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THE HISTORY OF “OYIMQISHLOQ” VILLAGE

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Abstract: *In this article noted the names of princesses who were active in the socio-political and cultural life of the Kokand Khanate with their creative work, patronage and generosity to the people of science, brave women known for their bravery, bravery and patriotism, and poetesses who contributed to the development of science, art and literature as well.*

Key words: *Kokand Khanate, name, social, cultural, literature, “Oyimqishloq”*

INTRODUCTION

It is worth noting the names of princesses who were active in the socio-political and cultural life of the Kokand Khanate with their creative work, patronage and generosity to the people of science, brave women known for their bravery, bravery and patriotism, and poetesses who contributed to the development of science, art, and literature. In particular, the queens who possessed the secrets of knowledge of their time, were deeply intelligent, and had high hearts in love, engaged in generous activities in the state. One of the queens who initiated such generous works is Nozikbibi, the wife of Shahrukhbi, the first ruler of Kokand Khanate. In the last years of Shahrukhbi's life, that is, around 1719, he married Nozikbibi, the daughter of the elder of the Qirq clan, in order to consolidate the Uzbek clans. After that, Nozikbibi's position changed and she was called Nozik Ayim.

RESEARCH METHODS

Shahrukhbi donated land for this wife on one side of Laylakkhana district (in the southern part of the city) and built a palace in this place. Two years later, around 1721, when Shahrukhbi died, Nozik Ayim moved to this palace to live permanently. He distributes the arable land around the palace, which was given to him, for the use of poor farmers in the surrounding villages. Along with raising his son Abdurakhmon Khan, he opened a school for village girls and educated them.

RESULTS AND DISCUSSIONS

From the funds coming from his land, he opens an orphanage, supports the poor, and spends on the expenses of the village school. People call the village created on the basis of this palace “Oyimqishloq”. Later, this place became a blessed place for other noble women of the khanate, and Kokan princesses consider it their duty and honor to live in this place for a certain period of time [1: 131].

Another of the queens who left a name in the history of the Khanate is Zuhra Ayim, the wife of the Kokand ruler Norbotabiy (1763-1798), the daughter of the elder of the thousand clan. The people of the city call the princess “Mingoyim” considering that she is from the thousand clan. According to another source, Mingoyim's original name was Fakhrinnisa, and she was the daughter of Imam Qulibek [2: 134]. When the princess is married to the ruler, she is given a large land as a dowry. Some endow their land to various mosques, madrasas, houses and cemeteries. Mingoyim Nozik, being the daughter-in-law of Ayim's granddaughter, offers her land near Ayimqishloq to landless farmers, following the example of her mother-in-law.

The village that arose in this place is called “Oyim Kurgoncha” [3:52]. The famous Uzbek poetess Nodirabegim also takes a worthy place among the queens of Kokand. Nadira was

the daughter of the governor of Andijan, Rahmonqulbi, 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. Then he decided to marry her to Mohlaroyim, the daughter of his uncle, the governor of Andizhan, Rahmonkulibi. The smartness, manners and beauty of this girl became a legend around. Through this work, Olim Khan wanted to strengthen the kinship between his uncle and his brother, thereby strengthening his political power [4: 220].

After the marriage of Mohlar Umar Khan, she first came to Margilon 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 Nadira in the life of the khan becomes more active. During Umar Khan's time, women's rights began to be protected in certain respects. The services of his wife Nodirabegim are enormous. He organized classes in madrasas 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 Mohlarayim in 1806. The property given to him is called "Chek Mohlaroyim". He will develop knowledge in this property, young creative girls will use their creativity. In addition, Mohlaroyim follows the traditions of the Kokan princesses and learns from her mother-in-law Zuhra Ayim (Mingoyim) and mother-in-law Nozik Ayim. 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 studying Mahzun's "History of the Khans of Ferghana", it was found out that Yorkinoy Asperdi was not the daughter of the dodhoh, but the daughter of Tokhtanazar the dodhoh of Akhsi [5: 167].

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 Yorkhinoy Khan, 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 there. 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 the graves of members of a clan or family) of the Kokand queens [6: 100]. Returning from the funeral, the khan prays for ten days and nights in uzlat, and only after that he interferes in state affairs and enters the harem [7: 180].

After the death of his mother, Khudoyor 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: "Khudayorkhan's fathers' wills were to build a madrasa in the name of their mother, Mullah Turdiali was the head of the work, and he was busy with 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 Ayim” did. And again, he made a canal from the river to “Hokim Ayim” madrasa and made a foundation for it” [8: 79]. 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].

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 dodkh 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 Kok 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 dodhoh in the Kokand Khanate was Qurbanjon dodhoh. He was born in 1811 in the village of Orke near the city of Osh [11: 193]. Because he was born on Eid al-Adha, he was named Qurbanjan [12:51].

When Kurbanjon grows up, she first marries Kulsayit, the son of her father's friend Toraqulbi, but she divorces him after not being able to live with him for a long time. Later, in 1831, he married Olimbek, who worked in high-ranking positions in the Kokand Khanate. In 1831, Madalikhon, Khan of Kokand, gave Olimbeka the title of dodkhoh. In 1832, Olimbek was appointed to the governorship of Andizhan [13: 15]. Kurbanjon’s marriage to the governor of Andizhan, Olimbek Dodkhoh, allows her to establish close relations with the ladies of the Horde in the capital city of Kokand. In 1833, Olimbek brought Qurbanjon 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. Kurbanjon Kokand Khan, his officials, get acquainted with the life of the palace. His outlook is formed under the influence of famous Uzbek poets Nodirabegim, Uvaisiy and others.

CONCLUSION

In 1845, when Sherali Khan took the throne of Kokand Khanate, Olimbek Dodkhoh and Qurbanjon came to Kokand to welcome the new Khan. Here they get to know Jarqinoyim, the wife of Kurbanjon Sheralikhan, and agree to help each other from now on. In 1863, Olimbek became a victim of a conspiracy. Kurbanjon 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 all over the world, even from the Chinese border, come to him for advice. The emir of Bukhara admired Muzaffar Qurbanjan’s intelligence and charm. Importantly, he recognized the courage and boldness of a general in Kurbanjon, and the prudence typical of a politician when he met him in Osh. He tries to ally the Queen of Oloy and gives her the title of dodhoh. The palace officials, Shaykhulislam, Kazikalan and other scholars were surprised by this. Khudoyar Khan, who occupied the throne of Kokand with the help of Amir Muzaffar, gave Kurbanjon the title of dodkh and appointed him governor of the Aloy Valley [14: 212]. 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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