

## HISTORICAL MONUMENTS OF SAMARKAND DURING THE PERIOD OF YALANGTUSH BAKHODIR

Abdulxayev Saydullo Ubaydulla o`g`li,

Master`s degree student

Samarkand State University, Samarkand city, Uzbekistan

### Abstract:

Today, studying the history of the Samarkand city and its historical monuments, which has its rightful place in introducing the name of Uzbekistan to the world, is one of the main directions for historians. This article talks about the opinions and comments are given about the extensive construction works of Yalangtush Bakhodir carried out in Samarkand during the his governorship, the construction of Sher-dar and Tilya-kari madrasahs in the Registan ensemble.

**Keywords:** alchin, ashtarkhanids, madrasah, mosque, khanaka, Sher-dor, Tilya-kari, vaqf, tanob, dome, Hijri year, caravanserai, sardavanak, frame, tim.

### Аннотация:

Сегодня изучение истории города Самарканда и его исторических памятниковб занимающего достойное место в представлении миру имени Узбекистанаб является одним из основных направлений деятельности историковю. В статье говорится о мнениях и даны комментарии о масштабных строительных работах Ялангтуша Баходираб проведенных в Самарканде в период его наместничестваб строительстве медресе Шердар и Тиля кари в ансамбле Регистан.

**Ключевые слова:** алчинб аштарханиды, медресе, мечеть, ханака, Шер-дор, Тиля-кари, вакф, таноб, купол, год хиджры, караван-сарай, сардаванак, сруб, тим.

### INTRODUCTION

It was the main task of modern history to provide the world community with more complete and accurate information about the historical figures who lived in our country, their contribution to the development, strength, science and culture of the country. In this regard, historians try to emphasize the great political figures who



lived in the past. In our history, which goes back to many centuries, we can meet many such persons and commanders. One of them was Yalangtush Bakhodur, one of the historical figures who carried out great beautification works in Samarkand during his career, made a great contribution to the development of the city and it was important to occupying a worthy place in the world civilization. The services of Yalangtushbiy are great in the fact that the “Registon” Ensemble in Samarkand has gained fame in seven climates and was an integral part of our national cultural heritage.

### LITERATURE REVIEW

Historians have been publishing scientific articles on the researched topic since the 90s of the 20<sup>th</sup> century. Nevertheless, the sources related to the activities of Yalangtush Bakhadir are currently kept in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan. “Ялангтушга аталган Шердор мадрасаси деворларидаги байтлар”(12 may 1990) published in the “Lenin yo`li” newspaper by the source scholar Kamiljon Kattayev. In the work of Abu Tahir Khoja Samarkandi “Самария” important and accurate information is given about the construction of memorial monuments at the beginning of the 17<sup>th</sup> century and the work carried out by Bakhadir Yalangtush during the governorship. As for recent research, in early September 2019, an international conference on “The role of Bakhadir Yalangtush in the socio-economic and cultural life of Central Asia” was held in Samarkand. While this conference was divided into branches, a number of historians participated with their articles and research works on the topic of Yalangtush Bakhadir`s political activity, diplomatic relations in foreign policy and creative work that he did in the way of the development of the country.

### RESULTS AND FINDINGS

Yalangtush Bakhodir was born in 1576 in the family of the khokim of Nurota, the son of Boykhojibiy, one of the leaders of the Alchin clan<sup>1</sup>. Due to the fact that his father was in the service of the palace during the Shaybanids dynasty, he also grew up in the service of representatives of the ruling dynasty. Along with the Shaybanids, he also loyally serves the rulers of Ashtarkhanids. In 1612, Imam Quli

<sup>1</sup> Olchin, alchin is one of the large ancient Turkic clans that were part of several Turkic peoples.



Khan appointed Yalangtushbiy as the governor of Samarkand for helping in the fight against the Iranian ruler Shah Abbas and the Kazakhs Abulays and Ishim sultans and fulfilling one of the main tasks in seizing power. Despite the fact that the capital was moved from Samarkand to Bukhara during the Shaybanids dynasty in the 16<sup>th</sup> century, Samarkand will not lose its place as a center of science, culture and trade. The contribution of Yalangtush Bakhodir to the development of Samarkand in the 17<sup>th</sup> century was particularly great.

During his period of reign, the previous public mosque and madrasah of Samarkand, that is, the public mosque of Amir Temur and the Madrasah of Bibikhanim were destroyed, and there was a great need for such mosques and madrasahs in the city. The work of Abu Takhir Khoja Samarkandiy entitled "Samaria" contains some important information on the extensive creative works of Yalangtushbiy in Samarkand. In our glorious history, Yalangtush Bakhodir not only made a name for himself as a skilled politician and military leader, but he was glorified as "the architect of the city of Samarkand". In his article dedicated to Yalangtush Bakhodir, the source scholar K. Kattayev noted that "three famous rulers in history - Amir Temur, Mirzo Ulugbek and Yalangtush Bakhodir, made Samarkand the <<polish of the earth>>" with the architectural monuments they built. In fact, during the period of the great leader Amir Temur, Samarkand became the capital of the Timurid empire and its status increased.

The Registon square was first built at the end of the 14<sup>th</sup> century in the building of the central Tim (covered bazar) under the name "Toqi Telpak Furushon (Telpaks sellers)". However, its architectural formation was related to the Timurid ruler Mirzo Ulugbek. On his initiative, in 1417-1420, the Ulugbek madrasah was built which was considered a prestigious educational institution for its time.

The "Ulugbek Khanaka", "Mirzoyi caravanserai" and a mosque was built on the north side of it. On the western side, the "Muqatta Mosque" and the "Abusaid" madrasah were built from wood, and the square acquires an integral look to the architectural quality of the area. During the period of Amir Temur and Mirzo Ulugbek, Samarkand gained its own potential and prestige, but it would not be wrong to say that Yalangtush Bakhodir rebuilt it based on the needs and demands of the times.

Initially, this area was called "Sardavanak" the meaning of "sari juri davanak" fast flowing river [4.3p]. By the 17<sup>th</sup> century, the caravanserai was built by Mirzo Ulugbek on the Registan square was in ruins, the "Muqatta mosque" and "The



khanaka of Ulugbek” completely disappeared and the city market was located in their place. On the initiative and patronage of Yalangtushbiy, city construction projects were started and several changes were made. In particular, by his decree, repair work was carried out in the Mirzo Ulugbek madrasah, the khanaka built by Mirzo Ulugbek, instead of the Hammomi Mirzoyi and caravan palaces, there are two luxurious Sher-dar madrasahs (1619-1636) and the Tillya-kari madrasa-mosque (1646- 1660) was built[7.48p].

Yalangtush Bakhodir was built Sher-dar madrasah to Khoja Khashim. The madrasah was built as a copy of the Mirza Ulugbek madrasah, as opposed to it. The external size of the building was 70-75 meters, the size of the inner courtyard was 30-35 meters. The number of hujras in the courtyard was 52 and classrooms are built around them. The meaning of the word “Sherdar” does not only mean that it has the abode of lions, but the lion, deer and sun in it refer to the 12 zodiac signs of the Hijri year. In this case, the sun means “solar year”, the lion means “asad”, and the deer means “jaddi”. The meaning understood from this was that the presence of the sun in the Asad constellation gives the notion of “sadi zaman”, that is, happy days. The famous scholar Komilkhan Kattayev noted his opinion that the lion and the deer are suitable for the calculation of the Hijri year with 12 zodiac signs. From this, the sun Hijri-solar year; Lion (asad) was the fifth month of the year; Deer (jaddi) was the tenth month, refers to the months in which the construction of the madrasah was started and completed. We can see that such images on coins and coins of the Seljuks, Ilkhanids and dynasties in Iran in the 16<sup>th</sup> and 17<sup>th</sup> centuries. In particular, the great Amir Temur ordered the lion and sun images to be displayed on the Aksaroy facade in Shakhrisabz. According to scientists, this was actually the Sun (teacher) driving the lion (student) to the deer (science)[4. 3p].

It was written that the Surah of “An’am” 115-117 versus of the Qur’an on its front in Arabic text. On the front of the madrasa, the name of Yalangtush Bakhodir and abjad are written in qasida. If we turn into the word “Yalangtush Bakhodir” numbers in the abjad calculation, we can see that Yalangtush-816, Bakhodir-212, a total of 1028 Solar Hijri years have been calculated. If we convert it to the AD year, it was 1619, that is, the year when the construction of the madrasah began. When the madrasah was built, it was popularly known as “the big madrasah of Yalangtushbiy” [1.27p]. In many countries of the world, when they are asked about the city of Samarkand, the image of “Lion” comes to their mind, firstly. This was not for nothing, because in 2007, on the eve of the celebration of the 2750<sup>th</sup> anniversary of



Samarkand, at the international conference, the image of a lion in the Sherdar madrasah was recommended to the government as a symbol of the city.

As for the Tillya-kari madrasah, the work of Abu Takhir Khoja Samarkandi "Samaria" tells about it – "It was built in 1051, 10 years after the Sher-dar madrasah". This Tillya-kari madrasah was located north of Ulugbek and Sher-dar madrasahs, next to both of them. It was reported that after the destruction of Amir Timur Koragan mosque, the people of the city used to perform Friday prayers in the Tillya-kari madrasah [1.28p]. Its construction lasted 14 years, it means that "made of gold". It was noted that the reason for this was that it is possible to build a monument with the gold used inside the mosque of his madrasah [4.3p]. One source says 77 kg of gold, while another says 25 kg [6.1162p]. Two buildings were built in one building: a madrasah on the east side and a mosque on the qibla side (1641-1646). The calligraphers wrote inscriptions in Kufic and Suls letters in Arabic script on its pediments. The gold water was gilded on the ceiling of the mosque dome (1660). At the time when this madrasah-mosque was built, it was called "Small madrasah of Yalangtushbiy". Its construction was completed in 1660 after the death of Yalangtush.

In order to cover the costs of bare madrasahs, the salaries of teachers and the pensions of students, he donates a lot of profitable land, shops and caravansary to them as life estates. In this regard, the article of researcher Abdurakhim Khasanov "Cradle of Scholars" of "Tafakkur" magazine states that there are 11,610 (eleven thousand six hundred and ten) fields, 25 fertile lands, and 8 shops in the madrasahs of Sher-dor and Tillya-kari madrasahs. He gave information about the benefits of 38,000 coins [6.1163p]. In particular, the foundation of properties belonging to Sher-dar and Tillya-kari are mainly located in several areas such as Buyrachi, Korayog`och, Sogdi Kalon, Alhasan Tapa, Oktepa, Nahri Haidar of Ofarinkent, Totkent, Shovdar districts and 26 of them are land properties.

In the article of Komilkhan Kattayev, "Samarkand was redeveloped four times: 1) After the invasion of Genghis Khan, it was restored by Amir Timur and the monuments were rebuilt; 2) During the reign of Mirzo Ulugbek, the city areas were beautified and the "Registon" square was founded; 3) Sher-dar and Tillya-kari madrasahs were built during the reign of Yalangtush Bakhodir, and the "Registon" area was fully formed, among the large landowners who followed his example, the courtiers also started creative works in order to contribute to the beautification works.



Yalangtush Bakhodir died in 1656 at the age of 80, and according to his will, he was buried in the khanaka of Mahdumi A'zam in Dakhbet, at the foot of the grave of his elder Khoja Khashim. It was recorded in historical sources that he had a son named Boybek. But he died seven years before his father in 1650. In addition to his son, Yalangtushbiy had two daughters named Iklimbonu (died 1657) and Oybiy (died 1666), who were also buried here.

## CONCLUSION

It was worth noting that he received good religious education. For this reason, along with creative work, he followed the path of charity. During the governorship in Samarkand, he carried out important political and cultural events that determined the future fate of the city. Especially, as mentioned above, the "Registon" square became a whole during the reign of Yalangtush Bakhodir. Yalangtushbiy tried to build madrasahs and mosques in harmony with each other, to create a unique "Bouquet" in the center of the city. He promoted science in addition to performing extensive municipal beautifying projects. It is essential to thoroughly research the lives of such great persons so that future generations will remember them.

## REFERENCES:

1. Абу Тоҳирхожа Самарқандий. Самария. [www.ziyo.com](http://www.ziyo.com) kutubxonasi
2. Ахмедов Б. Тарихдан сабоқлар.- Тошкент: "Ўқитувчи", 1994.
3. Азамат Зиё. Ялангтўш Баҳодир – илм-фан ва маданият ҳомийси// Янги Ўзбекистон. 2021 йил , 3-март.44-сон
4. Каттаев К. Амир Ялангтўш Баҳодир. Баҳодир Ялангтўшнинг Марказий Осиё ижтимоий-сиёсий ва маданий ҳаётида тутган ўрни" мавзусидаги халқаро конференция материаллари ,Самарқанд,2019
5. Сангирова Д.Ялангтўш Баҳодирнинг Марказий Осиё ижтимоий сиёсий ва маданий ҳаётида тутган ўрни. Баҳодир Ялангтўшнинг Марказий Осиё ижтимоий-сиёсий ва маданий ҳаётида тутган ўрни" мавзусидаги халқаро конференция материаллари ,Самарқанд,2019



6. Tursunova M. SHERDOR MADRASAH BUILT BY YALANGTOSHBIY BAHODIR. Journal "Oriental Renaissance : Innovative, educational, nature and social sciences". Volume 2|Issue 4\2 .-April 2022.

7. Chabryar Adle and Irfan Habib. History of civilizations of central Asia/ Volume V.-UNESCO Publishing.2003.

8. Yalangto'sh Bahodir. [wikipedia.org](http://wikipedia.org). (2018). Ялангтуш Бахадур. [online]

9. Bahodir Yalangto'sh. [Buxoroisharif.uz](http://Buxoroisharif.uz). (22.09.2022)

