

**Journal of Social Research in Uzbekistan****CULTURAL LIFE IN THE KOKAND KHANATE****Temurbek Ochilov***Teacher**N78 school**Kamashi, Uzbekistan***ABOUT ARTICLE****Key words:** Culture, art, literature**Abstract:** This article covers issues such as cultural life, science, culture, art, architecture, handicrafts, applied arts in the Kokan Khanate.**Received:** 10.10.24**Accepted:** 12.10.24**Published:** 14.10.24**QO‘QON XONLIGIDAGI MADANIY HAYOT****Temurbek Ochilov***O‘qituvchi**N78 maktab**Qamashi, O‘zbekiston***MAQOLA HAQIDA****Kalit so‘zlar:** Madaniyat, san‘at, adabiyot**Annotatsiya:** Ushbu maqolada Qo‘qon xonligidagi madaniy hayot, ilm-fan, madaniyat, san‘at, me‘morchilik, hunarmandchilik, amaliy san‘at kabi masalalar yoritilgan.**КУЛЬТУРНАЯ ЖИЗНЬ В КОКАНДСКОМ ХАНСТВЕ****Темурбек Очилов***Учитель**школы N78**Камашин, Узбекистан***О СТАТЬЕ****Ключевые слова:** Культура, искусство, литература**Аннотация:** В статье рассматриваются такие вопросы, как культурная жизнь, наука, культура, искусство, архитектура, ремесла, прикладное искусство в Кокандском ханстве.

Architecture and applied arts. In the second half of the 18th century - the beginning of the 19th century, as a result of the establishment of the Kokand Khanate as a centralized state with a strong

central authority, the revival of the economy did not fail to affect the cultural life. A number of architectural monuments, roads, bridges, baths were built in the country's capital, Kokan, and other cities, and practical and calligraphy art flourished. In the first half of the 19th century, architectural monuments were built in the khanate by Umar Khan, Muhammad Ali Khan, Nadirabegim, Khudoyor Khan, Sultan Muradbek, Sultan Sayid Khan, military chiefs Muslimquli, Aliquli, Khalmuhammed, and advanced and enlightened people of their time, urban planning developed rapidly. In architecture, the main attention is focused on construction of madrasahs, mosques, houses, dervishes and qalandars, shrines, cisterns, bridges, baths, market stalls.

The center of architectural buildings was the city of Kokan. According to the data of 1842, there were 15 madrasahs here, the most prominent of which were the madrasahs of Hakim Tora, Mohlar Ayim, Muhammadalikhan, Norbotabek, Jami, Oliy, Sultan Muradbek, Khoja Dodkhoh, and Ming Ayim. Four large madrasahs have been built in Chorsu, the city center. These madrasahs had 38 to 108 rooms.

During this period, several madrasahs were established in Tashkent. For example, during Umar Khan's time, the Shukurkhan madrasa was built in Tinchbaf guzar, and the Eshon Borikhoja Sachikmoni madrasa was built in Kokcha daha. Later, by the decree of Muhammad Ali Khan, a madrasa was built in the city district, and Mir Inayatullah was appointed as its head teacher. Isohoja madrasa, Charkhchikocha madrasa, and Mahmud Tasurkhanchi madrasahs were also built during this period.

Also, Saidahmadkhoja madrasa was built in Margilon, Otaquzi madrasa near Andijan, and Mirzaquli Bolish madrasa. In general, more than 200 madrasahs were established in cities of the khanate, such as Ko'kan, Tashkent, Andijan, Khojand, Oratepa, Margilan, Turkestan.

Special attention is paid to the construction of mosques of Jome (for Friday and Eid prayers) and Mahalla (for five daily prayers) in the khanate. Jome mosques were distinguished by their strength. They are high-domed and flat-ceilinged, and both types of buildings pay special attention to the ceiling on the interior and the dome decoration on the exterior. The construction of mosques and their repair was carried out mainly at the expense of endowments.

In the Kokan khanate, mausoleums were built over the graves of khans, sayds, and khodas, and their construction and repair were considered meritorious works. Building mausoleums was also a means of gaining prestige. In the interior of mausoleums built in the 18th - 19th centuries in the Fergana valley, traditions typical of the 11th - 12th centuries can be observed.

In the history of Khanate architecture, baths, which are part of public buildings, occupy a special place. The baths are built of adobe bricks, with several domes, and are named after the owner.

The development of architecture in the khanate is also observed in the construction of structures related to trade relations. In the khanate territories, rabots and caravanserais continued to operate

along the central roads, markets were developed. For example, in Tashkent, Chorsu market has united eight streets. This market included about ten trade areas and about forty trade-craft stalls. Rastas are located on both sides of the street and are united by a tall tim occupying the middle of the street. Tim consists of wooden racks and fences. Such buildings and structures were built by rulers, individual officials and individuals.

The main building materials for Khanate architecture were wood, iron, baked or raw brick, thin clay brick, ganch, marble, stone, healthy soil and lime. Due to the lack of iron and wood, more baked or uncooked brick, gravel, stone, clay, straw and lime were used in construction. Kharsangstone or marble stone is laid on the foundation of buildings. Poplar, willow, mulberry, walnut, larch and spruce wood were widely used in the construction. Aerated bricks, ganch, thin ceramic bricks are prepared by cooking in special furnaces.

Although the general structure and planning of the buildings built in the khanate remain traditional, the influence of foreign relations can be felt in the architecture of Kokan. Many colored bricks were used in the decoration of the buildings. The flowers placed on the ceilings differed from the ancient monuments of Central Asia by their quietness, brightness of paint, and their sometimes dazzling combination.

Along with construction and architecture, practical art also developed in the Kokan Khanate. In particular, the fields of painting, wood and ganch carving of applied art are highly developed, and they are widely used in architecture. The high level of practical art is clearly visible in the designs made in the palace of Khudoyarkhan, in the porch of the Dosti Khudo mosque in Altiyarik, in the Islamic motifs in the decoration of the Otakozi madrasa near Andijan, in the wood and ganch carving of the Chodak mosque, and in the ceiling decorations of the Khoja Ilgor mosque in Rishton. During this period, Okmachit, Avliyoota, and Pishpak fortresses were built in the Kokan Khanate. In many cities of the khanate, buildings of various levels, in particular madrasahs, were built. Among them are Norbotabi, Madalikhon madrasahs, Madrasah Kamal Qazi, Madrasah Tunqator, Madrasah Mohlaroyim, Madrasah Khanhoja Eshon, Madrasah Jome and others.

Construction of various levels, especially religious-architectural structures, renovation of buildings, beautification works were also carried out in Tashkent. In the first half of the 19th century, such madrasahs as Eshonquli dodkhoh, Mahmud dasturkhanchi, Beklarbegi, Muhammad Alikhan, Eshon Isokhoja qazi, Shukurkhan, Eshon Borikhoja Sanchiqmani, and a number of mosques were built in Tashkent, the Barakkhan and Kokaldosh madrasahs were renovated, the Shaikhontohur complex was improved and the constructions were completed, for Sheikh Zayniddin Baba. a new mausoleum was erected, a new Kokan Horde was established.

In the architecture and applied art of the Kokan Khanate, along with the traditional styles typical for the whole of Central Asia, local features have been preserved. The representatives of Kokan and

Tashkent schools of architecture improved and developed the traditions of their schools in the construction and decoration of public buildings and in the selection of patterns. The local schools of architecture of Kokan and Tashkent are distinguished by their wide-plan, voluminous landscapes, exquisite elegance of decoration and equipment, exuberance of colors, and wood and ganch carving. In the architecture of the Khanate, most of the ornaments are decorated with beautiful turning, Islamic motifs, and more polished with red and green paints.

During this period, the art of calligraphy and literature also developed in the khanate. Kokan khanate has its own calligraphy school, many calligraphers lived and worked in the country. Most of the calligraphers were poets, historians or engaged in miniature art. Muhammad Latif from Kokand, Abdulgazi Khoja Khoqandi, Mirzo Bobokalon Khoqandi, Ahmadjan the secretary, Abdugafur calligrapher, Mirzo Sharif Dabir, Muhammad Yunus Tayib Tashkandi from Tashkent, Abdulvahabhoja Muhrkan, Eshon Abdusami'khoja Khatib son were prominent calligraphers. These calligraphers mastered writing methods such as naskh, shikasta, and nastaliq. The art of calligraphy is mainly developed in cities such as Ko'kan, Tashkent, Andijan, Khojand, Oratepa.

Science. Historiography. By the end of the Middle Ages, religious teachings began to dominate the fields of science, education and enlightenment in almost all regions of Central Asia. Both primary schools and madrasahs focus on religious education. Education of religious sciences is considered the main task of madrasahs, and some stagnation is observed in the development of secular sciences, especially natural sciences. Such a situation in the cultural life caused the condition of science in the Kokan Khanate, especially the one-sided nature of the development of this field.

During this period, attention was paid only to the fields of exact and natural sciences that are used in economic and domestic life, that is, in practice. Medicine was used in everyday life, mathematics and geometry in architecture, plant science, hydrology and engineering in irrigated agriculture. According to this, it is possible to show the scientists who were engaged in medicine, geography, and natural sciences from concrete and natural sciences in the khanate.

Muhammad Salih (Karakhoja Eshon domla) from Tashkent worked as a local historian-geographer, naturalist-zoologist. He covered the geography, toponymy, and flora of Tashkent city and its oasis in his work "Tarihi jadayi Tashkand" ("New history of Tashkent"). Mulla Awaz Muhammad, who practiced medicine, is the author of a work on medicine called "Mawarikh al-Qulub" ("The Song of Hearts"). As a healer, he was also known for treating his patients with herbs.

Haji Yusuf Hayati from Khojand studied at the old school and studied astronomy, nature, and geography on his own. Haji Yusuf, who traveled to many countries of the world, created his work called "Falakiyot" for many years. But this work has not reached our days. Muhammad Hakimkhanora from Kokand gave geographical and seismological information about Turkestan in his work "Muntakhab ut-Tawarikh" ("Selected Histories") and described in detail about the

earthquake that happened in Ferghana in 1823. His information about geography can be the adventure-travel genre of Central Asian geographical literature.

In general, although the exact and natural sciences in the Khanate lagged behind the requirements of the time in their development, history and historiography, literature developed more than the social and humanitarian sciences. Works belonging to the Kokan school of historiography are distinguished by the fact that they are written in a poetic or partially poetic style. Although the historical works created in this period contain features such as praise, lofty words, glorifying the personality of the ruler, these works are very valuable as a product of their time, as important sources of information about that time.

Among these are Niyaz Muhammad Khoqandi's "Tarihi Shahrukhy", Mirza Olim ibn Mirza Rahim Tashkandi's "Ansab-ul salatin wa tawarikh ul-khawaqin", Otabek Fazil's son's "Comprehensive History of Fergana", Akmal Shermuhammad Khoqandi's "Amirnama", Fazli Fergani's "Umarnama". It is possible to include many historical works such as "Shahnomai Nusratnama" by Mirza Qalandar Mushrif, "Muntakhab al-Tawarikh" by Muhammad Hakim Khan Tora, "Tarihi jahonnamoyi" by Mulla Awaz Muhammad, "Garayibi sipoh" by Tahiri Khojandi.

Kokan literary environment. Literature had a particularly high place in the cultural life of the Kokan Khanate. Therefore, the formation of the Kokan literary environment, which greatly influenced the development of literature, became an important criterion determining the development of culture in the khanate.

A unique feature of the Kokan literary environment, formed by talented poets and poetesses, writers, that is, masters of their science, is that its representatives create in two directions. Artists belonging to the first direction are court poets, whose works glorified representatives of the rich class. In the works of the representatives of the second direction, the people's hopes, aspirations, and longings are expressed. There is a common aspect of the representatives of both trends, which is the promotion of the symbol of the Motherland and the feeling of love for it in their works.

By the beginning of the 19th century, the culture in the khanate developed at a new stage. Many schools were established in cities and villages, madrasahs and mosques were built. During this period, there were 120 schools, 40 madrasahs and mosques in Kokan, 80 schools, 10 madrasahs and mosques in Margilon, 20 madrasahs and mosques in Tashkent, about 300 mosques (266 of them in the city, 40 outside the city) and their affiliated schools. Khan Umar Khan of Kokand paid great attention to the education system and gave importance to the teaching of trades in them. It was during the time of Khan of Kokan Umar Khan (1810-1822) that the scientific and cultural environment of the Khanate developed. Undoubtedly, the contribution of the khan's wife, the well-known poet Nodirabegim (Mohlaroyim) in this process was high. Omar Khan himself wrote poems and ghazals under the pseudonym "Amiri". During his reign, more than 70 poets gathered in the palace. In 1821, by the

order of Khan Fazliy Namangani, he compiled the collection "Majmuayi Shoiron" containing the poems of 63 poets. During this period, a number of Arabic and Persian books were translated into Uzbek, according to the Khan's instructions. Rare books, including the works of Aliher Navoi, were copied by talented calligraphers and decorated with exquisite images. One of the great poets of this period was Mahmud (real name Mahmud - late 18th century - 1844), who studied at the madrasa Mir in Kokon. For some time he worked as a Sipahi. Mahmud's book of comic poems (3717 verses) has reached us. He sharply condemns social injustice and injustice in his poems. In this regard, especially his poem "Hapalak" can be cited as an example. The poet brought social comedy to a high level in the field of literature.

Gulkhani (Muhammad Sharif) (1770-1920s) was another well-known representative of the literature of this period. He lived in Namangan and Kokan and experienced many life difficulties. During his stay in Kokand, he works as a fireman in one of the bathhouses here. Because of this, he later created under the pseudonym Gulkhani. Gulkhani is considered to be the first author in Uzbek literature who introduced the parable as an independent genre to poetry. In this regard, his famous work is "Zarbulmasal", which has a deep moral and spiritual significance.

Another famous representative of the Kokan literary environment is Jahan Atin (1780-1841), a female poet who created under the pseudonym Uvaisi. Originally from an educated family, Uvaisi diligently studied the works of Navoi, Fuzuli, Lutfi, Babur, Hafiz Shirozi and others. After Amir Umar Khan ascended the throne, he invited Uvaisi, who became well-known in the country, to the capital. Uvaisi creatively cooperates with Nodirabegim in the palace and mentors many students. Uvaisi is an artist who appreciates moral qualities, and in his works he praises pure human relations, love for country, easing the burden of ordinary people, and living with their pain. His literary 269 ghazals, 29 epics, 3 epics and there are others.

Uzbek in literature, I doubt you are Nodirabegim to himself special important place there is Dear friends - It's my girlfriend original name (1792-1842) he lived in Andijan birth found His father Rahmonqulibi Andijan governor in Kokan house Olimkhan's uncle was Be happy the throne the owner yet In Margilon governor being standing during My beloved definition to him after hearing gets married Nodirabegim Uvaisi with after getting to know him their children and concubines to teach offer does My dear Amir Umar Khan from his death then (1822) son Muhammad Ali Khan young that it was therefore, the state in their work active participation is enough It is many scientists, calligraphers, painters to the capital collects Many books again copies, to creators patronage does, schools organize reach madrasahs builds. Poet Uzbek and Tajik in languages easily creativity do it received His Nadira, Komila, Maknuna nicknames under 10,000 verses near creative legacy until us reached came His in his works love, loyalty, faithfulness like feelings, wives and girls heavy pain and complaints directly reflection reached



Kokan in the khanate creativity did again one talented a poet My grandfather Mashrab (1640-1711) . He is original Not at all born became literate at the age of 17 released From the age of 15 starting from while Sufism science take over started Somewhat from time after different Muslim countries go returned Mashrab own in his poetry people , simple a person marriage of style weight , dominant oppression of nobles , some hypocritical cleric and of the priests hypocritical letter movements you are not evil condemns His creativity to himself special to others in general doesn't look like Mashrab separately total done works not found People between Mashrab's " Devonayi ". Mashrab " , " Eshoni " Mashrab " names under different level stories preserved the rest Mashrab bold and publicly thinking , dominant what 's up of representatives you are not evil fate is known level superstition in blasphemy to be accused reason will be It was in 1711 Balkh governor Mahmudbi Repression by in blasphemy accused execution will be done .

That's it with one in line , khanate literary environment head representatives too efficient creativity they did Among them is " Complex ush-shuaro " ( " Poets collection " ) of the work the author Fazli Namangoniy , " Devony Huvaiddo " , " Rohati dil " epics the owner Huwayda , Muhammad Yunus Taib , Muqimi , Khoqandi , Nadir , Nazim like poets , Dilshad Barno , Anbar horse like of poets name separately to emphasize it is necessary

In the formation of the literary atmosphere and cultural life of the Kokan Khanate, imitation of the Timurid period is clearly visible. This can be seen in the form and genres of works created in the example of the literary environment and literary manifestations formed during the reign of Umar Khan, who worked under his leadership. Cultural life and literary environment were also dominated by the desire to glorify the Ming dynasty.

conclusion , it is worth noting that the Kokan Khanate was created and formed in a period of extremely complicated political struggles. Because the period when the khanate was established coincided with the period when the era of great empires passed in Central Asia, and the representatives of the local ruling dynasties seized power in various ways and began to form a state based on tribal confederation. Rich in wars and mutual struggles, the Kokand Khanate was an absolute monarchy according to the form of government, and the property classes, nobles of the leading clans (Ming, Kipchak, Kyrgyz, Saray), priests, especially Sayyids and Khojas had a high status in the country.

The political leadership, internecine wars and conflicts of the mid-19th century had a negative impact on the life of the country, and a period of depression began in all spheres of life of the Kokan Khanate. Taking advantage of this, the Russian Empire conquered the territories of the Khanate under the pretext of establishing peace "on its borders", and in 1876 Fergana province was established instead.

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