



THE ROLE OF NADIRABEGIM IN THE CULTURAL LIFE OF THE KOKAN KHANTY

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Introduction: Toward the start of the eighteenth hundred years, another state framed in the Fergana Valley - Kokand Khanate was established by 1,000 factions addressing the neighborhood populace. For instance, the downturn in the political and public activity of the Ashtarkhanids toward the finish of the seventeenth - start of the eighteenth hundred years, the development of the monetary freedom of the Ferghana Valley, and the disobedience of the Khodak Khojas in 1704 and the control of a piece of Ferghana made the circumstances for this.

In any case, albeit the locales of Koson, Asht, and Chodak in the north and north-west of Ferghana were heavily influenced by the Khojas, they couldn't lay out a free state. According to data, Shahrukhbiy ibn Ashur Muhammad (1709-1721) brought into the world in around 1669-1670, the top of the Ming family, held onto political power from the Chodak masters forcibly, in 1709/1710 established the standard of the Thousand Line in the Ferghana Valley.

In any case, his power was not yet complete or totally autonomous from the Ashtarkhanids. Since in the sources Shahrukhbi's name is referenced after Ashtarkhani Abulfayz Khan, and it is referenced that Shahrukhbi was given the title of father by the Khan of Bukhara. The assessments of specialists are additionally dubious. Anyway, Shahrukhbi attempted to lead legislative issues freely (yet somewhat) from the Khanate of Bukhara and started to extend the terrains heavily influenced by the Ming Tradition. During Shahrukhbi's standard, Kokan, Namangan, Margilon, Konibodom, Isfara and their encompassing towns were in the possession of the Thousand administration.

After Shahrukhbi's child and replacement Muhammad Abdurahimbi (1721-1733) climbed the high position, the grounds claimed by thousands started to extend once more. Abdurahimbi vanquished Andijan in 1724, Khojand in 1725, Oratepa in 1726 and added them to the domains of the khanate. He involved Samarkand and Kattakurgan having a place with Bukhara for a brief time frame and undermined Shakhrisabz. Abdurahimbi established the town of





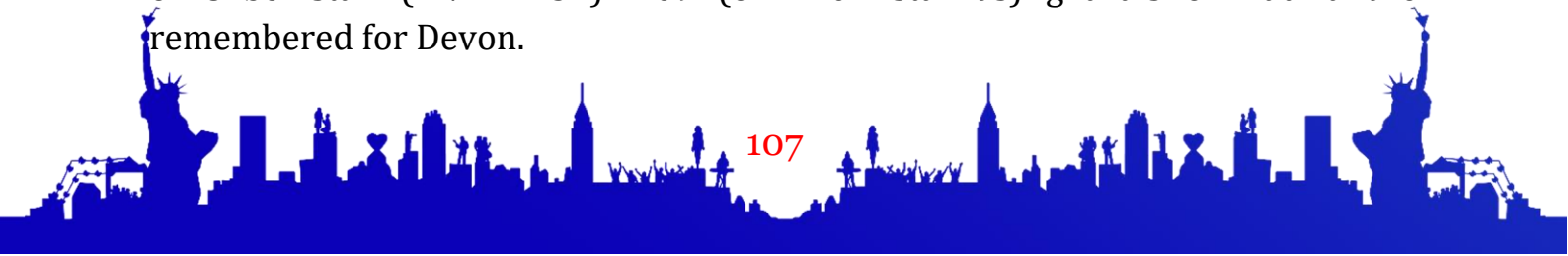
Ko'qand (Khoqand) and another city around it (first called Qal'ai Rahimbiy, and afterward Koqand), and this city turned into the capital of the khanate.

Nadira (nom de plume; Mohlaroyim) (1792, Andijan - 1842, Ko'kan) is a poetess, enlightener and legislator. He additionally composed sonnets under the aliases and "Maknuna". His dad was the legislative head of Andijan, Rahmon Qulbi, from the thousand clan, the uncle of the leader of Fergana, Olim Khan. Olim Khan gave his sibling Umar Khan the governorship of Margilan and hitched him to Nadira in 1807. In this house, Nadira works on composing verse, meets the poetess Uvaysi, and welcomes her to the castle as an educator.

Nadira's better half Amir Umar Khan likewise made under the alias. In 1822, Umar Khan passed on, and his child, 14-year-old Muhammad Ali Khan (Madali Khan), rose the privileged position. However, the state was essentially overseen by Nadira himself. He looked to foster culture and craftsmanship. Nadira's contemporary Kazi Abdunabi Khatif's incomplete legendary adventure shows Nadira's life and social exercises with persuading proof: "My objective recorded as a hard copy a work is to show that Nadira is a shrewd, understanding, savvy lady who values information and words... After Umar Khan's passing, he thought of it as thankless that this pearl of virtue would spend his days in endlessly distress like this. He went to the Chahorchaman garden like Gulistan, and gathered the aristocrats, researchers, calligraphers, painters from Fergana, Tashkent, Khojand, Andijan and different urban communities to his administration.

Nadira duplicated a few books and urged writers to compose new works. The poetess by and by investigated the delightful composition of the divans and the improvement of the covers. He gave gold pens and silver pencils to the secretaries who functioned admirably and elevated them to the place of "Brilliant Pen". Nadira focused on the development of marketplaces and slows down, mosques and madrasas, caravansary.

He assembled Madrasa Chalpak in Kalon burial ground, Mohlaroyim madrasa in Tagagarlik road. In 1842, Bukhara emir Nasrullah attacked Kokhan and unfortunately killed Madali Khan, his sibling Ruler Mahmud Khan, his 14-year-old child Muhammad Amin Khan, and Nadira. The scholarly legacy of Nadira is one of the delightful instances of traditional verse concerning philosophical and creative significance. His fragmented Uzbek book is kept in the asset of the Organization of Oriental Investigations of the Foundation of Studies of Uzbekistan (inv.? 4132). 109 (or 1704 stanzas) ghazals of Nadira are remembered for Devon.





The introduction, composed by Nadira herself, gives some significant true to life data. It was seen that as 19 (328 refrains) ghazals composed by Nadira under the pen name were found in the divan, which was duplicated in the nineteenth hundred years and is presently kept in the documents of the Set of experiences Gallery of the Institute of Studies of Uzbekistan. In 1962, Namangan tracked down an ideal spot for the poetess. One might say that this bureau, which is kept in the state writing gallery named after Alisher Navoi of the Foundation of Studies of Uzbekistan (inv. ? 313), completely covers the tradition of the poetess.

The introduction composed by the writer is impeccably given. The assortment incorporates 180 sonnets composed by the artist under the pen name (136 of them in Uzbek, 44 in Tajik). Among them, there are 11 mukhammas, 2 musaddas, 1 mukhammas, 1 tarji'band, 1 substance and 1 delivery. In the asset of the Establishment of Oriental Investigations of the Foundation of Studies of Uzbekistan, there is a sonnet composed by Nadira under the nom de plume", "comprising of 333 ghazals (inv.? 7766).

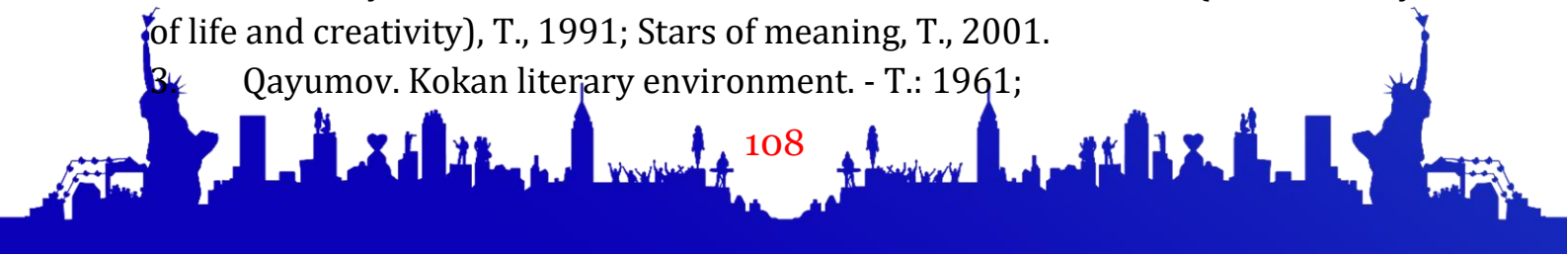
Today, we have around 10,000 refrains of Nadira's expressive legacy in Uzbek and Persian-Tajik dialects. Verses are the premise of Nodira's verse. Nadira is a vocalist of adoration, commitment and reliability. He sang the excellence and commitment, the torments and distresses of the ladies of the East, and the tunes of affection. As the poetess calls herself a reflection of adoration, this mirror mirrors an individual's confident perspective on life, honorable longings and dreams.

Conclusion

Through her decades of dedication, Nadirabegim has almost single-handedly ensured the ongoing vitality of Khanty culture in Kokan and helped raise the global profile of the Khanty people. Faced with immense challenges to their way of life, the Khanty have proven remarkably resilient thanks to esteemed elders like Nadirabegim. She represents the profound importance of cultural carriers in maintaining indigenous identities and heritages. Nadirabegim's lifelong work will leave an indelible legacy and continue influencing Khanty cultural life for generations to come.

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