



LITERATURE OF THE KINGDOM PERIOD

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ABSTRACT

This article analyzes the main features, ideological-artistic trends and historical-literary significance of Uzbek literature formed in the XVIII-XIX centuries, that is, the literature of the Khanate era. the research covers the works of poets and writers who created in the territory of the Kokan, Bukhara and Khiva khanates, their place in the literary environment and the artistic expression of mystical, educational and social motives. Also, the synthesis of classical literary traditions and folk literary elements, diversity of genres, and issues of language and style are evaluated scientifically. The article serves to determine the place of the literature of the Khanate period as an integral stage in the history of Uzbek literature.

By the second half of the 19th century, economic, political and military decline in the countries of the Turkestan region reached its peak. The inhabitants of ancient Turkestan, which was divided into three khanates, lived almost cut off from the developed countries of the world. The social order in the khanates was based on the criteria of a few centuries ago and did not fully meet the requirements of the new era, and did not take into account the leading features characteristic of that stage of advanced social thinking. the backwardness of social life, the inadequacy of the political system, and the backwardness of the organizational and administrative system had a sharp negative impact on the lifestyle of the country's population, and it was thrown into the depths of lack of enlightenment and poverty. Issues such as raising the educational level of the people, giving them freedom, and improving their lives did not bother the rulers at all, they did not even think of changing the existing way of life. instead, all three khanates were on the verge of expanding their borders at the expense of their neighbors, filling the treasury by plundering a foreign country.

The absence of a great goal, inconsistency, narrow-mindedness, living only for the benefit of today made the rulers unable to see beyond their feet. in this case, each khan considered himself one of the most powerful rulers on earth, and claimed to teach his neighbor how to live. This mood among the rulers of Turkestan was very useful to the invading countries. The largest of them and the one named "world gendarmerie", tsarist Russia, which knew no limits in its invasion, built glorious kingdoms for a time in the path of its imperial goals, and skillfully used the current situation of the Turkestan rulers, who were

sought after by the world. Russian politicians and their counterparts in our country created differences between the khans, incited them against each other and made them angry. The inconsistency and leadership among the Khans allowed the Russian invaders to subjugate them one by one. Turkestan rulers dealt with the socio-political dimensions of the Middle Ages in a situation where the feeling of nationhood is settling in most peoples of the world, and it became clear that only being in the form of a certain nation allows a nation to take its place in history. They could not take into account the passage of time, the demand of the times, the conditions that are changing day by day. Due to lack of enlightenment, the existing management method was not reformed, management methods were not adapted to the times. The khans of Turkestan continued to breathe the air of the night while standing today. When the Russian army, which is also a common enemy for slaying, began to invade Turkestan, the Bukhara Emirate and the Kokand Khanate, instead of being on the same side, were at odds with each other. When the Russians invaded the lands belonging to the Kokand Khanate, the emir of Bukhara, who took advantage of the fact that the Kokands went to war against the foreigners, started a war against the country. As a result, Kokan Khan was forced to turn back his soldiers. Later, when the troops of tsarist Russia defeated the armies of the Bukhara Emirate, Kokan, who was unable to recover from the blows of the invaders, naturally could not help him. Thus, in 1868, the Bukhara Emirate, and in 1873, the Khiva Khanate became a vassal of the Russian Tsar. and the Kokan Khanate was completely dissolved in 1876, and its territory was called the General Governorate of Turkestan, which belonged to Tsarist Russia.

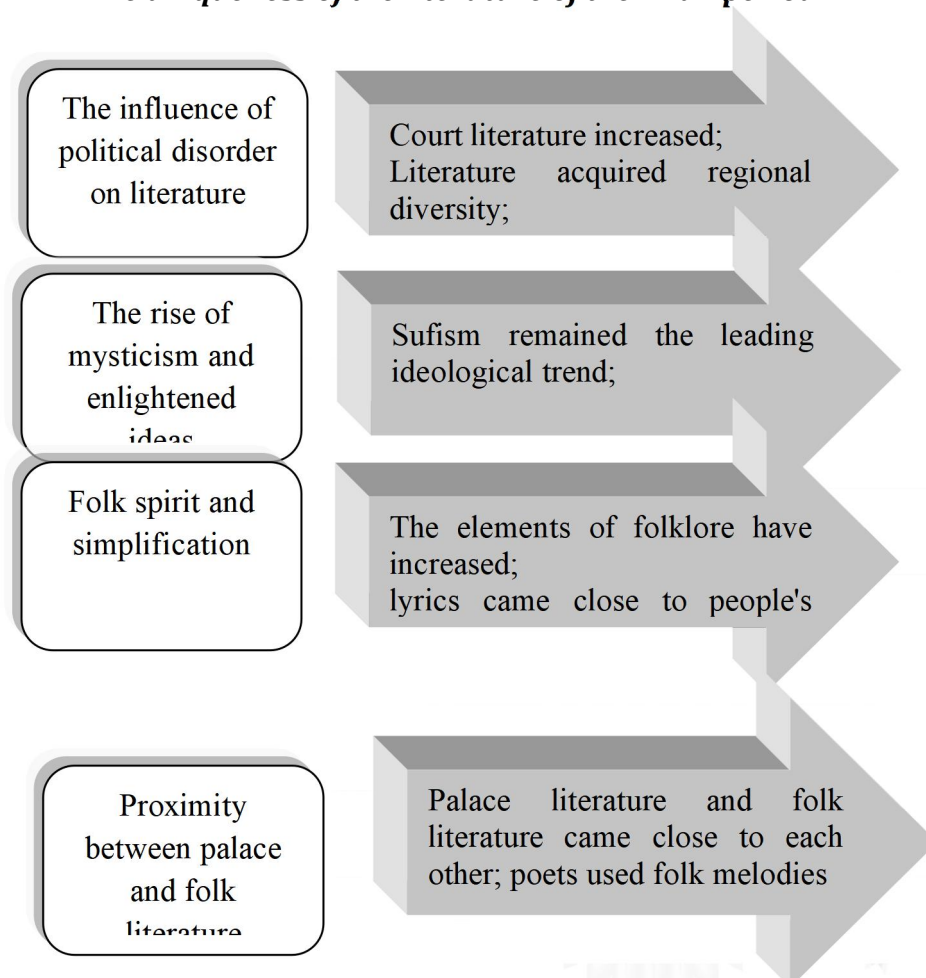
Lack of enlightenment on a national scale led to the vitality of the rulers' thinking, and their ignorance led to the backwardness of the khanate's administration method. Turkestan rulers did not realize that even in the second half of the 19th century, managing the country and tyrannizing people could not be the same as it was hundreds of years ago. People could not understand that they were not just waiting for the will of fate, but the creators of their own history. Not noticing that the rank of the nation has risen in history, not seeing that there are spiritual factors such as initiative, aspiration, belief, and purpose that move people, delayed the development of Turkestan by several hundred years.

True, there were progressive people in Turkestan who knew that in order to live like in other countries of the world, it is necessary to make some changes in the way of life. But he who had common sense lacked opportunity, he who had opportunity lacked common sense, and he who had both lacked courage. A strong genius who embodies all these is about to enter the stage of history. We have been introducing new things slowly. Because our ancestors reigned for thousands of years, created a high culture, and gained fame in the world due to the fact that they followed the traditions that had been formed for several centuries. It seemed blasphemous to try to change the traditions that had passed so many great trials. But now the era was different.

It was impossible to keep up with the times without radically reforming the way of life. A nation that could not keep up with the times was doomed to decline. The lack of enlightenment in Turkestan, the emergence of a new socio-political situation, the fact that trade was carried out mainly by water and railway instead of the old caravan method caused the country, which is not connected to the world ocean, to lag behind the developed countries of the world. As a result, it became difficult to improve production, increase labor productivity,

and introduce technology to the national economy. This situation caused economic backwardness. It is natural for an economically underdeveloped country to lag behind others both educationally and militarily. Even though it was not developed in terms of science and economy, the times when the people of the country could be powerful only because of their militancy, bravery, and high military potential have passed. Now, not soldiers, but military equipment and weapons decided the fate of the battle. Under these conditions, the Russian Empire was able to conquer the lands of some khanates in Turkestan and turn others into vassals.

The uniqueness of the literature of the Khan period



As a result of the invasion of Tsarist Russia, the suffering of the people of our country increased several times. The flaw of colonialism was visible in every aspect of the policy carried out in our country. Our people, who have always loved us, could not get used to this fate. The uprisings that took place in Tashkent in 1892, in Andijan in 1898, and in 1916 in several parts of Turkestan were the people's revolt against this unjust and violent policy. After conquering Turkestan, tsarist Russia began to introduce modern science and technology achievements to strengthen its rule and increase its power. Of course, it is not correct to attribute the introduction of modern technology to the country only to Russia. because, starting from the second half of the 19th century, it was inevitable that technical innovations from Europe would enter Turkestan through other ways, albeit slowly. But it cannot be overlooked that the rule of Tsarist Russia accelerated this process to some extent. especially

in the 70s of the 19th century, the introduction of the method of printing books and newspapers and magazines into our country made it much easier to exchange information with the people of the world. It brought Turkestans closer to the people of the world. Although primitive, the emergence of industrial enterprises in Turkestan and the introduction of technology into the life of the people had a significant impact on the social thinking of the nation.

The change of social life, the rise of a person's rank, the transition from looking at him as a creature who should forgive his fate to recognizing that he is the creator of history, the mover of life, had a sharp impact on the social thinking of the nation. now it has been realized that, along with the Islamic view of the world, the Islamic understanding and interpretation of world events, there can also be different views and beliefs. This situation led to a violation of clarity in the national consciousness. The satisfaction that world events can be understood and explained in different ways has awakened freedom of thought in people. As a result of the emergence of the commonality of communications and information, external factors had a significant impact on the thinking of the nation. this was not an accident, but an objective result of the development of social thought. Thus, Turkestan entered a new stage of its history.

Renewal of social consciousness led to renewal of artistic thinking. among creators, along with looking at art and works of art as "unseen" or "representation of God", understanding it as a result of "mimesis" (imitation) or a means of expressing socio-political pain spread. in this way, the tradition of creating, understanding, influencing and analyzing art phenomena began to emerge. due to the emergence of the book industry and the increased possibility of spreading information quickly and widely through the time press, fiction turned from the soul work of an influential artist into the social activity of an intelligentsia. Now our writers are no longer satisfied with glorifying the divine or worldly work, as in previous times. They fell from the throne of the artistic word to the ground and began to write about the problems of the black earth.

As a person's career rises, it was realized that open-minded people should fight for his life to match his position. That is why such works as "Aroba", "Pech", "Saylov", "Veksel", "Til", "Gymnasium Khususida", "Vistavka Khususida" appeared in the work of such poets as Muqimi, Furqat, Zavqi, Avaz. In earlier times, poets did not write such purely domestic subjects. they could be mentioned only in relation to some aspect of the theme of love. Also, by this time, a journalistic direction appeared in Uzbek literature and became stronger. So, these aspects were evidence of the emergence of a new literature of the new era. This literature was a new literature that reflected the characteristics of the new era.

That is why, from the seventies of the 19th century, the aesthetic traditions that had been followed for centuries were broken for the first time in Uzbek literature. artistic creation, mystery with God, spirituality. it was realized that it is not only to reflect the subtleties, to glorify the sacrifices of a perfect person, to write off the sufferings of a lover, to criticize the actions of a bad person. Literature, which is an expression of the creative person's communication with God, began to interfere with the livelihood of the people. This situation led to a number of changes in his nature. New Uzbek literature, which appeared as a separate aesthetic phenomenon since the 1960s, has gone through the following stages of its development:

- a) enlightenment literature;
- b) modern literature;
- d) Soviet literature;
- e) literature of the period of independence.

In each of these stages, the new Uzbek literature had its own qualities and characteristics. In this tutorial, relevant information is provided about the individual signs of each stage.

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