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RELATIONS OF BUKHARA SHAYBANIYS WITH SCIENTISTS AND CREATIVES

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ABSTRACT

This article covers the relations of Muhammad Shaibanikhan and the rulers and princes of Bukhara Shaybani with the people of science and art, the support of scientists and poets, the provision of financial assistance to them, scientific considerations based on historical sources and research results.

KEYWORDS: *Bukhara, Samarkand, Shaybanis, Ruler, Prince, Muhammad Shaybanikhan, Kochkunchikhan, Ubaydullah, Abdullah II, Abu Said, Kokaldosh, Ulama, Poetry, Scholars, Qasida, Madrasa, Mudarris.*

INTRODUCTION

The period of cultural upheaval in history is associated with the formation of centralized and powerful states. At the same time, factors such as the reforms of the rulers in these countries in the field of science, personal aspirations, patronage of representatives of science and culture also contributed to cultural development. Although the political history of Muhammad Shaibanikhan and his descendants, the first representative of the Shaybanid dynasty that ruled in the history of Uzbek statehood for a century, has been sufficiently studied, the scientific and literary activities of this dynasty, its relations with science and creativity unexplored.

The enlightenment of the representatives of this dynasty and their high devotion to science, art and poetry played an important role in the development of science, culture and poetry during the Shaybanid period. They sponsored the development of science, the free activity of poets and artists, and supported them materially and spiritually. For example, Muhammad Shaibanikhan (1451-1510), Kochkunchikhan (1452-1529), Abu Saidkhan (1481-1533), Ubaydullah (1487-1540), Abdulazizkhan (d. 1551), Abdullah II (1534-1598), Abdumo Representatives of the

Shaybanid dynasty, such as Minkhan (1567-1598), Abdol Sultan (d. 1578), Abulkhair Sultan (d. 1578), Muzaffar Sultan (d. 1578), Dostum Sultan (d. 1583), were honored poets and scholars. they put their respect in place, treated them warmly, invited them to their palaces, and enjoyed their creations. Also, during the Shaybani period, this group of people had more privileges than others.

MAIN PART

First of all, the founder of the dynasty, Muhammad Shaibanikhan, was a wise, educated, enterprising and creative man of his time. He was "aware of the virtues of science and, more precisely, a person who fully possessed them, and had a great deal of faith in the field of poetry and poets." [1] Herman Vamberi writes that Shaybanikhan had great respect for the clergy of the time, even as a child, and carried with him a small beautiful library on all his travels, and, like Timur, took part in religious debates with the scholars of Damascus and Aleppo. Judge Ikhtiyar and Muhammad Yusuf, the leading commentators on Herat, were challenged about some verses of the Qur'an. ... After the death of Sultan Hussein Mirza, many scholars who needed a handful of grain took refuge in Shaybanikhan. He recruited scribes and gave them worthy assignments. He was also surrounded by a number of scholars during the military campaigns, who treated him with respect and devotion. [2]

Muhammad Shaibanikhan attracted many scholars and poets to his palace. Kamoliddin Bina'i, Muhammad Salih, Mullo Shadi, Fazlullah ibn Rozbehan and others took refuge in his palace and finished their works.

In addition, Muhammad Shaibanikhan held discussions on various issues on the agenda. They were attended by the great scholars of Movarounnahr and expressed their views. At one such meeting in Konigil, near Samarkand, a decision was made to use the lands that had become neglected as a result of wars and disputes. Also, during his reign, the role of the Uzbek language in historical and literary literature increased. By order of the khan, works written in Persian and Mongolian were translated into Turkish.

After the death of Shaibanikhan, Kochkunchikhan, who was transferred to the khanate throne due to his age, was close to culture and art in terms of military-political sphere. According to Ziyodulla Mukimov, a Shaybani scholar of statehood and law, he was a Sharia lawmaker, a hermit, and a defender of scholars and scholars. During his reign and reign, he undertook the task of blessing and bowing down to scholars and nobles. [5]

Mutribi Samarkandi (1558-1632), a Tazkiranavist writer of the Shaybanid period, also narrates a story about the khan's remoteness, simplicity and humility. According to him, from the first days of his accession to the throne, the khan often visited madrassas in Samarkand, talked to students and gave them gifts. Seeing the level of knowledge of the students, he said with satisfaction that "all the learned people of the world are gathered only in Samarkand" [6].

RESULTS

Ubaydullah, another enlightened ruler of the Shaybani dynasty, was educated by the leading scholars of his time (Amir Abdullah Yamani, Khoja Muhammad Sadr, Khoja Mullo Isfahani, Mawlana Mahmud Azizon, Mawlana Yormuhammadqori and others). Reads Arabic and Persian diligently. Mirza Muhammad Haydar (1501-1556), a statesman and cultural figure of the 16th

century, described the khan's scientific achievements in his famous work "Tarihi Rashidi": "He was adorned with all the virtues from his youth." [7] . For example, he studied hadith from the leader of modern muhaddiths, Khoja Mawlana Isfahani, jurisprudence from the leader of faqihs, Mawlana Mahmud Azizon, and recitation of the Qur'an from the famous hafiz Yormuhammad. Ubaydullah's faith and respect for the Emir Abdullah Yemeni, also known as Mir Arab, was high. It was his mentor, Mir Arab, who not only provided him with spiritual guidance, but also gave him close advice on public affairs and military matters.

Ubaydullah invited various poets and scholars and held literary talks. According to Zayniddin Wasifi (1486-1566), in February 1514, when Wasifi and his friends were sitting in the Ulugbek madrasa, a khan's official came in and said, "The khan is asking for Mawlana Wasifi." Then, when Zayniddin Wasifi went to Ubaydullah, the khan asked him for a problem and told him not to say his name. Then two problems are read in the name of the khan, and Ubaydullah considers both problems to be nameless. Then another 79 problems are written, 65 of which are considered anonymous by the enlightened ruler. This shows Ubaydullah's quick wit and ingenuity, his mastery of problem solving, and his ability to debate with poets.

He was a great statesman, a skilful politician, a creative ruler, a king and poet Abdullah II, who wrote poems in Uzbek and Persian under the pseudonym "Khan". This Shaybani ruler, like his ancestors, had a warm relationship with poets, representatives of culture and art, and did not withhold his generosity and generosity from them. In his time, scholars and poets had more privileges than anyone else. Many artists have also written poems, poems, works of art, music treatises, and melodies dedicated to Abdullah II.

One day, the poet and literary critic Mutribi Samarkandi will have the honor of meeting Abdullah II at the Khoja Guzor Fauna and Flora Preservation Center in the Aliabad district of Samarkand. The khan then asks him 3 questions in the field of poetry. Mutribi Samarkandi answers all the questions correctly and clearly. Abdullah II was pleased with the poet's knowledge and ingenuity, praised him and rewarded him with a mawut chakman and gold coins.

It should be noted that Abdullah II also had great respect for the people of the sect. He considered Sufis such as Khoja Islam Joybari, Qasim Sheikh Karminagi and Khoja Kalonkhoja as his piri. He listened to their advice in governing the country. He attracted famous scholars of his time, such as Mirzajon Sherozi [12], Poyanda Muhammad Akhsavi, Sadriddin Muhammad Bukhari, to the field of education, that is, to active social life. He appoints them as teachers at a large military madrasa he has built. It sets a sufficient salary for them to live without excessive worries [13].

Historian A.Zamonov in his article "The Price of a Poem" also cites the fact that one of the Shaybani princes was a martyr of poetry and Qasida, which shows that the representatives of the Shaybani dynasty had a positive attitude to science and creativity. [14]. According to this article, the winter of 1512 in Movarounnahr was very severe, which led to a famine. This famine, like that of the entire population of Samarkand, aggravated the plight of madrasa students.

Mawlana Abdulali Balkhi and Zayniddin Wasifi, the students of the madrasah, who are not indifferent to the state of science, are thinking of a way to bring the scholars out of the winter famine: their praise of poetry, qasida, and medieval rulers. He wrote a poem dedicated to the prince of the Shaybanis, Abu Said Sultan (the eldest son of Kochkunchikhan, who was the khan

of Movarounnahr at that time. Abu Said sultan was the khan of Movarounnahr in 1530-1533) and was awarded the prize. a spending plan will be drawn up to support the madrassa students [16].

The two writers wrote a poem dedicated to Sultan Abu Said overnight and brought it to the attention of the sultan, who was currently wintering in Konigil, outside Samarkand. The qasida was written in Persian, but Abu Said, the sultan, did not know Persian well, so his munshi (Imam Khatifi) translated the meaning of the qasida. Satisfied with this, the prince, realizing the real purpose of the mourners, gave them ten fat sheep, twenty man flour (different units of measurement in different periods, one man in Samarkand - about 20-25 kg), a hundred the khan ordered a silver (silver coin) money and four trees for firewood. Thus, the people of the madrasah, which had this supply, spent the winter of 1512 to 1513 as they wished and reached the spring. It is true that this incident means that the prince is not indifferent to the verse, although he praises the praise given to him here, and shows a certain indifference, focusing only on the praisers. It is obvious that not only the rulers, but also the princes supported the scholars, the people of creation, and did not withhold their material and spiritual support from them if they knew they needed help.

DISCUSSION

At the same time, not only the rulers and princes, but also their subordinates supported the people of science and creativity. For example, during the reign of Abdullah II, the servant Kokaldosh highly valued and guided the people of science and literature. He listened to their wishes and delivered them to the khan, helping them to ease their difficulties. From time to time he gathered poets and held poetry readings in the palace. The winners were awarded. [18]

Mirzajon Sherozi, the mentor of the famous philosopher and scholar Yusuf Karabaghi, came to Bukhara with his blessing and kindness. Hafiz Tanish Bukhari writes: "He first came to Balkh province by Sheroz and met with His Holiness through the mediation of Kulbobo Kokaldosh. At that meeting, His Majesty sent him to Bukhara with honors and pleased him with the news that he would become a teacher at his high school." [19]

According to the scholars, Abdullah ordered Kulbobo Kokaldosh to discuss Surat al-Fath in the presence of this scholar in the palace. This event will be completed as planned. In other words, there will be a very interesting debate between Mirzajan Sherozi and the scholar Sadridin Muhammad Bukhari on Surat al-Fath. The scholars enjoyed this discussion and felt a sense of satisfaction, and as mentioned above, Mirzajan Sherozi became a teacher at the Abdullah Madrasa. [20]

CONCLUSION

In short, Muhammad Shaybanikhan and the Shaybanid dynasty always supported the scholars, artists and poets, treated them well, and raised their status in society above other categories. He never withheld material support from the people of science and creativity when he realized that their situation was difficult. In this way, they sought to develop science and literature in their country to a certain extent. Nevertheless, science and literature did not flourish during the Shaybanid period as they did during the Timurid period.

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