

LIBRARIES DURING THE RULE OF THE SHAIBANIKHAN'S

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Abstract:

In this article, information about the library in Shaibanikhan's palace during his reign, where both his own works and the collections made with his participation are stored in some libraries, it was said that manuscripts were carefully kept in Shaibanikhan's madrasa in Samarkand among which there were quite a few rare manuscripts.

Keywords: library, book, manuscripts, madrasa, mosque, culture, science, art, even, bookbinder.

INTRODUCTION

In the 15th and 16th centuries, a huge kingdom of Shaibanikhan was established in a very large area from Syrdarya to Central Afghanistan. Shaybanikhan was the founder of the Shaybani dynasty, and cultural traditions were preserved here, as in the time of the Timurids. Poetry and literature, science and art developed in Movarounnahr. Many poets lived and worked in Samarkand, Bukhara, Tashkent and other large cities of Central Asia, and the books "Muzakkir al-Ahbab" by Hasan Bukhari Nisari and "Tazkirati Shuaro" by Mutribi, which are considered an anthology of the literary life of Central Asia, appeared. Many historical works have been created in the Uzbek (Turkish) language, including Muhammad Salih's heroic epic "Shaybaniynoma", Zahiriddin Muhammad Babur's "Baburnoma" and many other works. Zayniddin Vasifi's memoirs "Badan alviya" and Fazlullah ibn Rozbekhan Isfahani's memoirs "Mehmannomayi Bukhara" were published. Even if science did not develop much during the Shaibani period, there were some changes in the field of medicine. (1.)

The development of culture required the further growth of libraries, but these libraries could not be compared to their predecessors in terms of size and content. During this period, in addition to palace libraries, libraries were developed in madrasahs, mosques, and households. Shaibanikhan (1451-1510) and his successors patronized literature and science to some extent. Famous and talented poets from Herat, Muhammad Salih from Khorezm and Kamaluddin Binai from Herat, went to the service of Shaibanikhan's palace. Shaibanikhan was a very well-educated person for his time. It is known that he wrote poems in Uzbek and Persian, and wrote a work called "Bahr al-khuda" in Uzbek. Shaibanikhan paid a lot of attention to evenness, he was also interested in many other issues. "Despite his entire military life, wrote L.A. Semyonov, no matter in which city or village he was, no matter where he stopped, he liked to talk with scholars, Sufis and poets. During Shaibanikhan's reign, there was a library in his palace, where both his own works and collections compiled with his participation were kept. For example, "Tavorihi guzidayi Nusratnama" (Selected works, students' book) is one of them. Manuscripts were carefully kept in some libraries, in Shaibanikhan's madrasa in Samarkand,

among them there were quite a few rare manuscripts. Among Shaibanikhan's successors, his cousin, the poet Ubaydullahkhan Ubaydi (1533-1589), had a particularly large library. "Kulliyoti Ubaydi" is considered a rare manuscript in this library; it is extremely beautifully decorated, has reached our days and is currently kept in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. It should also be said that in some libraries translation of various works from other languages into Uzbek has been carried out on a large scale. In this field, the library of Abdulazizkhan in Bukhara was distinguished, the books were prepared with the participation of Mirali Hirawi and Ahmed al-Husayni, famous hattots of that time. The library of Abdullakhan II was also famous to a certain extent, the famous even Mir Husain al-Husayn was the head of this library for many years. Experienced illustrators and cover artists also worked in large libraries, and the books were beautifully decorated with examples of Central Asian miraculous art, which was quite developed at that time. Many major works, such as "Fathnama", "History of Abdulkhairkhan", list of works of Alisher Navoi in 1521 were decorated in this original way and covered in 1562-1563. "Tavorihi guzidai Nusratnama" and other works are also decorated and made with such miniatures (2,)

Abdulazizkhan (1509-1550) is the son of Ubaydullakhan from the Shaibanites, governor of Khorezm (1538-1539). After the death of his father (1539), two rulers appeared in the country, Abdulazizkhan was the Khan of Bukhara (1540-1550). During his reign, Abdulazizkhan implemented a number of reforms in the interests of the state and the population. In particular, he canceled some taxes, fines and other payments. He passed away before finishing what he had started. The continuation of these works was carried out during the reign of Abdullakhan II, he built many madrasas and libraries in Bukhara, and hanaqas in the Bahovuddin Naqshband cemetery. As during the Shaibani period, the Muslim religion had a great influence on the life of the people in the Khanate of Bukhara during the Janyid dynasty. At this time, the exact and natural sciences were somewhat in decline. Thinkers like Ulugbek and his student Ali Kushchi, who worked in his observatory in Samarkand, did not develop. Nevertheless, among the theologians there were people like Akhund Muhammad Sharif, who gained fame for his scientific work. Sources have preserved the name of the famous scientist, poet and philosopher Yusuf Karabogii, and the name of Nasriddin Bukhari, a prominent jurist, the author of the famous work "Treatise on Hidden Things".

During the Ashtarkhanid dynasty, culture developed and literary monuments were created. Sayido Nasafi, Turdi and many other poets grew up among the people. In 1692, an anthology of poetry about 200 literary figures was compiled. The decoration of manuscript books improved in the state of the living, and many private book collections and libraries appeared at this time. To mention with joy that high-quality writing paper appeared in Samarkand and Bukhara, this work reached a perfect level during the reign of Abdulazizkhan (1645-1680), which to a certain extent caused the development and spread of literature. It is known that Abdulaziz and his brother, the poet Subhanqulikhan, were also interested in collecting manuscript books in Bukhara. During their time, a hospital (dar ush-shifa) was built in Bukhara, and a library with medical and scientific books became famous. During the reign of Subhankulikhan, a public library containing many manuscript collections was opened. He

made full use of the literature in this library in creating his very detailed medical work entitled "Ikhna attab Subhaniy" (Revival of Medicine of Subhanqulikhan). In the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan, there are several books from the library of Subhonqulikhan and medical manuscripts of that time, which were compiled by the khan himself or dedicated to him. In the workshop for repairing manuscript books near the library, painters, painters and specialists who restore and restore damaged books worked. There is a Mojaz art school, where famous masters of their time, Mahmoud Murzib, Abdullah Aga, and others are known to have worked.

Libraries were often damaged by palace coups, invasions and civil wars, mosques and madrasas were destroyed, and written monuments were destroyed or transported. We talked about the destruction of the Samarkand palace library during the uprising in 1448. In 1451, during the reign of Abdullah, the gangs of Abulkhairkhan and Abu Saidkhan invaded the capital again. The library in Bukhara was filled with books and manuscripts brought from the occupied cities, as well as damaged by war and fire. For example, in 1560, the library was looted twice during the reign of Ubaydullahkhan and Abdumominkhan. Later, it was filled with manuscripts brought from the city of Mashhad. In subsequent years, the looting of treasures of spiritual culture continued. Even after the temporary cessation of mutual wars in Bukhara, the remnants of the books in the book warehouses, at the end of the reign of Amir Nasrullahkhan, the remains of the books in the libraries of Shahrisabz, Kitab and Hisar were transported to the city of Karshi.

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