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HISTORY OF HONoyIM VILLAGE

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ABSTRACT

In the socio-political and cultural life of the Kokand Khanate, it is worth noting the names of princesses active in their creative work, patronage to the people of science, the benefactor, dodhakh women known for their courage, courage, patriotism, poets who contributed to the development of science, art, literature. The article will talk about the owners of the same talent.

KEYWORDS

Kokand khanate, the poet, Princess, science.

INTRODUCTION

Princesses who possessed the secrets of the science of their time, with an intelligent, high heart in love, were engaged in the benefactor activities, the scope of which in the state was somewhat wide. One of the queens who initiated such generosity work is considered the wife of the first ruler of the Kokand Khanate, Shohruhby, Nozikbibi. In the last years of his

life, about 1719, Shohruhby married Nozikbibi, the daughter of an elder of forty, in an attempt to further Jeep Uzbek seeds. After that, the position of Nozikbibi began to be said to be a subtle mom, changing. Shohruhby gifts land on one side of the mausoleum of The Storehouse (in the southern part of the city) for this wife and builds a palace in this place. Two years

later, after the death of Shohruhby around 1721, the slender mother moves to this palace for permanent residence. The donated Palace distributes the arable land around it to the disadvantaged peasants in the surrounding villages for use. He himself is engaged in raising his son Abdurakhmankhan, as well as releasing his literate village girls by opening a school. From the funds from his lands, he would open an orphanage and support the poors, spending on the expenses of the village school. The village, which arose on the basis of this palace, is popularly called "Oyimkishlok". Later, this place became a tabarruk place for other noble women of the Khanate, and the Kokand Queens consider it their duty and honor to live in this place for a certain period of time [1: 131-6].

Another of the princesses who left a name in the history of the Khanate is the wife of the Kokand ruler Norbutaby (1763-1798), the daughter of the Ming seed elder Zuhra oyim. The people of the city name The Princess "Mingoyim", given that she is from the thousand seeds. Another source claims that Mingoyim's real name was Fakhrinniso, who was the daughter of Imamkulibek [2: 134-b]. During the marriage of the Queen to the ruler, she is given a large estate as a dowry, opening a school in one of the Hawleys on this estate and training girls by hiring otinbibis. A portion gives its land to various mosques, madrasas, khanakahs and cemeteries. Mingoyim being the daughter-in-law of Nozik Oyim's granddaughter,

offers her land near Oyimkishlok to landless farmers, following the example of her mother-in-law.

The village that arose in this place is called "Oyim Kurgoncha".[3:52-6].

The famous Uzbek poetess Nodirabegim also takes a worthy place among the queens of Kokand. Nadira was the daughter of the governor of Andijan, Rahmonkuliby, who was one of the prominent representatives of the Uzbeks of the Ming clan. After suppressing the rebellion in Tashkent in 1808, Olim Khan returned to Kokand and gave the governorship of Margilan to his brother Umar Khan. He then decided to marry her to Mohlaroyim, the daughter of his uncle, the governor of Andijan, Rahmonquliby. The wit, manners, and beauty of this girl had been the epic of the surroundings. Through this work, Olimkhan wanted to tighten the relationship of kinship between his uncle and his brother, thereby strengthening his political power [4: 220-6]. After the marriage of Mohlaroyim to Umar Khan, she first came to Margilan and then to Kokand. After Olim Khan was killed in 1810, Umar Khan sat on the throne of Kokand. From this period, the role of Nodira in the life of the khan becomes more active. During Umar Khan's time, women's rights began to be defended in a certain respects. The services of his wife Nodirabegim are enormous. He organized classes in madrasahs for women to learn to read and write, and started giving lessons to women. According to tradition, Khan of

Kokand Olim Khan (1798-1810) during his reign gave his brother Umar Khan a large land for dowry in connection with his marriage to Mohlaroyim in 1806. The property given to him is called "Chek Mohlaroyim". He develops knowledge in this property, young creative girls use their creativity. In addition, Mohlaroyim follows the traditions of the Kokand queens and learns from her mother-in-law Zuhra Oyim (Mingoyim) and mother-in-law Nozik Oyim. He also established another fortress in the village of Oyim, helped the poor, gave the peasants land for their own use, and educated their children. As a result, the people named the new fort that appeared on this land as "Mohlaroyim" fort.

It is also worth mentioning the activity of Yorkinoy (Jarqinoyim), a member of the Saru clan of the Kyrgyz, among the Kokand Maliks. Yorkinoy was born in 1802 in Kyzil-Rabat village, Uychi district, Namangan region. In the encyclopedia of Kyrgyz history, the original daughters of Kyrgyzstan, she is shown as the daughter of Asperdi dodkhoh. However, as a result of the study of Mahzun's "History of the Khans of Fergana" it was found out that Yorkinoy Asperdi is not the daughter of the dodkhoh, but the daughter of Tokhtanazar the dodkhoh of Akhsi. [5: 167-6].

Yorkinoy's childhood years were spent in Karabura Ovu of Talos Valley. Yarkinoy was a beautiful, intelligent, well-behaved girl. Marries Sherali, the future Khan of Kokand, who came to Talos as a result of mutual throne

struggles in Kokand. When Sherali became the Khan of Kokand, Yorkinoy moved with her children to the Khan of Kokand. Although she was placed in a magnificent place as the wife of khan Yorkinoy, she did not leave the qualities typical of nomads-herdsmen. It is said that Yorkinoy preferred to build a tent in the courtyard of the Horde and live here. People in the Horde respected Yorkinoy as "Honoyim" and "Hokimoyim". Hokimoyim was a wise adviser, the initiator of many meritorious deeds, and bequeathed the good deeds to his son Khudoyor Khan to be done after his death. In the month of Ramadan, 1868, Hokimoyim died. He is buried in the hazira (a small cemetery consisting of graves of members of a clan or family) of the Kokand queens [6: 100-b]. After returning from the funeral, the khan prays for ten days and nights, and only after that he interferes in state affairs and enters the harem. [7: 180-6]. After the death of his mother, Khudayor Khan orders Hokimoyim to build a madrasa. According to sources, the madrasa was completed in 1869-1870. There is the following information about the place where the madrasa was built and its architect: "Khudayor Khan's fathers' wills were to build a madrasa in the name of their mother, Mullah Turdiali was the head of the work, and he worked on the building of the madrasa in the east of the mosque, and when he reached it at the end of the day, he was nominated for the Madrasa "Hokim Oyim" did And again, he made a canal from the river to the Madrasa "Hokim Oyim" on Shahri Khan, and made a foundation

for it. [8: 79-6]. In addition, Khanabad, New village, Tajik village, Kangli, Tiliming, Akkurgan, Isa avliya villages and 32 shops in Kokand were given to the madrasa as endowment property [9: 122-b]. Hokimoyim had a sister named Zinnat, who also came to Kokand with her sister after Sheralikhan sat on the throne of Kokand. He was given the title of dodkhoh by Sherali Khan and he was in charge of the harem. Russian scientists Vladimir Nalivkin and Maria Nalivkina write the following about her: "There are two poets in Kokand who are creating under the pseudonym Zinnat and the other Mahzuna. It is said that one of them can enter the Khan's palace with his face uncovered in men's clothes. He was given the title of general-dodkhoh" [10: 116-b]. Zinnat actively participated in the political life of the khanate in 1842-1868. He lived in Kokand and did not return to Talos. No other information about his life has been preserved. His grave is considered to be in Kokand. Another woman who was awarded the title of dodkhoh in the Kokand Khanate was Kurbonjon dodkhoh. He was born in 1811 in the village of Orke near the city of Osh [11: 193-b]. Because he was born on Eid al-Adha, he is named Kurbonjon [12: 51-6]. When Kurbonjon grows up, she first marries Kulsayit, the son of her father's friend Turaquliby, but she divorces him after not being able to live with him for a long time. Later, in 1831, she married Olimbek, who worked in high-ranking positions in the Kokand Khanate. In 1831, Madalikhon, Khan of Kokand, gave Olimbek the title of dodkhoh. In 1832, Olimbek

was appointed to the governorship of Andijan [13: 15-6]. Kurbonjon's marriage to the governor of Andijan, Olimbek Dodkhoh, allows her to establish close relations with the ladies of the Horde in the capital city of Kokand. In 1833, Olimbek brought Kurbonjon to the Kokand palace and introduced him to princess Nodirabegim. Since Olimbek has a great reputation in the court, his wife is also shown great respect. Kurbonjon Kokand Khan, his officials, get acquainted with the life of the palace. His outlook is formed under the influence of famous Uzbek poets Nodirabegim, Uvaysy and others. In 1845, when Sherali Khan took the throne of Kokand Khanate, Olimbek Dodkhoh and Kurbonjon came to Kokand to welcome the new Khan. Here they get to know Jarqinoyim, the wife of Kurbonjon Sheralikhan, and agree to help each other from now on. In 1863, Olimbek became a victim of a conspiracy. Kurbonjon will be the governor instead of her husband. But soon she takes her children and leaves for her motherland and calls herself "Queen of Oloy". Kyrgyz people from the Yettisuv, even from the border of China, come to him and ask for advice. The Emir of Bukhara, Muzaffar, admired Kurbonjon's intelligence and charm. Importantly, he had recognized the gallantry and boldness of the Warlord in Kurbonjon, the prudence inherent in the politician, when he met him at Osh. He sets out to ally the Queen of The Flame with him and gives her the dodkhoh tag. From this, the palace officials, shaykhulislam, kozikalon and other scholars held a collar with admiration.

Khudoyor Khan, who occupied the throne of Kokand with the help of Amir Muzaffar, gave Kurbonjon the title of dodkhoh and appointed him governor of the Oloy Valley [14: 212-b]. In short, among the queens of the Ming dynasty, it became a tradition to patronize scholars, support classes in need of social protection, and establish schools for the education of sons and daughters of needy families.

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