

CULTURAL AND SCIENTIFIC RELATIONS WITH CHINA AND RUSSIAN STATES DURING THE PERIOD OF THE KOKAN KHANATE

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Abstract: This The article argues that in the history of the Kokand Khanate , its cultural and scientific relations with major countries such as China and Russia were not only diplomatic initiatives based on mutual interest, but also had historical significance as one of the main components of the regional awakening process . In particular, these relations served to form independent schools of thought in the scientific and cultural development of Uzbekistan and to strengthen religious and enlightened values, free from regional conflicts . opinion conducted

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18th–19th centuries), one of the most important stages in the history of Uzbekistan, occupies a special place in Central Asia not only in terms of political and military, but also in terms of cultural and spiritual development. In the formation of the culture of the Kokand Khanate, the caravan routes and the processes of cultural exchange that took place along the Great Silk Road were the main sectors. In particular, the interregional spread of cultural, aesthetic, religious and craft traditions gave diversity to the socio-cultural life of this period. Through the cultural strata - craftsmen, scientists, travelers, merchants and pilgrims who moved along the Silk Road, information, style and aesthetic views were exchanged between cultures.

The Khanate's cultural and scientific ties with the Chinese Empire and the Russian Empire were formed in the complex geopolitical context of the period, and these processes serve as a rich empirical basis for comparative analysis in Uzbek historiography today.

Many researchers believe that there are two main factors in the scientific and cultural relations of the Kokand Khanate with neighboring states:

religious and cultural values ;

an influence of political interests on each other .

As for relations with China, the Kokand Khanate and China Although relations between the empires were mainly based on economic and diplomatic grounds, they also had certain cultural influences. This process can be explained as follows. The Kokand Khanate's "diplomatic missions conducted through its ambassadors through the Eytisuv and Kashgar strengthened not only trade, but also religious and cultural ties with the Muslim communities located there"[1]. In particular, a manuscript and pamphlets about the experiences of the representatives sent by the Khanate at the Chinese court give an idea of the scope of these relations.

The cultural and scientific ties of the Kokand Khanate with neighboring states were formed on the basis of bilateral interactions, which directly influenced the intellectual and cultural development in the history of Uzbekistan. These processes created a favorable environment not only for the development of science, but also for political independence and cultural advancement.

Kokand of the khanate Cultural and scientific ties with China and the Russian Empire are of immense importance. These ties were based not only on mutual political and economic interests, but also played an important role in the formation of regional identity, the development of science, and the spread of religious and cultural values. In particular, the Kokand Khanate functioned as an independent cultural and political center at the crossroads of Turkic and Islamic cultures.

The cultural aspects of the contacts with the Chinese Empire require new analyses within the framework of current research. However, some historical sources indicate that these contacts were of a religious-diplomatic nature. Kokand Khanate during The fact that ambassadors were sent “ via Kashgar to the Chinese imperial court and attempted to provide socio-cultural assistance to the Muslim population there reveals the religious and cultural aspects of these relations.” [2] This was a unique form of Muslim diplomacy, carried out through the transmission of religious works and historical memories.

Cultural and intellectual relations with the Russian state The issue was more complex and multifaceted. Some of the Kokand intellectuals sent articles to the Russian press and exchanged views with Russian orientalists. The intellectuals of the Kokand Khanate “established contacts with the Russian centers of Orenburg and Kazan and indirectly participated in the process of translating religious and scientific works written in Arabic-Persian into Russian”[3]. This situation is considered one of the first manifestations of cultural integration with the Russian Empire.

The cultural and scientific relations of the Kokand Khanate with neighboring states were not only a one-way influence, but also a complex process shaped by two-way intellectual and religious currents. These processes became the basis for the formation and development of independent schools of scientific thought in the territory of present-day Uzbekistan. In particular, the textbooks, intellectual trends, and written heritage used in madrasas still serve as important sources for the study of historical culture today.

In the history of the Kokand Khanate, its cultural and scientific relations with major powers such as China and Russia are of historical importance not only as diplomatic initiatives based on mutual interest, but also as one of the main components of the process of regional awakening. In particular, these relations served to form independent schools of thought in the scientific and cultural development of Uzbekistan and to strengthen religious and educational values free from regional conflicts. Such socio-cultural processes have been studied by many specialists in the field of historical studies, including cultural studies and oriental studies, based on various theoretical approaches.

The relations of the Kokand Khanate with the Russian Empire also left a noticeable mark in the cultural and scientific spheres in the second half of the 19th century. Ethnographic and archaeological research conducted by Russia, the scientific and cultural ties of Kokand scholars with St. Petersburg and Kazan, led to a flow of modern knowledge outside the madrasas. That is, according to the analysis, although the scientific and enlightened "intellectuals of the Kokand Khanate were at the initial stage of acquaintance with Russian science, this approach led them not only to orientalist knowledge, but also to secular thinking"[4].

Kokand's relations with China were mainly manifested through religious and diplomatic relations conducted through East Turkestan. This process can be described as follows. "Representatives sent by the Kokand Khanate provided religious and pedagogical support to Muslim communities through missions conducted through the Ettisuv and Kashgar. In this way, Kokand presented itself as a defender of the Muslim East" [5].

As for relations with Russia, although this connection was formed more within the framework of colonial policy, some forms of scientific and cultural integration did occur. Sh. Vokhidov, analyzing the scientific relations between Russia and Kokand, writes: "Some intellectuals from Kokand, with the participation of Russian researchers, tried to protect and translate their cultural heritage. These processes, to varying degrees, revealed the painful but effective results of the policy of "mastering the East""[6].

The Kokand Khanate was an important center of historical and cultural development, occupying a unique place in Central Asia due to its strategic location, scientific, religious and educational environment, and international ties. In particular, its cultural and scientific ties with China and Russia allow us to analyze this khanate in the context of regional socio-political changes. These processes are consistent with the conceptual changes called "scientific and cultural transcivilization" in Uzbek historiography.

Relations with the Chinese Empire were culturally and religiously significant, and the influence exerted, in particular, through the Muslims of East Turkestan, opened up a new intellectual space for Kokand scholars. In this regard, "religious figures and ambassadors from the Kokand Khanate strengthened cultural ties with Muslim societies in China, bringing there jurisprudential literature and interpretations of the Quran. This paved the way for the expansion of religious awakening."[7] This process helps to identify the interregional manifestations of Islamic civilization.

Russia are mainly expressed in cultural and humanitarian influences. Despite the fact that this was a colonial phase for the khanate, some positive influences were also observed. In particular, dictionaries, historical descriptions, and ethnographic works written by Russian orientalists had a positive impact on the scientific research of the Kokand intelligentsia. "Kokand enlighteners studied the traditions of Russian orientalism and, through this means, tried to harmonize their religious and scientific heritage with modern thinking"[8]. This, in turn, formed new methodological approaches in science, especially history and lexicography.

According to the results of the analysis, the cultural and scientific ties of the Kokand Khanate with neighboring states were of decisive importance in the awakening of regional thought, the strengthening of religious cooperation, and the establishment of pan-Islamic unity. These processes form the roots of the historical and cultural heritage of modern Uzbekistan.

Relations with Russia, although primarily under the shadow of colonial policy, also paved the way for the formation of cultural and scientific relations at a certain time. "Kokand historians expanded their knowledge by translating dictionaries, historical and religious works published in Russian scientific centers, in particular, Kazan and Orenburg. This led to the emergence of new, secular-scientific elements in the thinking of the Kokand intelligentsia" [9]. Although this did not serve to soften the political pressure of the Russian Empire, it ensured the diversification of scientific ideas .

These connections not only transformed the Kokand Khanate into a religious and educational center, but also led to regional cultural integration, a new formation of Islamic thought and scientific heritage.

These communication networks are called "mutually influential intercultural dialogue" in modern historiography.

Contacts with China were mainly carried out through East Turkestan, and the Kokand Khanate conducted religious and intellectual cooperation with Muslim communities in this region. According to B. Karimov, "as a result of the dialogues conducted through the ambassadors and merchants of the Kokand Khanate with cities such as Kashgar, Yorkent, and Hotan, religious works, jurisprudential treatises, and interpretations of the Quran were transmitted. This strengthened the influence of the Kokand school in the religious consciousness of Chinese Muslims" [10]. This approach indicates the trans-cultural spread of Islamic teachings.

Despite the complex geopolitical conflicts that characterized relations with the Russian Empire, cultural and scientific interactions did occur. For example, some intellectuals from Kokand expressed their views in publications related to Russian orientalism, and in some cases, they interacted with Russian scientific circles to defend their history. Thus, "some of the Kokand intellectuals entered into contact with scientific circles in Orenburg, edited Arabic treatises printed there, participated in translation processes, and thereby defended their scientific traditions"[11].

Thus, the cultural and scientific relations of the Kokand Khanate with neighboring states took various forms - through the circulation of religious works, the exchange of treatises, the enrichment of library funds, scientific trips and embassy missions. These relations, in turn, formed the basis for the formation of the concept of "regional harmony" in the historical and philosophical thinking of Uzbekistan.

Cultural and scientific relations with China were mainly carried out indirectly through the Muslims of East Turkestan. This contact took the form of the distribution of religious tracts, the arrival of Quranic commentaries in East Turkestan, and the trade in manuscripts. "Contacts were established with religious circles in Kashgar, Yorkent, and Urumqi through Kokand envoys, especially the delivery of written copies of the Quran and treatises on Hanafi jurisprudence. This process strengthened the Kokand Khanate's claim to religious and cultural leadership" [12]. This indicates the transnational influence of Islamic values.

In conclusion, the Kokand Khanate, through its cultural and scientific ties with China and Russia, occupied an important position in scientific and religious thought, without losing its regional identity.

This situation was directly reflected in the emergence of new forms and symbols, materials and techniques in the applied arts, architecture, music and written culture of the Kokand Khanate. These processes are often expressed in modern museum expositions through the interpretation of stylistic diversity and hybrid styles. However, to fully reveal them, there is a need for modern thematic expositions, dialogue-based exhibitions, and transnational heritage concepts. These contacts also initiated important integration processes in the history of Uzbekistan and had a strong influence on the development of national culture, religious studies and historiography today.

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