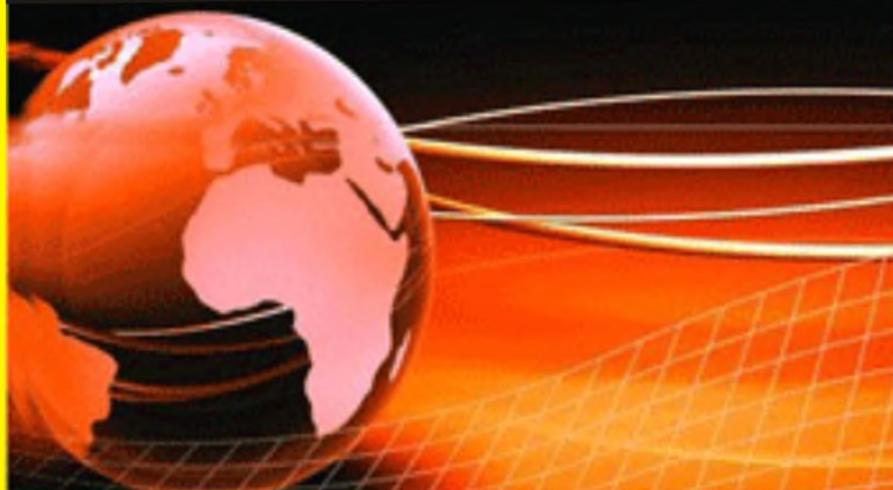


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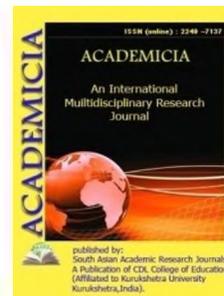
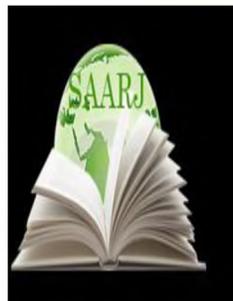
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THE SPECIFIC EFFECT OF THE REPRESENTATIVES OF THE SHAYBANID DYNASTY ON THE SOCIAL-SPIRITUAL LIFE AND DEVELOPMENT OF PEDAGOGICAL IDEAS OF THE BUKHARA KHANATE OF THE 16TH CENTURY

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ABSTRACT

This article provides a comparative analysis of the socio-political, cultural life of the Bukhara Khanate in the 16th century and the influence of the Shaybanid dynasty on the development of pedagogical thought at that time. In particular, in the Bukhara khanate of the 16th century, the pedagogical foundations of development in science, art, culture, education and other areas during the reign of the Shaybanid dynasty were presented.

KEYWORDS: *Shaybany, Culture, Religion, Sufism, National Heritage, Cultural Life, Madrasa, Mosque, Mudarris, Contemplation, Science, Painter, Poet, Scholar.*

INTRODUCTION

If we look at history, we can witness that the 16th century began with great changes in the socio-spiritual and political life of the Bukhara Khanate. The Timurid dynasty, which ruled Movarounnahr and Khorasan for 137 years, was later replaced by the Shaybanid dynasty.

The Shaybanid period left an important mark on the history of Uzbek statehood. In particular, on the way to the restoration of the Shaybanid state, Muhammad Shaybanikhan reunited the Uzbek tribes that had disintegrated after the death of his grandfather Abulkhairkhan. As a result of long

struggles, in 1480 he managed to restore the Uzbek state. In particular, Muhammad Shaybanikhan's ability to combine the culture of nomadic tribes and the cultural achievements of Central Asian cities ensured the success of his victorious marches.

LITERATURE REVIEW

We all know that in the 14th and 15th centuries, thanks to the activities and efforts of a mature statesman, a skilled commander, patron of science and culture Amir Temur and the Temurid princes, a large and strong state in Monarounnahr and Khorasan achieved cultural heights. Unfortunately, in the life of a large country that had achieved and developed a unique scientific renaissance, by the end of the 15th century, internal conflicts and disputes for the throne had begun. As a result of long-lasting wars, people's lives and lifestyle have become much more aggravated. Cultural development, on the other hand, came to a slow halt.

It is noteworthy that Muhammad Shaybanikhan managed to restore the completely disintegrated Timurid empire and turn it into a single centralized, socially, economically, politically and culturally developed country. Thus, after the Timurids, Samarkand and Bukhara, the cultural centers of Movorounnahr, became the centers of science again as a result of the efforts of the Shaybanid dynasty.

MAIN PART

According to an analysis of a number of historical sources, since almost all of the Shaybani rulers were knowledgeable and enlightened people, at the same time they were not only supporters of scientific progress but also its patrons. They did not lose the rich scientific heritage and traditions of cultural life created by the Timurids, but, inspired by the Timurids, saw themselves as the followers and successors of this culture and made a worthy contribution to its development. A vivid example of this can be found in the information of the historian Kamoliddin Binoi that even in 1494-1500, the Ulugbek Observatory was erected in the foothills of the Kuhak, on the banks of the Obirahmat stream, without any damage. This information is also in line with Bobur's statement that he saw Mirzo Ulugbek's observatory at the top of the blue hill, which contained the instruments needed to compile a star chart. Thus, these data indicate that the instruments of the Ulugbek Observatory were preserved in the 16th century. Therefore, the idea that the observatory was looted and destroyed after Ulugbek's death (October 25, 1449) does not correspond to historical sources [1]. It is also noted in many historical sources that the Shaybanids renovated many buildings and structures left over from the Timurid period and gave them the spirit of a new era.

In particular, during one of the travels of Abdullakhan II, one of the founders of the culture of the Bukhara Khanate in the 16th century, he saw the following words inscribed on a minaret on the top of a mountain in the west of the Karaganda region (now Kazakhstan): "History of 793 in a sheep year, in the middle of the summer, Temurbek, the sultan of Turan, marched with two hundred thousand allies to the land of Tokhtamishkhan for revenge. When he got here, he built this tower to be a sign. God bless us inshallah. God bless the man. May God remember us in pray!". So, these inscriptions were the words of memory engraved on the rock of the tower built by Amir Temur on the mountain during his march against Tokhtamishkhan. Abdullakhan II prayed to the name of the Great Amir Temur and was inspired by him and he himself built a

tower similar to this one on the opposite side, and engraved the following: “Whoever steps on this address, let remember us with a blessing!”. Many historical sources testify that the construction of Amir Temur began, but a number of unfinished buildings, mausoleums, mosques and madrasas, khanakas and residential buildings were restored, repaired and completed by a representative of the Shaybanids, Abdullakhan II.

In particular, the construction of the mausoleum of Ahmad Yassavi, one of the priests of Sufism, began during the reign of Amir Temur and its completion is associated with the name of Abdullakhan II. We can cite many historical examples like this.

Based on the above ideas and comments, we would like to focus on the life and work of some of the Shaybani rulers, who played an important role in the cultural development of the 16th century, to better understand the highly developed scientific and pedagogical environment of the Shaybanid state. In the 16th century, the influence of the representatives of the dynasty was especially important in the highly developed fields of architecture, science, culture, literature and art, as well as in the development of secular and religious sciences. In particular, the founder of the Shaybanid dynasty laid the cornerstone of 16th century culture, Muhammad Shaybanikhan was from the Shaybanid dynasty of Uzbek descent and was the grandson of Abulhairkhan, the founder of the Uzbek state in Dashti Kipchak.

THEORETICAL BACKGROUND

Shaybanikhan conquered Bukhara in 1499, Samarkand in 1500, Khorezm in 1505, and Herat, the capital of Khorasan, in 1507 [2]. He was as famous as Amir Temur as a patron of science and culture. Hasankhoja Nisori, in his work “Muzakkiri Ahbob” (“Memory of Friends”), wrote about the Shabani rulers and said that Muhammad Shaybanikhan, who started the culture of the Bukhara Khanate in the 16th century, came to Bukhara in search of knowledge, it is said that he was a very pious man, praying and living in the tombs of Hazrat Bahauddin, the founder of the Naqshbandi sect[3]. Nizamiddinjoha Mir Muhammad Naqshbandi, the grandson of Khojai Buzrugvor, also served for some time and became a murid.

Nizamiddinjoha Mir Muhammad Naqshbandi tells Muhammad Shaybanikhan that there was a divine prophecy about him, that he would not leave this country, that there was a hint that he would do great things in this country if he was lucky and destined [4].

Following the prophecy of that prophecy, Shaybanikhan established his empire in a large area from Turkestan province to Khorasan for 12 years, turning them into economically, socially, politically and culturally strong and prosperous regions.

According to the historian Hasankhoja Nisari in his book “Muzakkiri Ahbob” (“Memory of Friends”), Muhammad Shaybanikhan was a man who mastered many fields of science. He also had a high level of faith and attention to many poets in the field of poetry. He always brings together a lot of interesting and accurate information about the fact that he gathered scientists and held scientific talks. Muhammad Shaybani focused on attracting many historians, poets and scholars to his palace. In particular, Kamoliddin Binoi, Muhammad Salih, Mullo Shadi, Fazlullah ibn Ruzbekhon created and finished their works in his palace.

After the conquest of Herat by Muhammad Shaybanikhan, his portrait painted by the artist Kamoliddin Behzod has survived to the present day. The remarkable aspect of the painting is that

it was the writing tools in front of the khan, which indicate that the ruler was interested in science and enlightenment and loved to write [5].

According to historical facts, Muhammad Shaybanikhan was educated in the madrassas of Movarounnahr, where he had close ties with the Temurids for many years. He was also in constant communication with scholars and writers and guided the creative mind as someone well acquainted with the history of culture. He himself is a head of state who has made a name for himself as a skilled poet and scholar in history. Muhammad Shaybanikhan's close contact with the enlightened people in the centers of Mawarounnahr made him also a brilliant scholar of his time. Especially the years he lived in Bukhara left an indelible mark on his life.

RESULTS

In particular, he was educated in Bukhara by Mawlana Muhammad China, one of the best readers of the Qur'an [6]. According to a number of historical sources, he was fluent in Turkish, Arabic and Persian and became known as a well-known artist of his time. According to A. Kandaharov, one of the scholars who studied the socio-cultural life of the Bukhara khanate in the 16th century, Shaybanikhan gathered around Mullo Shadi, Muhammad Salih (1455-1534), Rezbekon Isfahani (1457-1530), Binoi (1453-1512) he himself is engaged in creation.

Among the creators of his time, he was known as Shahbakht, Sheboni, Shohibek, Shoybok, Shaybani, a poet who wrote ghazals and rubais. He is one of the first in his poems the cities of Movarounnahr and we will not be mistaken to say that he is one of the poets who praised beautifully. His poems about famous cities such as Samarkand and Bukhara are especially praiseworthy.

For example:

Jannati ma'vo degan bog'o Samarqand elim,

Nafsari a'lo degan obi Samarqand elim,

or writes about Bukhara as follows:

Bir zayolim bor ko'ngilkim pirmu vafoiy atayin

Ul Buxoro sharida Ka'ba tavofin aylayin.

His famous book "Bahr al-hido" (Sea of Hidayat) (1508) written in Uzbek and Persian languages has survived to the present day and is preserved in the Manuscripts Fund of the Republic. There is also a book of Shaybanikhan's teachings dedicated to his son Temur Sultan in 1507-1508 (1507-1508) (the only copy of which is now preserved in Turkey).

While studying this theme, R.G.Muqminova, a talented historian who defended her doctoral dissertation on "The struggle between the Temurids and Shaybani for Movarounnahr" (candidacy) and "Samarkand and Bukhara 16th century handicrafts" in 1972, wrote a lot about Shaybanikhan's personality and activity. we can witness that it provided valuable information. H.Wamberi, one of the most famous historians of the time, wrote that he was not a savage who could do whatever he wanted, as he was influenced by his Iranian enemies. For example, he had great respect for the clergy of his time, even as a child, and carried a small library with him on all his travels, and like Timur, he was reportedly involved in constant debates.

He also objected to Judge Ikhtiyar and Muhammad Yusuf, the descriptors of Herat, about some verses of the Qur'an[7]. According to many researchers, Shaybanikhan himself was involved in the creation of historical works. In particular, he was directly involved in the writing of a unique source written in Uzbek ("Turkish") – "Tavorihi guzidayi nusratnoma". The author of "Shaybaniynoma" Muhammad Salih highly appreciates the poetic works of Muhammad Shaybanikhan and describes him as a highly educated person. Shaybanikhan, who wanted to be recognized as a poet close to the Timurid society, ordered to hang the papers with his poems in crowded places. Shaybanikhan followed the Sunni trend in Islam, calling himself "Imam az-Zaman and Khalifah al-Rahman" and contrasting Sunni Islam with Shiism, which was designated the state religion by King Ismail Safavi of Iran, declaring it the religion of the Shaybani state. Also, during the reign of Sheibanikhan, the prestige of the Uzbek language in historical and literary literature increased.

CONCLUSION

In particular, on the basis of the khan's order, many works in Persian and Mongolian script were translated into Turkish [8]. Therefore, it is important for us to further study and study the culture of the Shaybanids, who have achieved the highest cultural environment and the development of historical thinking, as a dynasty, as an integral part of the history of Uzbekistan. It also creates new opportunities for the discovery of the content of the history of pedagogy through the use of the life and work of the Shaybani rulers and their pedagogical ideas in the education system among the younger generation today.

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