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**Annotation:** During the Shaybanid dynasty, certain areas of Central Asia, particularly in the Bukhara Khanate, flourished culturally and intellectually. During this period, Islamic sciences, along with the literary traditions of Turkic, Arabic, and Persian, harmonized with Turkic cultural influences. This article examines the main aspects of the cultural life in the Khanate.

**Keywords:** Bukhara Khanate, Shaybanid dynasty, Islamic scholarship, culture, Turkic traditions, architecture, literature.

**Annotatsiya:** Shayboniylar sulolasi davrida Buxoro xonligida Markaziy Osiyoning madaniy va ilm fan jihatidan ba'zi sohalari gullab-yashnadi. Ushbu davrda islomiy ilm-fan, turk, arab, fors adabiyoti an'analari va turkiy madaniy ta'sirlari uyg'unlashdi. Ushbu maqolada xonlikdagi madaniy hayotining asosiy jihatlarini ko'rib chiqiladi.

**Kalit so'zlar.** Buxoro xonligi, Shayboniylar sulolasi, islomiy ilm-fan, madaniyat, turkiy urf-odatlar, me'morchilik, adabiyot.

**Аннотация:** Во времена династии Шейбанидов в Бухарском ханстве некоторые области Центральной Азии процветали в культурном и научном плане. В этот период исламские науки, а также литературные традиции тюркского, арабского и персидского народов гармонично сочетались с тюркскими культурными влияниями. В этой статье рассматриваются основные аспекты культурной жизни ханства.

**Ключевые слова:** Бухарское ханство, династия Шейбанидов, исламская ученость, культура, тюркские традиции, архитектура, литература.

The Shaybanid era witnessed a golden age of intellectual pursuits. The rulers' patronage of scholars and educators transformed Bukhara into a leading center for Islamic education. The Mir-i-Arab Madrassa, established by Ubaydullah Khan, became a beacon of learning, attracting students and scholars from across the Islamic world. These madrassas offered a curriculum that combined religious sciences, such as Quranic exegesis and Hadith studies, with secular subjects like mathematics, astronomy, and medicine [1, 56-p]. Under the Shaybanids, the translation and preservation of classical texts were prioritized. Scholars from Bukhara often corresponded with their contemporaries in the Ottoman Empire, Safavid Persia, and India, fostering a vibrant intellectual exchange [2, 34-p].

The era also saw the compilation of encyclopedias and commentaries, many of which are preserved today in Central Asian manuscript collections. The Shaybanids' commitment to knowledge contributed to their political legitimacy, as rulers who upheld the Islamic ideal of ilm (knowledge) as a cornerstone of governance.

Literature and Language.

Literature flourished under the Shaybanids, characterized by a dual-language tradition. Persian retained its preeminence as the language of administration, poetry, and prose. Muhammad Shibani was fond of poetry, and Turkic language collections of his poetry are extant today. There are sources that Muhammad Shibani wrote poetry in both Turkic and Persian. The "Divan" of Muhammad Shibani's poems, written in the Central Asian Turkic literary language, is currently kept in the Topkapi manuscript collection in Istanbul. The manuscript of his philosophical and religious work: "Bahr ul-Khudo", written in the Central Asian Turkic literary language in 1508, is located in London. Muhammad Shibani wrote poetry under the pseudonym "Shaybani". He wrote a prose work called Risale-yi maarif-i Shibani. It was written in the Turkic-Chagatai language in 1507 shortly after his capture of Khorasan and is dedicated to his son, Muhammad Timur-Sultan (the manuscript is kept in Istanbul). Ubaydullah Khan was a very educated person, he skillfully recited the Koran and provided it with comments in the Turkic language, was a gifted singer and musician. The formation of the most significant court literary circle in Maverannahr in the first half of the 16th century is associated with the name of Ubaydullah Khan. Ubaydullah Khan himself wrote poetry in Turkic, Persian and Arabic under the literary pseudonym Ubaydiy. A collection of his poems has survived to this day.

Poets such as Sufi Muhammad Tarzi and Lutfi enriched Persian and Turkic literature with their lyrical compositions, often imbued with mystical and philosophical themes [3, 78-p]. Simultaneously, Chagatai Turkic, the literary language of the Timurids, maintained its significance. Works like Shaybani-nama, an epic by Muhammad Salih, chronicled the dynasty's achievements and embodied the Turkic heritage of the Shaybanids.

Turkish historiography increased in the early 16th century, though their production were relatively few. Muhammad Shibani Khan's reign influenced one Chagatai's Turkish historical work, the Shaybani-nama, while the, Tawarikh-i Guzida-yi Nusrat-nama, was sponsored by the Khan himself. The Khan also inspired two Persian histories by Bina'i and Shadi, while patronizing the translations of six works from Persian into Chaghatai. In the Shaybanids period in the Bukhara Khanate, Agha-i Buzurg or "Great Lady" was a famous scholarly woman-Sufi (she died in 1522–23), she was also called "Mastura Khatun". Abd al-Aziz Khan (1540–1550) established a library "having no equal" the world over. The prominent scholar Sultan Mirak Munshi worked there from 1540. The gifted calligrapher Mir Abid Khusaini produced masterpieces of Nastaliq and Rayhani script. He was a brilliant miniature-painter, master of encrustation, and was the librarian (kitabdar) of Bukhara's library. The coexistence of Persian and Turkic traditions symbolized the cultural inclusivity of the era [4, 92-p].

#### Architecture and Urban Development.

Architecture during the Shaybanid period was a continuation and revival of the Timurid style, renowned for its intricate tilework, symmetrical layouts, and grand domes. These structures were not merely religious edifices but also centers for community gathering and intellectual discourse [5, 43-p]. Urban planning reflected the Khanate's emphasis on trade and commerce. The city of Bukhara, strategically located on the Silk Road, became a thriving hub of economic and cultural exchange. Caravanserais and bustling bazaars facilitated trade, while their revenues supported public works and cultural projects. This integration of economic and cultural activities underscores the symbiotic relationship between commerce and art in the Shaybanid period [6, 51-p]. As the Shaybanids set out to make Bukhara the cultural and architectural capital of their

dynasty, countless building ventures transformed the city under their rule. Bukhara's grand mosque, the Kalan Mosque, was built in 1121 C.E. However, under the Shaybanids in the early 16th century, it was entirely reconstructed with the addition of stone columns, arches, and 288 vaults. The mosque was part of a religious complex that also consisted of a five-domed palace and a mosque. In 1530, under the rule of Ubaydullah, the Mir Arab Madrasa was added to the complex, in honor of a Sheikh known as Mir Arab. Opposite the Kalan Mosque, the Mir Arab Madrasa stood tall with two-story classrooms surrounding a central courtyard. The interior of much of the complex was decorated with plaster-carved ceilings and extensive colorful tilework. However, much of the tilework and wall inscriptions have not survived. In the second part of the 16th century, a north-south major roadway and an east-west passage were built throughout the city of Bukhara. In the years between 1562 and 1587, the north-south artery of the city housed the Charsu market development, which included three covered markets: The Goldsmiths'Dome, the Hatsellers'Dome, and the Moneychangers'Dome. These markets, were all less than 500 m away from each other. Moreover, all around these covered markets were caravanserais and large madrasas that accommodated hundreds of people and students. Together, this created a lively central environment that supported the trade of an abundance of goods.

In the late 16th century, during his reign as khan, Abdullakhan ibn Iskandar built two major structures, the Mohair Khan Madrasa and the Abdullakhan II Madrasa, together called the Kosh Madrasa. The Modary Khan Madrasa, a tribute to Abdullakhan's mother, was built first, in 1567. Then, between 1588 and 1590, Abdullah Khan II built another madrasa, the Abdullah II Madrasa in his own honour. The decoration of the Abdullah Khan Madrasa consists of a complex glazed tile pattern with geometric stars, shapes, and borders. The madrasa also features various inscriptions containing the name of the ruler. The inscriptions were written in Arabic script with extended vertical lines. The large madrasa was built to serve as a theological school. Another of the most significant monuments built by Abdullah Khan was the Sarrafan Baths. The Sarrafan Baths consisted of a central octagonal bath with rooms on all sides. The different rooms were multi-purpose, allowing for a range of activities from simple relaxation to business meetings, conversation, and games. There are differences between the layout of the men's and women's bath quarters. Men had separate rooms for worship and the rooms were intricately decorated with tilework. The women's bath was less decorated and lacked any separate stalls.

#### Art and Craft.

The art flourished under Shaybanid patronage. Bukhara became renowned for its exquisite textiles, particularly suzani embroidery, known for its vibrant patterns and symbolic motifs. Carpet weaving also reached new heights, producing intricate designs that remain celebrated today [7, 27-p]. Ceramic art, miniature painting, and metalwork flourished, often blending Persian influences with local traditions. Manuscripts adorned with vivid miniatures were produced in royal workshops, demonstrating the dynasty's commitment to artistic excellence. These manuscripts not only served as literary treasures but also as visual celebrations of the era's aesthetic values [8, 62-p].

#### Religious and Cultural Synthesis.

Religion played a central role in the Shaybanid cultural landscape. The dynasty promoted Sunni Islam as a unifying force, sponsoring the construction of mosques, madrassas, and other religious institutions. Sufi orders, particularly the Naqshbandiya, were instrumental in shaping the spiritual ethos of the khanate. Their teachings emphasized ethical conduct and community

service, aligning with the Shaybanids' vision of an inclusive and harmonious society [9, 48-p]. Despite their emphasis on Sunni orthodoxy, the Shaybanids demonstrated remarkable tolerance toward local traditions and beliefs. This inclusivity fostered a culture of synthesis, allowing the coexistence of diverse cultural elements within the khanate's borders. And Bukhara and Samarkand continued to be central cities of Islam [10, 33-p].

To conclude, The culture of the Bukhara Khanate under the Shaybanid dynasty was a remarkable testament to the dynamic interplay of Islamic, and Turkic traditions. Through their patronage of education, literature, architecture, and the art, the Shaybanid rulers elevated Bukhara to the status of a cultural and intellectual heart of Central Asia. The enduring legacy of this period continues to inspire admiration and scholarly inquiry, highlighting the richness and diversity of Central Asian heritage.

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