

ABOUT THE ARCHITECTURE OF THE PERIOD OF ABDULLAH KHAN II

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This article discusses Shayban statehood and the place of agricultural work in the history of Uzbek statehood.

Keywords: *khan, Khojalar, sheikhs Joybori, madrasah of Shaibani khan, madrasah of Abdurahim Sadr, madrasah of Barak khan.*

В данной статье рассматривается шайбанская государственность и место сельскохозяйственных работ в истории узбекской государственности.

Ключевые слова: *хан, Ходжалар, шейхи Джойбори, медресе Шайбани хана, медресе Абдурахим Садр, медресе Барак хана.*

Mazkur maqolada shayboniylar davlatchiligi va unda budyodkorlik ishlarining o'zbek davlatchiligi tarixida tutgan o'rni haqida fikr yuriladi.

Kalit so'zlar: *xon, xo'jalar, jo'ybori shayxlar, Shayboniyxon madrasasi, Abdurahim Sadr madrasasi, Baroqxon madrasasi.*

After Uzbekistan gained independence, our country became a member of the world community with equal rights, fundamental changes and reforms began to be implemented to build a new society. If the political system being established in Uzbekistan is a democratic, legal state, it is a civil society in which the social system-law is the priority. In a historically short period of time, great things have been done in Uzbekistan in terms of establishment of national statehood, transition to market economy, establishment and development of international relations .

Thanks to independence, a wide way has been opened to study the rich historical, scientific, cultural and religious heritage of the Uzbek people, and to use it as a common

and priceless property of the people. Spiritual wealth, values, the state, the nation, the individual are an invaluable treasure and a source of development. The science of history is of particular importance in strengthening and developing this spiritual and ideological basis.

After all, as the first President of the Republic of Uzbekistan, Islam Karimov, said: "...Historical memory, ...in the process of restoring and growing the awareness of national identity, so to speak, national pride takes an important place" ¹. Also, the first President I.A Karimov in a number of his pamphlets and speeches shows that "the greatest source of formation of national ideology is truthfully illuminated history"². "

In fact, in the state administration of the Shaybani period, along with the procedures and characteristics established during the time of Amir Temur and the Timurids, there were traditions specific to the state of the nomadic Uzbeks. In the administration of the state, the laws of Islamic Sharia and custom are followed.

In this sense, in addition to the state officials, the clergy also belonged to the ruling class. Some of the scholars considered themselves to be Sayyids, the descendants of the Prophet Muhammad, and some considered themselves to be the descendants of the Prophet Muhammad's fourth half - Abu Bakr, Umar, Usman and Ali, and they were called Khojas.

By the middle of the 16th century, the prestige of the Khojas increased tremendously, even who became Khan depended on them. Among the owners, the most prestigious were the sheikhs. In addition to the military-administrative officials, scholars, religious leaders, sheikhs and khojas, in particular, the holders of religious positions such as shaikh ul-Islam, Qazi Kalon, mufti, had a great influence in the state administration. During this period, especially, the position of the farmers from the village of Joybor near Bukhara greatly increased. The local administration was in the hands of regional governors, who also had their own management system. It included officials (chiefs) who led the army, collected taxes from the population, and supervised the correct implementation of Sharia laws. Provinces are divided into small administrative units: districts, towns and regions. The lowest level of local government was the village communities managed by the elder (kalontaron).

The main administrative unit of the Bukhara khanate in this period was the region (ulus), regions such as Marv are mentioned. The capital city and the districts belonging to it were appointed by the khan himself. Governors of the provinces were appointed by the khan. Usually, such high positions are held by close and trusted people of the

¹I. A. Karimov. Uzbekistan on the threshold of the 21st century: threat to security: conditions of stability and guarantees of development. Tashkent: Uzbekistan 1997-102.

²I. A. Karimov. The National Independence Ideology is the belief of the nation in its great future. Tashkent: Uzbekistan 2000. p. 14

khan, relatives, chiefs of large tribes, Uzbek sultans who have shown themselves in military campaigns. It should be mentioned separately that the state boundaries of the khanate were not constant, but often changed. Some provinces, depending on the external and internal political situation, disobeyed the central government, and military campaigns were conducted to subdue them again. The Shaibani army consisted mainly of cavalry and infantry.

The Shayban rulers tried to improve the capital Bukhara and its surroundings. Especially these works drew great attention to architecture during the period of Abdulla Khan II (1534-1598). About this, Academician V. V. Bartold called Abdullah Khan II the greatest builder after Karakhani Arslan Khan and Amir Temur. In fact, the buildings and structures built by Abdulkhon II can be found even today from Bukhara region to Syrdarya oases¹, many buildings, architectural complexes, structures were built in accordance with all the engineering capabilities of the time and the level of spirituality and culture of the society. Mir Arab madrasa, Masjid Kalon, Mag'oki Attori mosque, Toqi Zargaron, Toqi Sarrofon, Toqi Telpakfurushon, Hazrat Qasimsheikh house in Karmana, Timi Kalon, Modarikhon madrasa, Ayposhsha Ayim madrasa, Govkushan madrasa, Fathulla Qushbegi madrasa, Faizabad house, Dostum madrasa, Abdullakhan madrasa, Tim, Chorsu is a clear proof of our opinion.

In Samarkand, there are many buildings associated with the name of the Shaybanites. For example, the Shaibani Khan madrasa and Abdurahim Sadr madrasa, the Barak Khan madrasa built in Tashkent, and the bridge built over the Zarafshan river near Karmana are famous. During this period, in addition to the rulers of Bukhara, local rulers and nobles also carried out construction works in the capital Bukhara and other central cities.

"As an example of these, we can mention Khoja Muhammad Islam Joybori, the elder of Ubaydullah Khan and Abdullah Khan II, and his son Khoja Sa'duddin (Khoja Sa'd). Many architectural monuments (mosques, madrasahs, cisterns, baths, workshops, stalls and canals, houses, etc.) built during the Shaybani era are named after father and son, Khoja Muhammad Islam Dzhoibari and Khoja Sa'duddin is related to Khoja Islam had a huge library of 8000 volumes in Gavkushan and Dzhoybor madrasahs. Under the leadership of Khoja Sa'd, in addition to structures such as a caravanserai, madrasa, cistern, bathhouse, many mosques and minarets were built and repaired in different areas of the Bukhara oasis (Korakol, Khoja Peshku, Zandana). Among them, the Gavkushan and Dzhoybor madrasahs in Bukhara, the Khoja Kalon mosque with a minaret, as well as the Tashmasjid and the Vangozi minaret in the

¹History of Central Asian architecture. T : Publishing House of Uzbekistan. 1995. Page 61.

village of Vangozi are among the most important architectural structures that have survived to us.¹

In conclusion, it should be noted that many ancient residential buildings have completely disappeared. However, the architectural art of the Shaibani period is shown as a separate cultural heritage. It is appropriate to express the following opinion of the Russian writer N. V. Gogol. "...Architecture is also a stone chronicle of the nation, and it speaks about the fallen nation and its literature and legends only when it cannot be adjusted." Indeed, the history of architecture testifies to the huge and difficult path of the development of human society. Therefore, the architecture of residential buildings of Bukhara serves as a whole treasure in the study of the history of architectural art.

¹Q. Rajabov . History of Kiziltepa . Tamaddun publishing house. 2015. p. 59.