data, as well as the citation of other valuable information.

The degree of popularity and longevity of the madrasas built in the Khanate was determined by the number of students studying in them and the Mudarris who were educating them. The madrasas had a high degree of respect for the Mudarris and dealt with the various issues in the madrasas through their council.

Education in the Kokand Khanate usually began at the age of 6-7, with boys being educated in mosques and girls being educated at home under otinoyi. In his candidate dissertation, relying on archival data on this matter, G. Isaboeva says, "there were several educational institutions in the city of Kokand: madrasas, schools, dalilkhas and barns. Schools were established under the machites and in private houses. On the eve of the Khanate's liquidation, there were 261 Muslim mosques with 149 schoolhouses under them. In the Khan horde there were special schools for the education of the children of the khonzo and nobility, in addition to schools with better conditions than ordinary schools for families who were full of themselves². Of the schools established in 12 private houses, 4 were under Sultan Murad Khan[].

The education system in the Khanate was conducted in the lower (school) and higher (madrasa) stages. In turn, the schools were also divided into two types: the first, being a lower school, operated in mosques. The latter operated high schools, only in urban areas, in large villages. Most researchers have been to public, private, urban, and rural schools according to the nature of the schools' activities. Education in the madrasas was organized in three stages and was conducted in the Adno (lower), avsat (middle) and excellent (upper) stages. The duration of study at these stages is not strictly defined. The duration of study was more dependent on the ability of the student, and the appropriation of the program set for each stage was passed from stage to stage, depending on the appropriation of works and resources. It usually took 3-4 years of study in one stage. Among the graduates, whoever is a pretender to the positions of Judge and magistrate is examined and then given a certificate of candidacy.

T. Khudoyqulov, in his study, notes the following about the education system in the Khanate: "the Aksari schools were opened under the neighborhood mosques, and there were also separate private schools. Around 350 schools operated in the Kokand Khanate in the mid-19th century. Schools operated next to mosques in towns and villages, and their primary function was to provide primary knowledge to children. For seven years in schools, children should be taught rewards from the works of alifbe, Quran, abjad, Farzi Ayn, Chahorkitob, Khoja Hafiz, Saadi poems, Sofi Allahyor and Mirzo Bedil, regardless of their understanding".

On the stage of Higher Education - madrasas, he writes: "adolescents began to study in madrasas from the age of 13-15. The period of study in madrasas is 15-20 years, and madrasa education was not conducted according to a specific direction and plan. Over 137 subjects or books were taught to students in the madrasa for 15-20 years. The sciences include Quranic science (retitasiya, tajvid), "Science of the word", "science of Hadith", "Science of Fikh", "history of Prophets", philosophy, Arabic grammar, logic, oratory science (rhetoric), Islamic aqid, distribution of inheritance and wealth, "Faroiz Science" for trade relations (in the 4-act volume of mathematics taught), and books on the above Sciences, works in Nazm and prose".

In addition to providing education to students and students in mosques and madrasas, it is also possible to prepare them for life through Labor.

G.Isaboeva States in her nomination thesis that while the activities of the madrasas were interrupted, - " the study in the madrasas took place 4 days a week, that is, on Saturday, Sunday, Monday, Tuesday. On the remaining three days, Wednesday, Thursday and Friday, the lessons learned were repeated. Typically, 4 to 10 students are enrolled in each Mudarris. The duration of study in madrasas is 8 years... In addition to their native language, students have mastered Persian and Arabic perfectly. And at the end of the school year they passed special examinations. Order in madrasas.—special attention is also paid to discipline.

Three warnings were issued to a student who violated the madrasa charter. He further stated was excluded from the madrasa if discipline was broken".

From the data of the above researchers, it can be seen that the educational system in the Khanate was carried out on the basis of religious knowledge, as in neighboring khanates, in which it was mainly the main place to improve the cultural and educational environment, to educate a person spiritually and morally competently. For this reason, not only in the Khanate, but all of Central Asia was lagging behind for some time in terms of the development of Science and technology at that time.

But, despite the fact that the Khanate lagged behind in such areas as science and technology, industry, it should be noted separately that literary life, which was considered an integral part of cultural life, developed for some time, especially in the 19th century. One of the main reasons for this is undoubtedly the fact that it was during this period that the rulers who came to the throne of the Khanate supported the literary environment.

In particular,"Farghana Khans before Umarchan did not create literature, " writes literary critic T.Jalalov. Another literary scholar, Z.Kabylova responded by saying that " Amir Umarchon gathered more than 70 people of pen around him and laid the foundation for an entire literary environment, supporting it financially and spiritually, giving him mercy. Amiri also has a great contribution to the realization and public recognition of many talents. Samples of poems by more than 70 poets who lived and worked in Kokand were made under the initiative and patronage of Amiri personally by Fazli's "Masjidai shosheron" Tazkira, Gulkhani's "Zarbulmasal", Mushrif Isfaragi's "Shohnomai Nusratpayom" and others. The services of Umarchan are great, which encouraged the nadir to write poetry, brought the talent in it to the surface, and even in its formation as a poet."

Indeed, it is well known to us from history that Umar Khan, who wrote many poems, creating through the pseudonym Amiriy, revived the literary atmosphere not only in his own palace, but throughout the Khanate due to his love for Literature. It seems to us that Umarchan's life together

with the talented poet - Nodira was also the impetus for the revival of the literary environment in the Khanate. As a confirmation of our thoughts, the following information can be noted in the work of the Mullo scholar Mahdum Hoji "history of Turkestan": - "the Umarchon century was the most prosperous, science and bounty of Fergana, the surrounding regions and countries, where Ulama and fuzalo and shuaros, who heard the avsofi Hamida of Umarchan, had developed science and bounty".

As a result of the studies of the researcher, whose names are mentioned above, from the literary figures so far known in the Khanate: Akmal Sher (father of the poet Makhmur), Amiriy (Khan of Kokand Umar Khan), Fazliy, Boqihonto'ra, Gulkhani, Yoriy, Hoqandi, Haziyy, Zoriy, Mahjub, Makhmur, Muqimi, Muhtazib, Mushrif, Muhayyir, Muhammad Yunus Toib, Muhiy, Muhsiniy, Muhsiniy, Nasimi, Nizami, Hoqandi, Nadir, revealed, pisandi, Roji, sadoi, umidiy, Furqat, fame, Hafiza Otin, Khairiniso, Virtuatbanu and others can be shown.

One of the peculiarities of the Kokand literary environment is that there were many female poets in the Khanate. Of these: Anbar Otin, Bahri Otin, Dilshad, Zebuniso, Karomatoy, Nadira, Saidabanu, Toti girl, Uvaysi, Mahzuna, Virtutbanu, Fidaiya, Hafiza Otin, Khairiniso, etc.

It is as confirmation of our thoughts that G. In his study, isaboeva emphasizes ushbu: - "there were poets in the city of Kokand who spread dong, the Bright Oil of the East. History does not know that there are so many talented poets in one city yet. That is why in history Kokand is famous for its literary atmosphere.

The high level of development of the Khanate's literary environment in the 19th century did not affect not only the Kokand Khanate itself, but also the cultural life of neighboring countries, in particular, Eastern Turkestan. Sh. In his candidacy dissertation, kushoshev touched on these issues. He also highlights in his research work the emergence of cross-cultural mixing as a result of cultural ties between the two states.

As a result of the study, it turned out that in the studies carried out during the period of independence, one can see the study of the largely developed period of the literary environment of the Khanate, that is, the XIX century. Until this period, however, assignable information about literary processes was not visible. As a recommendation, it can be said that it is appropriate to also research the literary environment up to the 19th century.

It is also important to note in the context of sources republished in the period of independence that these sources mainly cover the political history of the Khanate. Information about the social, cultural spheres of the Khanate is very rare.

On the issue under study, researchers can be seen doing research in the cultural life of the Khanate along with education and literary life in the fields of architecture, calligraphy, librarianship and art.

In the cultural life of the Kokand Khanate, architecture and applied art were also considered one of the directions of development. Especially in this area, the construction of mosques and madrasas was at the forefront. This was followed by the digging of ditches, sadobas, market stalls, building bridges, etc.

In the first half of the 19th century, architectural monuments were built in the Khanate by rulers, military chiefs and progressive, enlightened people of his time, and urban planning developed rapidly. As a result, the country's capital Kokand quickly became one of the largest cities in Central Asia, the center of Science and culture.

In this particular T. In Chapter III of his candidate dissertation on “socio-political, economic and cultural life of the Kokand Khanate in the 19th century”, titled “The cultural life of the Kokand Khanate (1801-1876)”, khudoyqulov touches on the above-mentioned directions of Khanate cultural life, saying: - “the first building to be conspicuous in the cities and villages of the Khanate were madrasas and mosques, built high and luxurious, embossed and The madrasa, mosque, and Horde were built with a skyscraper dome so that the buildings were noble and luxurious. The height and strength of the buildings can be considered as achievements of the construction of that time”.

He also made a table and gave valuable information about the madrasas erected in the Khanate in his dissertation, The Year of their construction, the person who built it, the architect and his place in the city of Kokand today. In this table, he listed 44 Madarasa.

Cultural development, which began in the 19th century, also made several advances in architecture in the Khanate. About it G.Isaboeva says: - “in the period under study, Kokand masters were leading in the field of architecture within all three khanates, and in the Khanate, binoculars architecture made a number of achievements.”

The achievement of achievements in the field of architecture in the Khanate is directly related to the names of the rulers.

During the reign of Umarkhan in Kokand, the Madrasa of Hakim Torah was established by the famous historian Muhammad Hakim Khan, and the madrasas of Mohlar oyim and Khan between 1840 and 1842. Besides these, madrasas like Oftoboyim, Rizokulibek, Mingoyim, Muhammad yasovul, Khoja dodhoh, Haqquli mingboshi, Muhammad Siddiq the firstborn, limited tablecloth, Amin Khan khishtin, Muhammad Yusuf okhund Devon are known to us from history.

Even after umarkhan, architecture did not stop in the Khanate. Even during the reign of Sultan Sayid Khan, Muhammad Ali Khan, the Khudoyarkhans, the construction of madrasas, bazaars, caravanserais in particular was continued.

The "Madrasai High", designed for 1,000 students, was built by the Lord Khan in 1850-1851 in Kokand. His younger brother Sultanmurodbek, the governor of Marghilan, built a two-storey madrasa opposite the "Madrasai high" in 1873-1874. In addition, Sultanmurodbek established a second Foundation property in front of the mausoleum of his ancestors. In it

hundreds of people were engaged in reading the Qur'an in the built-up slaughterhouse.

In the field of architecture, the importance of vaqf estates in the Khanate remained limitless when it came to the construction of mosques and madrasas and their prosperity, equating it with Bukhara, the most developed city in Central Asia at that time. Large funds have been allocated to mosques, madrasas by Khans, mayors, major officials, officials and other influential persons in order to leave a good name for themselves, both as a reward.

The study of the studies of the independence period revealed that while the activities of mosques and madrasas in the architectural field of the Khanate and separate research work in the field of their construction, little attention was paid to the construction of architecture in caravanserais, markets, palaces, baths, bridges and other areas.

As a conclusion, it can be said that the cultural life of the Kokand Khanate was partially studied in the historiographer of the period under study. The reason for saying this is that almost all of the studies covered the developed era of the Khanate, that is, the cultural life of the 19th century. True

until this period, although the cultural life of the Khanate was not very developed, it is advisable to research the processes up to this period.

Also, in the studies of the period of independence, the Khanate may have some scientific work done in some areas of your life, in particular: Talim, the literary environment, the activities of mosques and madrasas, as well as in their construction, but there is not enough scientific research work in some areas of cultural life: calligraphy, librarianship, folk art, architecture and other areas.