

### The Influence of the Cultural Reforms Carried Out in the Country of Turkey during the XV-XVI Centuries on the Increase of Library and Reading Culture

**Burkhanova Baxodir Bakhtiyorkhodjaev**

Academy Ministry of Internal Affairs of the Republic of Uzbekistan,  
bahodir.burxanov@gmail.com

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#### ANNOTATION

*This article reflects on the influence of cultural reforms carried out in the Turkestan region during the 15th-16th centuries under the Shaybanis on the rise of reading and mutolaa culture to the local population, the efforts made to create a wide range of mutolaa opportunities.*

We can observe that the period of cultural upheaval in history was caused by several factors, such as the formation of centralized and powerful states, the attention of the rulers of these states to the field of science and culture, the reforms they implemented in these fields, and their patronage of representatives of science.

Muhammad Shaibani Khan was the first representative of the Shaibani dynasty, which ruled the history of the Uzbek state for almost a century, and his successors had a significant impact on the development of science, literature, and other fields in the country.

In the XV and XVI centuries, Shaibani Khan's huge empire was established in a very large area, from the Kasbi Sea to China, from the Syrdarya to Central Afghanistan. With the establishment of Shaybani Khan's rule, the long-lasting disputes between the Timurids in Movarounnahr were put to an end and peace was established. Shaibani Khan gained great respect for his inclination towards science and literature, respect and patronage of representatives of this field as he managed to establish a politically centralized state.[1]

With the termination of the rule of the Timurids, the science, culture, and literature created and developed during their time were preserved, appreciated, studied and further developed during the Shaibani era.

Researcher B.S. Turdiev, "When we begin to study the cultural sources of the Shaibani period, it is very difficult to separate them from the sources of the Timurid period. "All Shaibani era cultural representatives, or most of them, especially those who lived and created in the beginning and the first half of the 16th century, were mainly educated during the Timurid period or continued the traditions of this period," he says.[2]

In fact, the analysis of cultural history sources of the Timurid and Shaibani periods shows that the architecture, literature, book art, and other fields created in these two periods clearly demonstrate the continuity of one culture.

In our research, the main focus is on the efforts to improve the culture of reading for the population of that time, what reforms were carried out to create opportunities for reading for schoolchildren, madrasa students, and residents during the Shaibani period, conditions were created, and the effect of these measures on the improvement of the culture of reading among the people, consists of studying and analyzing information about the unique works created by the scientists of that time.

During the Shaibani period, Mowarounnahr developed economically and culturally. Reforms were carried out in the field of education. New madrasahs, mosques, houses, roads, and bridges were built.

Khania built by Muhammad Shaibani in Samarkand, madrasahs related to the name of Abu Said Kalbobo Kokaldosh, Mir Arab in Bukhara. Abdullokhan, Modarikhan, Juybor, Fethullah Kushbesh madrasahs, Kalon, Khoja Zayniddin, Abdullakhan, Chorbakir mosques, Kokaldosh madrasa in Tashkent, Baraqqhan madrasa, Muhammad Shaibanikhan mosque in Turkestan and many such madrasahs and mosques, caravansary, bazaars and other construction works built in different cities. [3] can be cited as an example.

According to the educational reform, education was defined as multi-level. Accordingly, children went to school at the age of 6, and to the madrasa at the age of 8. Education in madrasah has three stages, each stage lasting 8 years.[1]

A lot of attention is paid to the systematic organization of education and the improvement of the quality of education in these educational institutions, the formation of libraries, and the enrichment of educational literature and books in various fields. Also, one of the more important aspects of this period is that works written in other languages were translated into Uzbek on a large scale in some libraries.

In this field, the library of Abdulaziz Khan in Bukhara was distinguished, and the books were prepared with the participation of the famous calligraphers of that time, Mirali Khiravi and Ahmed al-Husayni.[4] Many historical works were created in the Uzbek (Turkish) language, including "Tawarihi Guzidai Nusratnama", Muhammad Salih's heroic epic "Shaibaniynama", Zahiriddin Muhammad Babur's "Baburnoma" and many other works.[2]

During the XVI and XVIII centuries, along with literature and poetry, positive achievements were made in the fields of historiography, jurisprudence, philosophy, and the science of calligraphy. During this period, some historical works were translated from Persian to Uzbek. These include historical works such as "Tarihi Rashidi" by Mirza Haidar, "Zubdat ul-Asrar" by Abdulla ibn Muhammad, "Mehmonnomayi Bukhara" by Fazlullah ibn Ruzbekhan Isfakhani, "Sharafnomayi Shoshiy" or "Abdullanoma" by Hafiz Tanish Bukhari dedicated to the history of Abdullah II. [5].

Also, at the beginning of the XVI century, according to the order of Kuchkunchikhan (1510-1530), one of the first representatives of Shaibani, Muhammad Ali ibn Darvesh Ali Bukhari translated "Zafarnama" into Uzbek [5].

During this period, in addition to palace libraries, libraries were developed in madrasahs,

mosques, and households.

Preparation, repair, and copying of books have also been started in the palace and some large madrasa libraries. For example, in the library that operated in the Shaibani Khan madrasa, the duties of a librarian were carried out, such as issuing books, restoring them, and buying new books for the library[6].

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.

Ubaydullah Khan, one of the enlightened rulers of the Shaibani dynasty, received education from the mature scholars of his time (Amir Abdulla Yamani, Khoja Muhammad Sadr, Khoja Mulla Isfahani, Maulana Mahmud Azizon, Maulana Yormuhammad Qori, etc.). He learns Arabic and Persian languages diligently [7].

Poet Ubaydullah Khan Ubaydi had a large library. "Kulliyoti Ubaydiy", which is considered a rare manuscript in this library, is extremely beautifully decorated, has survived to our days, and is now kept in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan.

During the reign of Abdullah Khan II, another great statesman, and skilled politician, who wrote poems in Uzbek and Persian under the nickname "Khan", science developed in Movarounnahr at a high level. This Shayban ruler, like his ancestors, had a warm relationship with poets and did not spare them his zeal and generosity. In his time, scientists and poets were more privileged than other people[8].

The library of Abdullah Khan II was also famous to a certain extent, it was headed by the famous calligrapher Mir Husain al-Husayn for many years. Experienced painters and cover-makers also worked in large libraries, and books were beautifully decorated with examples of Central Asian miraculous art, which was quite developed at that time. Many major works, such as "Fathnoma", and "History of Abdulkhairkhan", a list of Alisher Navoi's works in 1521 were decorated in this original way [3].

In conclusion, it can be said that in the development of science, culture, and poetry during the Shaibani period, Shaibani rulers such as Muhammad Shaibani Khan, Kochkinchi Khan, Ubaidullah Khan, Abdulaziz Khan, Abdullah Khan II wrote poems in Turkish and Persian. Those who have sufficient potential in religious and secular sciences.

During the Shaibani era, many works were translated into Uzbek, and works were written in Uzbek, which means that the Uzbek-speaking population of that time had more opportunities for reading and the status of the Uzbek language grew stronger.

Also, the art of evenness has developed to a very high level. Much attention was paid to copies of book copies by carefully copying manuscripts, decorating them with eventful miniatures, and assembling them into beautiful and durable covers. These efforts increased the interest of the people of that time in books. As a result, libraries were created out of interest in reading books.

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