

THE DEVELOPMENT OF HISTORY DURING THE SHAYBANI DYNASTY

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Abstract

This article is about the development of historical sciences during the Shaybani dynasty, together with the information that the Shaybani rulers, especially Shaybani Khan, showed respect to scientists. Also, written information about representatives of this dynasty in the works of foreign historians.

Keywords: Shaybani dynasty, Muhammad Shaibani Khan, historical sciences, Shaibaniname, Abdullaname, Tawarihi Guzidai Nusratname, Badoe ul waqaye, Muzakkir ul-ahbab, Zubdat ul Asrar, H. Vamberi

During the Shaibani period, the representatives of this dynasty played a great role in the development of science and culture. First of all, they themselves were highly educated people. For example, Shaibanis such as Muhammad Shaibani Khan, Kochkinchi Khan, Ubaydullah Khan, Abdulaziz Khan were Turkic and those who finished poetry in Persian. He has sufficient potential in religious and secular sciences those who are Muhammad Shaibani Khan studied at Bukhara madrasa in his youth received Ubaidullah Khan's great interest in music science, musical instruments It is known that he plays and has a delicate personality.

During the Shaibani period, the science of history was very developed. Covering the history of the 16th century "Tawarihi Guzidai Nusratnama", Mulla Shadi's "Fathnama", Binai's "Shaibaniname", Muhammad Salih's "Shaibaniname", "Zubdat al-asrar" by Abdullah Nasrullah, by Fazlullah Rozbekhan "Mehmonnomai Bukhara", "Badoe ul waqaye" by Zayniddin Vasifi, Hafiz Classic historical works such as "Abdullanoma" by Tanish Bukhari are proof of our opinion.

In addition, during the time of Muhammad Shaibani Khan, Binaï's "Amazing street". We can also say the geographical work "Makhluqot".

Herat, which was the national and cultural center in the second half of the XV century, XVI century, it lost its position, first it became one of the outlying cities of the Shaibanis, and later the Safavids of Iran.

By this time, Samarkand and Bukhara became cultural and literary centers moved. To these cities, not only from the regions of Central Asia different industries from the cities of Iran, Afghanistan, India those who were eager would come. As a result, the culture of that time and Many prominent representatives lived and worked in various fields of literature have reached.

In the 16th century, literature, history, architecture and visual arts were established in Movarounnahr was developing. Poetry flourished. The works about the series of scholars who lived and created in Central Asia during this period were developing. For example, there were Hasan Bukhari Nisari (1566 y) "Muzakkir ul-ahbab" and Mutribi (1604-1605 years) "Tazkiroti shuaro".

These works contain the names of several hundred literary and scientific figures who lived and worked in Samarkand, Bukhara, Tashkent and other cities of Central Asia.

In the first half of the 16th century, the appearance of literary and historical works in Turkish in Movarounnahr increased the demand for the Turkish language. "Tarihi Guzidayi Nusratnoma" is one of the first works in this field. Muhammad Salih's epic "Shaybaniynoma" is also written in Uzbek. These two works, although written at the request and with the participation of Shaibani Khan, in any case, contain a lot of information based on the history, ethnography and literature of the peoples of Central Asia.

One of the poets who lived and created in the 16th century, a great poet, writer, historian and the scholar is Babur. A. Beveridge gave Babur the following assessment:

“... generosity, courage, talent, love of science, art and with them from the point of view of success, it is among the kings in Asia We cannot find any king equal to Babur”.

From the age of 12 until the end of Babur's life, almost continuous war and was busy with walks. But, despite this, he received wide and deep knowledge and he was one of the great cultural figures of his time with his great talent had lived wherever he was, he was always in close contact with representatives of science, art and literature, patronized them and organized various scientific and literary talks and debates, in which he himself participated.

Babur has been engaged in artistic creation since the age of 16-17. “Boburnoma” talks about the events of 906-907 (1449-1500),

“On those occasions, I would take a couple of lines of verses, and the ghazal would never end.” says.

Babur was rich in Uzbek classical literature, especially Alisher Navoi literary heritage and literary works of master artists of Persian and Tajik literature learns experiences. Babur’s greatest and most wonderful work is his to the whole world introduced Juliu Caesar by European orientalists, including H. Vambéry along with Caesar's books is the Book of Boburnum. In addition to being a historical source, this work is a valuable monument of Uzbek prose.

At the same time, “Boburnoma” covers geography, ethnography, nature, folk medicine and provides valuable information on other scientific fields.

Besides “Baburnoma”, there are several other works of Babur, which are Islam “Mubayyan”, which explains religious jurisprudence and Sharia beliefs a poetic treatise, a book on Sufism called “Validiya”, as, among them are the works consisting of the alphabet table known as “Hatti Baburi”.

Abdullah ibn Muhammad’s historical work “Zubdat ul Asrar” is considered to be a work written in the first quarter of the 16th century. In this work, the bloody conflict of Shaibani Khan with Ismail Safavi and the events that led to the death of Muhammad Shaibani Khan are described.

Also, the historical works of Rashididdin and Sharofiddin Ali Yazdi will be translated into Uzbek. The translation of works dedicated to Mirzo Ulugbek such as “Muntahabi Jome” and “Tavorihi Shoshiy” into Uzbek indicates that the sphere of influence of the Uzbek language has expanded. His great work on the history of his time called “Sharafnamai Shokhi”.

Hofiz Tanish Bukhari wrote and is rich in religious and political events in this work. There is a lot of great information about the socio-economic history of Central Asia.

Also, during this period, some Shaibani rulers took part in writing religious and educational works. Shaibani Khan was one of the scholars of his time. This is how H. Vamberi wrote about it, He was not a barbarian ruler who did whatever he wanted, as he was made out to do. For example, he had great respect for the scholars of the time, obeyed their words, and was equal to himself in all his war journeys.

He carries a small beautiful library, he is always religious like Amir Temur participated in discussions.

He had discussions about tafsir of some verses of the Qur'an with Qazi Ikhtiyar and Muhammad Yusuf, who were leading exegetes in Herat.

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