



HISTORIOGRAPHY AND SOURCE STUDIES OF THE END OF THE 14TH CENTURY – THE SECOND HALF OF THE 15TH CENTURY MADRASAHS IN MOVAROUNNAHR

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Annotation: It is known that Amir Temur was far-sighted and attached great importance to the construction of educational institutions for the development of science and culture and an increase in the literate population. For this reason, when going on a campaign through the states, he brought with him to Samarkand mature specialists from these lands (scientist, architect, poet, calligrapher, cover artist). Naturally, he created a good environment for them because it was a priority issue. This article provides valuable information about the study and source study of madrasahs built in Movarunnahr during the Timurids period.

Key words: Madrasahs, mausoleums, kalandarkhanas, palace, scientist, architect, poet, calligrapher, cover-artist, education, knowledge, science and culture.

Introduction

As Ibn Arabshah wrote: "Temur collected every useful soul and brought everything to Samarkand". As a result, scientists who excelled in their field, distinguished by the merits of all types of science and art, gathered in Samarkand. The first place for the development of education was the higher school, that is, the madrasah and, in some cases, the khanaka. Madrasahs began to be built in Samarkand during the lifetime of Amir Temur. This good tradition was continued by his descendants – Shahrukh, Mirza Ulugbek, Sultan Hussein Boigaro, Badi az-Zamon and others.

Main Part

The first of the madrasahs built during the reign of Amir Temur is the *Idigu Temur Madrasah*. Although there is little information about the life and activities of one of Amir Temur's emirs, Idigu Temur, he built a madrasah in the late 70s of the 14th century. There is no information about the location, program and endowment of this madrasah, and the madrasah



itself has not been preserved. However, the names of some of the scholars who taught there, and some of the students of science who studied there are known. For example, the 15th-century Arab historian ibn Arabshah, who studied at this madrasah, in his work entitled "Ajaib al-maqdur fi tarikhi Taimur" ("Wonderful Fates in the History of Timur"), one of the madrasah teachers, Sa'diddin Mas'ud ibn Umar al-Taftazani (d. 791/1388-1389) or 797/1394-1395), Ali ibn Muhammad Sayyid Sharif Jurjani (1339-1413), Sheikh Abusayid ibn Burkhaniddin Sogarji, Shamsiddin Muhammad Jazari (1350-1449). At the same time as Ibn Arabshah, Khwaja Ahror's uncle Khwaja Ibrahim Shoshi was educated in this madrasah.

Amir Feruzshah Madrasah. Amir Timur's famous emir, Amir Feruzshah, a member of the court of the Timurid period, in the southeastern part of Samarkand, that is, on "Darbi Oliya" or "Feruzza (Feruzshah) gate" street (now Qalandarkhana mavzei on Panjikent street) or on the southern side of Sari Davanaki (now Registan) Feruzshah It was built near the gate (Darvozai Feruzshah) at the end of the 14th century. Currently, it has not been preserved, and there is no information about its foundation, mudarris and talibi sciences.

Amirzada Muhammad Sultan Madrasah. This madrasah was built in 1398-1401 by Amir Timur's favorite grandson and son of Crown Prince Muhammad Sultan Jahangir (March 13, 1376 - 1403). According to Ibn Arabshah, Muhammad Sultan was a supporter of virtues and a patron of scholars, so he decided to do this good work.

Muhammad Sultan madrasah is located in the area called Tashkurgan – chagar, on the south side of the Ruhabad mausoleum near the Ark built in the west of Samarkand. Zahiriddin Muhammad Babur writes about it like this: "Muhammad Sultan Mirza built a madrasah in Tashkurgan of Samarkand". The madrasah building was built in the east of a small courtyard with its facade facing the sunset. In the middle of the northern side of the courtyard is the entrance, and in the sunny part there is a room. The architect of the madrasah is Muhammad ibn Mahmud Isfahani. This name is written in a cursive letter on the extremely luxurious and artistically unique facade of the gate to the courtyard. Given that the madrasah is located near the Samarkand Arch, and its size is smaller than other madrasahs and has one floor, experts in this field, including G.A. Pugachenkova, write: "The madrasah educates the children of emirs and officials' families to become specialists necessary for state administration and military management – seems to be intended for education. As proof of the validity of this opinion, it should be mentioned that the head of the madrasah was the imam of Muhammad Sultan, Maulana Jamaluddin Ahmed al-Khorazmi. He later went to Turkey and lived in Brussa, where he died in 831/1427-1428". After Muhammad Sultan died in the Iranian campaign in 1403, Amir Timur sent his body to Samarkand. Muhammad Sultan will be buried in the house he built.

When Amir Timur returned to Samarkand from the campaign in 1404, he first went to the madrasah of Muhammad Sultan, held a condolence march in memory of his beloved grandson, and ordered to bury the body of Muhammad Sultan in the southern part of the courtyard of this madrasah and to build a special mausoleum over his grave. Khalil Sultan



(1405-1409) completed the construction of the mausoleum. They put the bodies of Sayyid Mir Baraka, Amir Temur, Muhammad Sultan, Mironshahs in it. Ibn Arabshah, who personally witnessed these events, writes: "Timur put his clothes on the grave and hung his weapons and equipment on the walls. All these were decorated with precious stones and gold. The value of the smallest of them was equal to one climate fee, and the price of one grain of wheat from that pile of ores was more than the price of a country from the calendar. Gold and silver chandeliers hung stars from the ceiling of his tomb". On his bed and around and on the edges, they spread all the firoshes and pieces of cloth. Among the lamps, there was one lamp made of gold, and its weight was four thousand miskals, one ratl per samarkand and 10 ratls per damask (which corresponds to 18.5 kg in modern measurements). Then Khalil Sultan placed (Qur'an) reciters and servants at his grave, appointed gatekeepers and guards to the madrasah, and set annual, monthly, and daily salaries for them. In 1419, Oghobegim, the daughter of Emirza Muhammad Sultan, mother of Khanzodabegim, died in Samarkand.

He was buried next to his father in the madrasah he built. Muhammad Sultan's house and madrasah were later rebuilt and included a mausoleum where Amir Temur himself and his descendants were buried. During the time of Ulughbek Mirza, the sun porch of the mausoleum was built, and many of the objects depicted by Ibn Arabshah were transferred to the state treasury. After Shahrukh Mirza died (1447), his body was brought from Herat and buried there. Later, Mirzo Ulug'bek was also buried in this mausoleum. The construction of the mausoleum in the madrasah sahani - courtyard seems to have reduced the need for a madrasah. Because after that there is no information about the activities of the madrasah. Currently, only the foundations of the madrasah have been identified. According to Zahiriddin Muhammad Babur's work "Baburnoma", this architectural building was named after Muhammad Sultan's Madrasah in the beginning of the 16th century. So, this place was named Gori Mir – Gori Amir after the destruction of the madrasah, that is, after the 16th century. Because in the sources of the later period it is mentioned in the style of Gori Mir. The mausoleum, famous in the Gori Mir style, fell into disrepair over time and due to the earthquake in the second half of the 19th century, and its two minarets collapsed. Gori Mir mausoleum was renovated in 1994-1996, both minarets were restored, and a wide area and a flower garden were created around it.

Mir Burunduq Madrasah. This madrasah was built by one of Amir Temur's courtiers, Amir Burunduq ibn Jahanshah, at the end of the 14th century and the beginning of the 15th century at the intersection of Chorsu near Registan, near the "Fur Traders Mosque". After climbing the stairs to the Shahizinda complex, the tomb of Amir Burunduq in the first mausoleum on the left is considered to belong to this Emir.

Qutbuddin Sadr Madrasah. Although there is little information about the biography of Maulana Qutbiddin Sadr, it is clear that Maulana Qutbiddin was one of the enlightened scholars who worked as the head of the foundation property of all madrasahs in Samarkand during the reign of Amir Temur. Therefore, he built a higher madrasah in the felt market of Samarkand, behind the Amir Temur Jame' Mosque and next to Prince Abdullah Madrasah, and it was



known as Madrasahyi Qutbiddin Sadr. Mainly, ulumi salosa (Qur'an, hadith, fiqh) and sarf, nahw, logic, etc. were taught in it. Maulana Qutbuddin, the head of the madrasah, was the sadr himself. But the names of the other mudarris are still unknown. According to the information provided in the work "Silsilat al-orifin" by Maulana Muhammad Qazi. The famous murshid of the Naqshbandi sect, Khwaja Ahrori Vali, lived and studied in this madrasah for a while in 1427-1428.

Sa'diddin Koshgari, who was in Samarkand at that time, also studied in this madrasah. Currently, the madrasah is not preserved, and its foundation is unknown.

Saraymulkhanim (Bibikhanim) madrasah. This madrasah was built by Amir Temur's eldest wife - princess Saraymulkhanim (Bibikhanim) (1341-1407) near the Ohanin (iron) gate of Samarkand, next to her mother's mausoleum, on the sunrise side of the Jome' mosque built by Amir Temur, in front of the main pediment in 1400-1404 (Amir Temur during the Iranian campaign at the time of his existence) he built with the funds left over from his father - Kazan Khan. This madrasah was extremely beautiful in terms of architecture and painting, and was distinguished by its luxury from other buildings of that time. It was taught by famous scientists of their time. Historical monuments of Samarkand are known and famous as monuments of global importance due to their uniqueness in terms of construction style and art of decoration. That's why Sharafuddin Ali Yazdi in "Zafarnama" described the extremely high, wide and beautiful gate of the madrasah. Ibn Arabshah said in "Ajaib al-maqdur fi nawaib al-Temur" that the madrasah was salubrious, Fasih Hawafi in "Mujmal-i Fasihi" described the height of the madrasah porches. special mentions. On the 10th of Muharram 807 (June 19, 1404) when Amir Temur returned to Samarkand from his travels.

Sharafiddin Ali Yazdi writes about seeing this madrasah and mosque: "Temur came to the madrasah of Saraymulkhanim opposite the Jome (mosque). Clavijo shows the date of this event as Monday, September 29, 1404. Amir Temur looked into issues related to the construction of the madrasah and Jame' mosque, received ambassadors from different countries, including the Spanish ambassador (Clavijo), Egypt, India and other countries. However, the information about the program of the Saraymulkhanim madrasah, its teachers, and the knowledge of talibis is not found in the sources of the 15th century. The issue related to the Madrasah's foundation and specialization is still open. A domed mausoleum was built on the east side of the madrasah where Saraymulkhanim was buried. It is currently being kept under repair. There is no information about the madrasah in the sources of the 16th century. Only in the work "Tazkirat ash-shuaro" ("Tazkir of poets") written in 1605 by Maulana Mutribi Samarqandi there is such a hint about it: "(Poet Maulana) Fig'ori lived in the room of Saraymulkhanim's higher madrasah (which now has the status of higher madrasah)". At the beginning of the 17th century, the madrasah was in a very dilapidated state, and Maulana Mutribi mentions this situation as "the future of the madrasah's high quality".

Probably because of this, Amir Sayyid Sharif Raqimi Samarkandi, who lived and worked at the beginning of the XVII-XVIII centuries, gives information about Samarkand



suffering great losses in the second half of the XVII century in his work "Tarihi Sayyid Raqimi" ("Chronogram of Sayyid Raqimi"). Saraymulkhanim madrasah was destroyed. This work mentions the construction of Mirzo Ulugbek's madrasah in Samarkand, but nothing is said about the Saraymulkhanim madrasah. In the work "Samaria" created by Mir Abu Tahir - sadr Samarkandi (d. 1291/1874) in the 19th century, the Samarkand madrasah, mosque and houses are mentioned, but the Saraymulkhanim madrasah is not mentioned. So, the madrasah operated until the end of the 16th century and was destroyed by a special decree due to the hatred of the Bukhara Khan Abdullah Khan II for the Timurids. Today, the domed mausoleum in its eastern part has been repaired.

Amir Shahmalik Madrasah. The great amir, a just and zealous nobleman, Ulugbek's uncle Shohmalik (d. 829/1426) was one of the notable amirs of Amir Temur, the father of Mirzo Ulugbek in 808/1405-814/1411, and Shahrukh from the end of 815/1412-1413 until his death. He worked as the governor of Mirza in Khorezm. In 1409-1411, after Mirza Ulug'bek ascended the throne, the governorship of Movarounnahr was at the disposal of Amir Shahmalik. In the same years, Amir Shahmalik built a madrasah in Samarkand. It is not known where the madrasah was built, as it has not been preserved. But according to the information in the sources, it was located at the beginning of the road leading from the city center (now Registan square) to Faqih Abulais's house, around the area where the current statue of Islam Karimov stands. There is only one street from Abulais's house to the central square of the city, and considering that the madrasah of the ruler who was the guardian of Shohmalik in Movarounnahr is located close to the Ulugbek madrasah, as mentioned above, it turns out to be built around the statue of Islam Karimov.

According to the sources, this madrasah was one of the most prestigious and famous madrasahs during the time of Mirza Ulugbek. Qazizada Rumi, who was in Samarkand when the madrasah was built, and Ghiyaziddin Jamshid Koshiylar Mirzo Ulug'bek were the teachers in this madrasah until it was built. In 1428, the famous poet and mystic Amir Sayyid Qasim-i Anwar, who came to Samarkand from Herat for the second time, was allocated a separate room from this madrasah by Mirza Ulug'bek, and assigned a throne and servants to him. In this regard, Khoja Ahrori Vali, Maulana Sa'diddin Koshgari, who was studying in Samarkand at that time, came to this madrasah and enjoyed the talks of Amir Sayyid Qasimi Anwar.

Khoja Fazlullah Abulaisi Samarkandi Madrasah-house. Khoja Fazlullah Abulaisi, one of the famous mudarris of Samarkand, who was known and recognized as a scholar standing in the footsteps of Abu Hanifa-i Sani and Ibn Hajib during the reign of Mirza Ulugbek, built a madrasah in the first quarter of the 15th century near his house in the area called "Faqih Abulais neighborhood" (near Registon), which was his place of education. The main focus of the madrasah is jurisprudence and Arabic studies, where Maulana Sa'diddin Koshgari lived and studied. Later, Abdurahman Jami, Davlatshah Samarkandi and Alisher Navoi also lived and studied there. The activities of the madrasah in the 16th-18th centuries are unknown. By the



18th century, the Abulaysi madrasah had been destroyed, and was rebuilt by the ruler of Bukhara, Amir Ma'sum Shahmurad.

Currently, the madrasah-khanaqah and its foundation have been preserved. At the beginning of the 20th century, a school building was built in its place. Currently, it is functioning as the 15th secondary school named after Khoja Fazlullah Abulaisi. In the southern part of the school there is a mausoleum of the Abulaisi family (Khoja Fazlullah Abulaisi is also buried here, but the stone inscriptions on the grave have not been preserved) and a mosque building. These two monuments were renovated in 1990-1991 on the occasion of the 550th anniversary of the birth of Mir Alisher Navoi. It should be said that Mirzo Ulug'bek's scientific education program was not limited to Samarkand only, and it had a great idea of raising the scientific potential of the entire Movarounnahr region. For this purpose, Ulugbek built madrasahs in Bukhara in 1417, in Samarkand in 1420, and in Gijduvan in 1432-1433.

Madrasah of Mirzo Ulugbek in Bukhara. This madrasah was built in Bukhara in 1417, and its architect was Ismail ibn Tahir ibn Mahmud Isfahani. The madrasah is small in size, has a beautiful facade, two-story rooms, a mosque, and a classroom in the courtyard. There was a library on the second floor of the entrance hall of the madrasah. There were two gables with towers in the yard. According to Pugachenkova G.A.: The construction of this madrasah was different from the traditional situation. According to Batirkhan Valikhodjaev: This building was built based on the new theoretical instruction set by the sultan of engineers Mavlona Ghiyosiddin Koshi. Usually, verses of the Holy Qur'an or Hadith Sharif calling for learning are painted on the facades and doors of madrasahs. The famous hadith written above the right side of the entrance gate of Mirzo Ulugbek's madrasah in Bukhara – "Education is a duty for every Muslim and Muslim woman" – an inscription encouraging and promoting knowledge shows that Mirzo Ulugbek paid special attention to the education system and madrasahs.

V.V.Bartold mentions that there is a similar writing - a hadith in the inscriptions in the mausoleum of Khoja Ahmed Yassavi (in Turkestan) built by Amir Temur. The second inscription in line with this content is the following words inscribed on the bronze ring of the madrasah gate: "The door of God's mercy is always open to those who seek biblical knowledge." We have no information about the presence of such hadiths and writings on the entrance doors of madrasahs other than Mirzo Ulughbek's madrasah in Bukhara. The foundation of the madrasah is still unknown. In 1841-1842, the Russian tourist N.V. Khanikov was in Bukhara and wrote in his impressions that in those years madrasah students received 3.5 gold (stipend) per year.

Alauddin Aleka Kokaldosh Madrasah. This madrasah is located in the south of the Mirzo Ulughbek madrasah in Registan Square, and was built by Alauddin Aleka Kokaldosh (754/1350-844/1440), the tutor of Ulughbek's father, Shahrukh Mirza, and has not survived. The madrasah was probably built near the mosque of the same name. In terms of size, this madrasah was considered the largest madrasah built in Samarkand. In 1529, the ruler of Shaybani, Kochkinchikhan, built a high marble minbar on this monument.



Prince Abdullah Madrasah. It was built in honor of the son of Ulugbek Mirza, Prince Abdullah, who was born in 1420 and died young. This madrasah is located in the felt market (behind the mosque of Amir Temur) and because it was built next to the Qutbuddin Sadr madrasah, it is sometimes called the "Double Madrasah".

Amir Kasim Madrasah. This madrasah, named after the Timurid prince Muhammad Qasim ibn Muhammad Joki ibn Shahrukh Mirza, born in 1422, is located in Muhammad Qasim Bazaar on Tagachilar Street. There is also a mosque in it, and a bath built by Amir Qasim on this street was dedicated to the madrasah. The madrasah built by Mirzo Ulugbek in Gijduvan. In 1433, Mirzo Ulugbek built a small one-story madrasah in Gijduvan on the southern side of the grave of Sheikh Abdukholiq Gijduvani (d. 1179), the head of the Khojagan order. The madrasah consisted of a porch, a mosque, a classroom and a room in the courtyard. By building this madrasah, Mirza Ulug'bek expressed his respect for Abdukholiq G'ijduvani, the leader of his Khojagan sect. On the other hand, Mirza also expressed his respect for the Naqshbandi, which was the leading sect in Movarunnahr and Khorasan during the time of Mirza Ulughbek. Because Bahauddin Naqshbandi considers Abdukhalik Ghijduvani to be one of the figures who laid his foundation stone. It is probably for this reason that this madrasah embodies the qualities of a house, and it is not for nothing that the mosque, a room and a house are combined.

Madrasah of Odilia. According to the historian and writer Ibn Arabshah (d. 1450, August 25), the judge of judges Waliddin Abdurrahman ibn Khaldun, when he came from Egypt, lived in the Adiliya madrasah before meeting with Amir Temur.

Khoja Ahror Madrasah. Khoja Ahror Vali 860/1455 gave funds to the governor of Samarkand, Ahmad Hajibek ibn Sultan Malik Koshgari, and built a two-story madrasah on the street leading to the gate of Sozangaran. There is a mosque in the southeastern part of the madrasah. During the ruins of Samarkand at the beginning of the 18th century, the madrasah was destroyed. By the decree of the ruler of Bukhara, Amir Mas'um (Shahmurad) and the fatwa of the priests, the white bricks from the ruins of the Aleka Kokaldosh madrasah in Registan were used in the renovation of the Khoja Ahror madrasah, and as a result, it was called "White (Safed) madrasah".

Mir Ahmad Hajibek Madrasah. Ahmad Hajibek ibn Amir Sultanmalik Koshghari, who was first governor of Herat during the reign of Timurid rulers Abu Sa'id and Ahmad Mirza, and then appointed governor of Samarkand in about 868/1463 (after the death of Samarkand Governor Jonibek), built a madrasah named after him in the mid-60s of the 15th century and it was one of the largest madrasahs in the city. This governor, who was of Turkish descent, was a horse lover and a very brave man, and wrote poems under the pseudonym "Faithful". During Alisher Navoi's years of education at the Samarkand madrasah (1465-1469), they helped him in every way. He was killed in the struggle for the throne that began after the death of Timurid Sultan Ahmad Mirza (1496), the ruler of Samarkand.

Mir Tarkhan (Amir Tarkhan) madrasah. This madrasah was built by the governor of Bukhara, Amir Abduali Tarkhan, who was the deputy of Sultan Ahmed Mirza in Bukhara, who



was the ruler of Movarunnahr in the second half of the 15th century (1469-1494). The madrasah was built in the second half of the 15th century and operated until the beginning of the 18th century.

Javzonia Madrasah. Located on the eastern side of the Sherdar madrasah in the Registan ensemble, was taught by Sheikh Khudoidad Vali, the murshi of the Yassawiya sect. The Javzonia mosque is also located in this area.

Conclusion

In short, Amir Temur laid the foundation for the development of education through madrasahs. The Timurids paid great attention to repairing existing educational institutions and building new ones in Samarkand, its surroundings and other cities of Movarunnahr. The best specialists to teach in them are selected from among those who studied at the madrasah. Those who studied in Madrasah were educated in various fields of knowledge. In particular, religion, mathematics, medicine, literature, history, geography, philosophy and other subjects were taught.

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