

**SHAYBONIXONLAR VA ASHTARXONIYLAR DAVLATLARIDA
KUTUBXONALAR
LIBRARIES IN THE STATES OF THE SHAYBANIDS AND ASHTARKHANIDS**

Qo'qon davlat universiteti
Saydaliyeva Nilufar Toshpo'latovna
nilufarxonsaydaliyeva591@gmail.com
Kokand State University

Saydaliyeva Nilufar Tashpulatovna
nilufarxonsaydaliyeva591@gmail.com
<https://doi.org/10.5281/zenodo.20035746>

Annotation: This article, based on scientific sources, covers the formation of library culture in Mawarannahr and Khorasan during the Shaybanid (1500-1599) and Ashtarkhanid (1599-1756) periods, the activities of palace libraries, book traditions, and the development of calligraphy and miniature schools. The article extensively analyzes the influence of political stability during the period of these two dynasties on the development of science and literature, the structure of libraries, the activities of their main officials - librarians, muqaddams, and munshi, as well as the role of libraries in the cultural life of that period.

Keywords: Shaybanids, Ashtarkhanids, library, bookmaking, calligraphy, miniature, scientific heritage, Transoxiana, history of culture.

Introduction: The Medieval Stage of Central Asian History The 15th-18th centuries are distinguished by their scientific, cultural, and educational life. In this process, the schools of science, literature, calligraphy, and bookmaking, formed during the Timurid era, continued in the subsequent dynasties - the Shaybanids and Ashtarkhanids. In particular, palace libraries acquired special significance as scientific and spiritual centers of the state. After the Shaybanid dynasty seized power, they sought to revive and continue the cultural traditions formed during the Timurid era. In particular, Muhammad Shaybani Khan patronized scholars and was a person who himself engaged in creative work. Later rulers, such as Ubaydulla Khan and Abdulla Khan II, paid more attention to scholars and created great opportunities for the restoration of palace libraries and the creation of new manuscripts. Palace libraries were established in Bukhara, Samarkand, and Balkh, the centers of Shaybanid rule.

It was one of the largest creative centers of Central Asia. The reign of Abdullah Khan II (1557-1598) is considered the height of Shaybanid culture. He created a huge library in Bukhara, in which manuscripts on history, philosophy, religious sciences, medicine, mathematics, geometry, and astronomy, poetry collections, historical chronicles, and rare albums on the art of miniature painting were kept. Contemporary historians described his library as "the greatest ornament of the palace."

During the Ashtarkhanid period (1599-1756), although there were periods of political stagnation in Mawarannahr, cultural life did not cease, because rulers such as Ubaydulla-khan II, Nadr Muhammad-khan, and Subhankuli-khan paid attention to scholars, continued the activities of libraries, and as a successor of previous traditions, functioned as follows: there were special library managers, separate book workshops were organized for manuscript copyists, many libraries.

preserved the heritage, that is, stimulated the creation of new works and served the development of such sciences as literature, history, jurisprudence, medicine, and was a factor determining the spiritual status of the state. In particular, the libraries of Bukhara are recognized by many travelers, historians, and scholars as one of the largest scientific centers in Central Asia. The reign of the Shaybanids had a direct influence on the development of science. At the beginning of the 16th century, after the political stabilization of the region, the revival of

scientific schools began in Maverannahr. Palace libraries and madrasa libraries played a major role in this process.

Many famous scholars and writers such as Mavlono Muhammad Sodiq, Ahmad Donish Hafiz, Tanish Bukhari, and Mirzo Haydar Duglat worked in the court of Shaybanid rulers. These individuals not only engaged in scholarship but also contributed to the enrichment of the library's collection. There were many works gifted to the palace by them, as well as their.

In Ashtarkhanid libraries, golden water, various natural dyes, silk covers, and pearl-decorated folders were used to decorate books. This clearly demonstrates the economic power of the court and the respect for books. Madrasa libraries had the most active scientific environment of that time. Each large madrasah had its own library, which contained manuscripts on religious sciences (fiqh, hadith, tafsir), Arabic linguistics, logic and philosophy, medicine, mathematics, history and literature. During this period, many teachers, such as Sheikh ul-Islam Muhammad Parsa, Sheikh ul-Islam Muhammad Parsa, and Donishmand Ahmad Donish, had their own personal libraries. Along with private libraries, state libraries also stored manuscripts under special conditions during their operation in ventilated shelves, in rooms protected from moisture, cleaned of insects with special medicines every 6 months. Name of each manuscript, author, year of copying, calligrapher were spiritual and cultural centers that determined the cultural status of the state.

These traditions have not lost their significance even today.

List of used literature

1. Hofiz Tanish Buxoriy. *Abdullanoma*. – Toshkent: Fan, 1969.
2. Mirzo Haydar Dug‘lat. *Tarixi Rashidiy*. – Toshkent: Yangi asr avlodi, 2004.
3. Karimov A. *O‘rta Osiyoda qo‘lyozmachilik tarixi*. – Toshkent: Fan, 2008.
4. Muhammadjonov A. *Shayboniylar davlatining siyosiy va madaniy hayoti*. – Toshkent: Yangi asr avlodi, 2005.
5. Ashrafiy M. *Temuriylar va Shayboniylar davrida kitob san‘ati*. – Toshkent: Alisher Navoiy nomidagi TJAI, 2007.