

SOURCE STUDIES OF THE HISTORY OF SHEIBANI KHAN MADRASAH

Mamatkulova Farangis Orzukulovna

Doctoral student of the Department of Historiography and Source Studies

Samarkand State University named after Sharof Rashidov

E-mail: mamatqulovafarangis@gmail.com

Аннотация:

Юртимиз тарихида Шайбонийлар сулоласи ва унинг авлодлари номи билан боғлиқ бир қатор маданий ва маърифий обидалар етиб келган. Шайбонийхонинг ҳаёти, шахсияти, ҳукмронлик даврига бағишланган ва бизгача етиб келган тарихий манбалар орасида, айниқса шоир ва тазкиранавис Ҳасанхожа Нисорийнинг “Мураккири аҳбоб” (Дўстлар ёдномаси) номли тазкираси алоҳида ўрин эгаллайди. Унда Муҳаммад Шайбонийхонинг таржимаи ҳоли келтирилган экан, хоннинг авлодлари чингизий хонлардан эканлиги, отадан ёш етим қолганлигини, зиддиятли шароит туфайли Астрахан ва кейинчалик Бухорога келиб яшаганлиги айтилади.

Калит сўзлар: Шайбонийхон, Ҳасанхожа Нисорий, ўзбек давлати, Мадрасаи Олия хония, бунёдкорлик, таълим жараёни, меъморий обидалар.

Аннотация:

В истории нашей страны существовал ряд культурно-просветительских памятников, связанных с династией Шайбани и ее потомками. Среди дошедших до нас исторических источников, посвященных жизни, личности и правлению Шайбанихи, особое место занимает тазкир поэта и тазкиранави Хасанходжи Нисари «Мураккири ахбоб» («Воспоминания друзей»). В нем содержится биография Мухаммада Шайбанихи, говорится, что потомки хана происходят от Чингисханов, что отец оставил его юным сиротой и что из-за противоречивых условий он переехал жить в Астрахань, а затем в Бухару.

Ключевые слова: Шайбани Хан, Хасанходжа Нисари, Узбекское государство, медресе Олия Хания, творчество, образовательный процесс, памятники архитектуры.



Abstract:

In the history of our country there were a number of cultural and educational monuments associated with the Shaibani dynasty and its descendants. Among the historical sources that have come down to us dedicated to the life, personality and reign of Shaibanikha, a special place is occupied by the tazkir of the poet and tazkiranavi Hasankhoja Nisari "Murakkiri akhbob" ("Memories of friends"). It contains a biography of Muhammad Shaibanikha, it is said that the descendants of the khan come from the Genghis Khans, that his father left him a young orphan and that due to conflicting conditions he moved to live in Astrakhan, and then in Bukhara.

Keywords: Shaibani Khan, Hasankhoja Nisari, Uzbek state, Oliya Khaniya madrasah, creativity, educational process, architectural monuments.

INTRODUCTION

Later, Shaibani Khan occupied large territories of Movarunakhr from 1497 to 1505, so at the same time he occupied Khoraso and founded the Uzbek state there. Hasankhoja Hasankhoja Nisari emphasizes that Shaibani Khan received a good education in his youth, became a talented poet, writer, musician and a good reader. The work provides information about his poetic heritage, including several Uzbek ghazals and rubai, as well as the epic "Bahrul Khudo".¹

According to academician V.V.Bartold, in 1507-1508 Shaibani Khan wrote a book of instructions to his son, Crown Prince Temur Sultan. Information about his appreciation of knowledge and education, his carrying a small library with him everywhere, his familiarity with the verses of the Koran, and his passion for literature and poetry can be found in other sources.²

MAIN PART

In particular, during the reign of Shaibani Khan in the early 16th century, he had a relationship with the city of Samarkand, and during these years a number of improvements were made in the city and the foundations for the construction of various structures were laid. One of them was the magnificent building of the madrasah, the construction of which began in 1505. This madrasah is popularly

¹ Hasankhoja Nisari. Muzakkiri akhbob (Memories of friends). Tazkira. – Tashkent: Abdulla Kadiri National Heritage Publishing House, 1993. – P: 290.

² Armenian Vamberi. History of Bukhara and Movarunnahr. – Tashkent: Literature and Art, 1990. – P: 91-92.



known as "Vaqfnama", the Oliya-Khaniya madrasah, the large madrasah belonging to the khan or the "khan's" madrasah. The appearance of the southern, eastern, northern sides and the history of its construction are also given by the location of the madrasah. According to the history of the madrasah, the first "Vaqfnama" was compiled personally by Muhammad Shaibani Khan, since it was a construction that required large funds. Historian Zayniddin Vasifi in his historical work "Badoe ul vakae" ("Rare events") provides the following valuable information about the madrasah of Shaibani Khan: The madrasah "Shahid Khan, Imam of the Time" of Muhammad Shaibani Khan, built at the beginning of Samarkand Charsuk, has a high porch height, his high devotion is like heaven. His tongue and hand were wide and magnificent. Four muddars were appointed to him. Among them, Mawlana Khojagi was considered a descendant of Mawlana Khavafi (who was the head of the madrasah of Mirza Ulugbek).³

However, Shaibani Khan died before the completion of the madrasah, on December 10, 1510, in a battle with Shah Ismail Safavi near Marv. Of course, the social, political and cultural activities of the ruler of this dynasty, Muhammad Shaibanikha, were continued by his subsequent generations. He left three sons, and the eldest son, Temur Sultan, continued the construction of the Bunyodko Madrasah, which his father had led in Samarkand.

The work of Shaibani Khan was subsequently continued by his eldest son, Temur-Sultan – Polod-Sultan. His mother, Mrs. Mehr Sultan, helped him in this work, and together they completed the madrasah, which had been started during the time of his grandfather and father. Along with the completion of the unfinished madrasah, Malika also built a magnificent madrasah in the northern part of the madrasah and connected the two madrasahs together. Therefore, these madrasahs are popularly called the "Double Madrasah" or "Medrasay Khurjun". On the ninth floor above the entrance to the double madrasah, there was also a library with rare books. Only in the social sphere there is much information about Mrs. Mehri Sultan, who carried out great creative work among the descendants of Shaibani along with men. Mrs. Mehri Sultan was one of the wives of Muhammad Temur Sultan, the eldest son of Shaibanikha. It is important to note that Mrs. Mehri Sultan paid special attention to the maintenance of the madrasah. He invited skilled craftsmen, architects, builders.

³ Zayniddin Vasifi. Badoe ul-wakae (Rare events). - Tashkent: Literary and Art Publishing House named after Gafur Gulam, 1979. – P: 18.



As a result, a magnificent madrasah decorated with golden tiles was completed and began its activities. He paid great attention to the educational process. The madrasah consisted of two separate buildings and was a major phenomenon of its time. Mrs. Mehri Sultan not only supervised the appearance of the madrasah building and the educational process in it, but also paid great attention to its material support. The source that provides detailed information about this is the deeds of gift that have come down to us, drawn up by order of Mehr Sultanbegam. This document was scientifically studied by the historian R.G.Mukminova and published in the press.⁴

Two handwritten copies of this document have come down to us under the name "Vakfnamai Hazrat Shaibani Khan", one of them is from St. Petersburg, and the other is known as Tashkent. The date of creation of the Waqfnama is not specified, only in one place the date of death of Muhammad Sultan is mentioned (March 14, 1514), so it is known that the document was created after his death, around the 20_s of the 15th century. Waqfnama was written in the traditional style adopted in Central Asia in the Middle Ages. The first part is devoted to the attributes of Allah and Muhammad (s.a.v).

Then Shaybani Khan and his son Muhammad Temur are praised in honor of the Sultan. The names of Mrs. Mehr Sultan and her father Burunduk Khan are also mentioned in the course of the document. The main first part of the Waqfnama directly explains the history of the construction of the madrasah. In the second part, the document describes in detail the objects allocated for the madrasah - shopping arcades, craft workshops, mills, gardens and lands and their clearly defined boundaries. The last third part is devoted to the order and organizational issues of using the income from the property specified in the fund.

According to the document, the madrasah is located on the territory of the Bobo Khudoidod quarter, not far from the Samarkand Chorsus (on the left side of the road to the north of the current Registan Square, from the Sieb market). There was also a mosque and a separate library. Both madrasahs were designed for 60 students studying sciences. One tutor was appointed for every 30 students. One of them was the famous scholar Mavlano Khodjagi, the other was the father of Abu Said Makhzum, the famous head of the Tillaqori madrasah, Mirza Mullah

⁴ Mukminova R.K. Stories of agrarian relations in Uzbekistan in the 16th century in Vakfname. – Tashkent: Science, 1966. – P: 354.



Abdurakhman, who taught students and was a mueed, musdir and other related staff.⁵

Accordingly, a special mentor for reading the Holy Quran was appointed. In the first half of the 17th century, Muhammad Bade Maliho Samarkandi, the author of the tazkir "Muzakkir ul-ashab" ("Memory of the Interlocutors"), worked as a mudarris in the madrasah. The fact that this person works in the madrasah of Shaibani Khan indicates that literature, the theory of poetry, and the science of aruz are well studied here. Speaking about the mudarris who worked in the madrasah, the following information from Zayniddin Vasifi is noteworthy. He writes: "Four mudarris were appointed to the madrasah built by Shaibani Khan in Charsu of Samarkand. One of them is Mawlana Khodjagi, a descendant of Mawlana Khavafi. Sources report that Sheikhu-Islam of Samarkand, the famous jurist Abdul Makarim as-Samarkandi, also taught in the madrasah of Shaibani Khan."⁶

The training of advanced teachers in the madrasah of Shaibani Khan naturally led to the emergence of talents among the students. One can imagine that there were scientific debates and discussions between the enlightened teachers and students. The students were taught in a similar manner to all known madrasahs: they were divided into junior, middle and senior groups, each group consisted of 20 students, and their financial support differed from each other (wheat); 3600 dinars and 450 manoshes for students of the middle group; Students of the senior group were entitled to 5400 dinars and 600 manoshes. According to sources of R.G.Mukminova, he describes it as follows: "This madrasah consists of rooms for teaching poetic sciences."

According to the information provided by the madrasah foundation, if we take into account that the main group of mudarris are poetry scholars, and the salary paid to them is higher than that of other mudarris, then we can witness that religious sciences are really studied. in depth. According to historical sources, a number of architectural monuments of Samarkand began to deteriorate in the late 17th – early 18th centuries due to mutual wars or desolation. For this reason, since the foundation of the madrasah of Shaibani Khan and Mrs. Mehri Sultan in 1637-1638, it has been repaired several times and new changes have been made to the design.

⁵ Zayniddin Vasifi. Badoe ul-wakae (Rare events). - Tashkent: Literary and Art Publishing House named after Gafur Gulam, 1979. – P: 19.

⁶ Author. Ancient Samarkand sage. Voice from Museum, 2017, No. 2. – P: 29-30.



According to Muhammad Bade Malekho Samarkandi, in the 17th century, under the leadership of Patriarch Muhammad Nodirbi, major repairs were carried out and changes were made to its original history. Amir Shahmurad (1785-1800), whose madrasah had fallen into ruins by the 17th century, ordered the madrasah to be restored. After these reconstructions, it lost its original beauty and grandeur.⁷

CONCLUSION

In conclusion, Kamal Kattayev came and reported that the destroyed madrasah had been repaired by a man named Amir Masum and the foundation had been restored. For this reason, the madrasah was preserved and partially operated until the beginning of the 20th century. But this double madrasah is not known today.

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