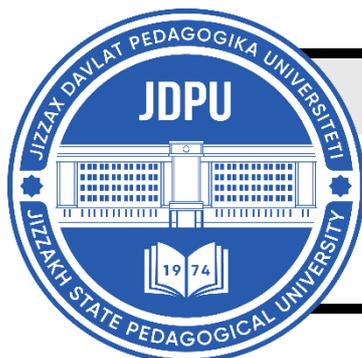


**MENTAL ENLIGHTENMENT SCIENTIFIC –
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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**CULTURAL LIFE DURING THE SHAYBANID PERIOD AND ITS
TEACHING METHODOLOGY IN THE 9TH GRADE OF THE HISTORY OF
UZBEKISTAN****Mirkomil Khasanovich Lapasov***History teacher of the Presidential School in Jizzakh*mirkomil.lapasov491@gmail.com*Jizzakh, Uzbekistan***ABOUT ARTICLE**

Key words: Shaybanid period, cultural life, teaching history, digital competence, global competence, UNESCO, UN SDGs, student-centered approach.

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Abstract: This article analyzes the development of cultural life in Transoxiana and Uzbekistan during the Shaybanid period, changes in the fields of education and science from the perspective of teaching history. The article is aimed at effectively conveying historical topics to students through the use of methodologies for the formation of digital and global competencies. At the same time, approaches integrated with UNESCO and UN educational programs are considered.

Introduction. The Shaybanid era (16th century) is one of the important periods that began a new stage in the history and culture of Movarunnahr. During this period, political centralization, the development of science, literature, manuscript writing, and the formation of the education system reached a unique stage of growth. This article will highlight the main directions of cultural life during the Shaybanid era and modern methods of teaching it. During the reign of the Shaybanids, the literary environment became even more vibrant. Muhammad Salih's "Shaybaninoma", the works of such creators as Kamoliddin Binoi, Turdi, Mashrab formed the basis of the spiritual life of that period. The patronage of poets increased around the palace, and literary gatherings, poetry readings, and meetings were actively held. During the Shaybanid era, great scholars in jurisprudence, philosophy, medicine, astronomy, and mathematics emerged. In the madrasas, subjects such as logic, jurisprudence, hadith, medicine,

arithmetic, and astrology were taught in depth. The love of science of rulers such as Ubaydullah Khan and Abdulaziz Khan had a great influence on the activities of scientists .

Manuscript writing is considered one of the most developed cultural areas during the Shaybanid era. In particular: Nasta'liq script was perfected; the art of copying, decorating, and binding books developed; large libraries operated (Bukhara, Samarkand, Balkh). Palace libraries contributed to the proliferation of manuscripts and played an important role in the transfer of cultural heritage to future generations. During this period, a continuous and multifaceted scientific and literary environment emerged. Continuing the classical traditions of the 16th century, new works were created. In particular, such classic works include the epics "Boburnoma" by Zahiriddin Muhammad Babur, "Devon" and "Bahr ul-hido" ("Sea of Guidance") by Muhammad Shaybanid Khan. Shaybani Khan's Divan is currently kept in the Topkapi Palace Museum in Istanbul, and "Bahr ul-Hida" is kept in the British Museum . Among the historical works created during this period, the work "Shaybaniyname" stands out. The author of the work is Muhammad Salih - a poet, historian, and statesman. The work "Shaybaniyname" is written in a poetic style and tells the story from the birth of Shaybani Khan to the socio-political events that took place in the Kipchak steppe, Movarunnahr, and Khorezm between 1505 and 1515. As a result of the special attention paid by rulers such as Muhammad Shaybani Khan, Ubaydullah Khan, and Abdullah Khan II to the development of science and culture, a literary environment emerged in Movarunnahr. These rulers created works, poems, and ghazals that directly gave impetus to the development of scientific and cultural processes.

Materials and methods. The following materials are used in teaching cultural life during the Shaybanid era: Historical sources: Muhammad Salih's Shaybanidname, Zahiriddin Muhammad Babur's Baburnama, Sharafiddin Ali Yazdi's works (Zafarnama, Muntakhabi Jome' and Tavarikh Shoni), other historical chronicles and epics. Archives and manuscripts: 16th-century manuscripts, examples of Nasta'liq script , miniatures and paintings. Visual materials: Architectural monuments of the Shaybanid era , drawings of madrasas and mosques , architectural details and patterns. Multimedia resources: Historical video materials, interactive maps. Pedagogical materials: Posters, presentations, timeline, case-study and project-based learning assignments.

Modern methodology of teaching the subject. The following international methods are recommended for teaching Shaybanid culture: — CLIL (Content and Language Integrated Learning): harmonious study of language and content in understanding historical texts. CLIL approach (Content and Language Integrated Learning). Effectiveness: Deep mastery of

historical terms and cultural concepts; Development of historical thinking along with academic language; Helps to understand cultural life in a global context.

Method of application: Vocabulary list: “madrasa”, “khanaqoh”, “manuscript”, “architectural style”.

Questions and answers based on text or video

Timeline: Sequence of Shaybanid rulers

— Case-study (situational analysis): Group analysis on the topic “Development of science during the Shaybanid era”.

— Project-based learning: students prepare a small project on “Manuscript culture during the Shaybanid era”. Project goal: To study the historical significance of manuscript traditions, calligraphy schools and cultural heritage during the Shaybanid era. Tasks: To identify the specific aspects of manuscript culture; To study famous calligraphers and bookbinders during the Shaybanid era; To analyze the styles and techniques used in the decoration of manuscripts; To draw conclusions based on available historical sources. General overview of manuscript culture during the Shaybanid era: Book copying was carried out in special libraries; The art of calligraphy was highly valued. Manuscripts were usually written in Arabic, Persian and Turkic languages; Gilding, natural dyes, geometric and floral patterns were widely used in decoration; Famous works copied during the Shaybanid era: Copies of "Zafarnoma"; Works by Alisher Navoi (Khamsa, Lison ut-tair); Historical chronicles: "Bahr ul-asror", "Shaybaninoma", etc. The manuscript culture of the Shaybanid era is an important part of the cultural heritage of Transoxiana, embodying high examples of calligraphy, miniature, painting, and science and enlightenment. Studying the manuscript culture of the Shaybanid era develops in students not only historical knowledge, but also the skills of independent research, analysis, creativity, and collaboration. During the project, students draw conclusions based on the information they have found about the origin of manuscripts, calligraphy schools, and miniature art. This process develops their 21st century skills such as critical thinking, sorting information, and comparing sources. The student-centered nature of the lesson allows students to make independent decisions, justify their opinions, work in small groups, and make presentations. In this case, the teacher only plays the role of a guide, and knowledge is acquired by the student through active research. Students gain a deeper understanding of the topic by analyzing manuscripts and miniatures, connecting historical processes with real artifacts. As a result, the rich cultural heritage of the Shaybani era becomes an effective teaching tool in modern lessons, not only as a historical fact, but also as a means of increasing students' creative

thinking and cultural literacy. This project forms in students respect for national heritage, artistic taste, and the ability to appreciate historical sources and interpret them.

Project-based learning. Effectiveness: The student searches independently; Educational integration is strengthened; Results are practical.

Project ideas: “Bukhara culture during the Shaybani era”; “Madrassa life: curriculum and libraries”; “Category of Shaybani architecture” (picture + annotation).



Qosim Sheikh Mausoleum . Navoi city

Qosim Sheikh Mausoleum. Navoi city

— Debate-method: Debate on the topic “In which area is the Shaybanid era superior to the Timurid era?”

— Timeline-technique: depicting historical processes of the period on a timeline.

— Gallery-walk: visual study of historical facts based on posters prepared by groups.

“Source-based learning” Source-based learning is a learning strategy that forms the learning process based on real evidence such as historical sources, maps, documents, manuscripts, photographs, and statistical data, rather than memorizing ready-made knowledge. This approach allows students to master the topic not through ready-made facts, but through the process of finding evidence, analyzing it, and drawing logical conclusions. By working with sources, students perceive historical processes as more real, vivid, and logically connected. They develop higher-order thinking skills such as identifying the author's position, seeing the main idea of the text, comparing multiple sources, and identifying bias. Source-based assignments in the lesson interest students, make the lesson student-centered, and strengthen competencies such as collaborative work, presentation, and substantiation of arguments. Through sources, students begin to see history not as an abstract concept, but as a real system of evidence, a logical sequence of historical processes.

Role-playing games and historical dramatization.

The student feels the events, understands the speech, views, and decisions of historical figures.

Examples:

- “A meeting in the palace of Shaybani Khan” - group dramatization
- Dialogue between an architect and a sultan
- Debates of historical figures: “Who contributed more to the development of culture?”

Example: Scene: 1500–1510. A new madrasa/palace is being planned in Bukhara or Samarkand.

Shaybani Khan:

— Master architect, I specially invited you to Samarkand. I saw the monuments from the Timurid era - their elegance is amazing. Now I want to build a building that will show that our dynasty also paid attention to science and enlightenment. Let me hear your opinion.

Architect Ustad Abdul Hafiz:

— Your Majesty, for this great intention, I have prepared a project in the ancient style, but reflecting the pattern of the Shaybani state. I want to enrich the facades of the madrasa with Movarounnahr patterns, and the inner courtyards with Bukhara-style brickwork.

Shaybani Khan:

— The building should be not only beautiful, but also strong. As a sultan, I want scholars and scholars to gather here. The future of this country is in science. To what extent have you thought out the issue of the foundation?

Architect:

— My lord, stones specially brought from the Zarafshan valley will be used for the foundation. These stones have been tested in mosques during the Timurid era. We will make the walls two-story and build the dome in the Hirat style, making it strong.

Shaybani Khan:

— Very good. But I want the madrasah to have a special place for poets, calligraphers, and historians. Navoi’s legacy should not be forgotten even in my time.

Architect:

— Of course, my lord. I will build a separate room with a veranda for the library. We will open a workshop for calligraphers in a place where only light falls. There will be special shelves protected from moisture to store manuscripts.

Shaybani Khan (in a satisfied tone):

— I liked these ideas. Let the power of our state and our respect for science be reflected in this building. We will also build a similar complex in Bukhara. Let scholars, poets, and historians gather here.

Architect:

— Your orders will be fulfilled, my lord. I will build this madrasa as a scientific symbol of the Shaybanid empire. Our intentions will be pure from the first brick to the last pattern.

Shaybani Khan:

— Then start work early. May this madrasa be the most magnificent legacy that will carry our name to future generations.

Results and discussion. During the research, the culture, manuscript traditions, development of science, and specific features of the education system of the Shaybani era were studied. The following specific results were achieved:

It was confirmed that the madrasah system was the main factor in the development of science during the Shaybani era. The results of the analysis showed that the Bukhara and Samarkand madrasahs were the most advanced centers of science in the region during this period. Manuscripts, calligraphy, and literature reached a high level of development. The improvement of Nasta'liq script, the activity of palace libraries, and the development of the miniature school - all this indicates a high level of culture of the era. It was found that the rise of culture, art, and science was directly related to political stability. The support of scholars and writers by the Shaybani sultans, the construction of libraries and madrasahs had a significant impact on the development of science. As a result of the use of CLIL and modern pedagogical methods, it was observed that students' interest in history increased.

Students not only memorized historical facts, but also analyzed them, and developed skills to understand historical processes in a modern context. The use of digital technologies increased the effectiveness of the educational process. Interactive maps, virtual museums, and electronic forms of historical sources helped students understand the subject more deeply. The Shaybanid era is seen as a successor to the cultural heritage of the Timurid era. During this period, literature, calligraphy, historiography, and architecture had their own unique style, continuing the traditions of the Timurid school. In this regard, this period is considered a consistently developed stage of Central Asian culture. Teaching based on historical sources and manuscripts forms a deep historical mindset in students. In this case, the student studies a historical figure, event, or process directly through the source. This helps to perceive history as a "living process." The use of the CLIL method gives high results in history. The integration of content and language makes it easier to master historical terms, understand the connections between facts, and develop global competencies. This approach is compatible with international schools, STEAM, IB, Cambridge systems. The formation of critical and creative thinking in students has significantly increased through project assignments. Methods such as creating a timeline; creating historical maps; dramatization (role-playing games); case-study

provided in-depth analysis of facts. A history lesson enriched with digital resources further strengthens the results. This fully complies with the requirements of “Global Competence”, “Digital Literacy”, “Education for Sustainable Development” set by the UN and UNESCO. The results of the study showed that the culture of the Shaybani era is an effective topic in forming not only historical knowledge for students, but also values such as national identity, cultural identity, and respect for heritage.

Conclusion. The use of historical dialogues enlivens the lesson process and makes the student an active participant in the subject. Stage forms, such as the dialogue between the architect and the sultan, allow students to understand history not through dry facts, but through real events and human relationships. This approach expands their imagination, develops critical thinking, analysis, empathy, creativity, and communication skills. Working on the basis of dialogue teaches teamwork, role-playing, and connecting historical facts with real-life context. Historical dialogues make the lesson student-centered, consolidate knowledge, and deepen students' historical thinking. The culture of the Shaybani era is reflected in the history of Central Asia as an important period of sustainable development and scientific and educational progress. The attention of the dynasty's representatives to scientific and cultural life expanded students' opportunities for learning through the activities of madrasas, libraries, and scholars. The development of manuscript culture, calligraphy, and literature shaped not only historical and religious knowledge, but also artistic thinking. While students study the scientific and cultural achievements of the Shaybanid era in the lesson, they understand the rich cultural heritage of their region from the perspective of global citizenship, actively participate through a student-centered approach, and achieve high-quality mastery. Thus, the Shaybanid era allows students to develop creative thinking, cultural awareness, and mutual respect skills along with historical knowledge.

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