

**SOURCE STUDIES OF THE CONSTRUCTION OF THE MIRZO ULUGBEK
HIGHER MADRASAH IN SAMARKAND**

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Abstract

In the history of the culture of Central Asia, the reign period of Timur and the Timurids, from the second half of the XIV century to the beginning of the XVI century, is an extremely bright, rich, productive period that had a great impact on the recent general historical development. During this period, the Uzbek language as a literary language, direct Turkic written culture was fully formed and determined the latest development of Central Asia in this field. The last Timurids - the son, grandson and descendants of Amir Temur tried to continue the direction of social and cultural life started by Timur, to preserve the traditions of the Timurid family. The flourishing of the culture of Central Asian urban planning, beautification, and creative works continued during the Timurid period. This is especially evident during the reign of Amir Temur's grandson Ulugbek. This article contains valuable information about the history of the construction of the Mirzo Ulugbek's Higher Madrasah.

Keywords: Madrasah, kufi and rayhani manuscripts, turkish written culture, architecture, geography, karya (village), general composition, city structure, khagani said, mudarris, mausoleum, respected religious figure, nobility and clergy, source studies.

Аннотация

В истории культуры Средней Азии период правления Тимура и Тимуридов, со второй половины XIV века до начала XVI века, является чрезвычайно ярким, богатым, продуктивным периодом, имевшим большое влияние на недавнее общеисторическое развитие. В этот период узбекский язык как литературный язык, непосредственно тюркская письменная культура полностью сформировались и определили новейшее развитие Средней Азии в этой области. Последние Тимуриды - сын, внук и потомки Амира Темура пытались продолжить начатое Тимуром направление общественной и культурной жизни, сохранить традиции рода Тимуридов. Расцвет культуры среднеазиатского градостроительства, благоустройства и творчества продолжился в тимуридский период. Особенно это проявилось в период правления внука Амира Темура Улугбека. В данной статье содержится ценная информация об истории строительства Высшего медресе Мирзо Улугбека.

Ключевые слова: Медресе, куфические и райханские рукописи, тюркская письменная культура, архитектура, география, карья (село), общая композиция, городская структура, хагани саид, мударрис, мавзолей, уважаемый религиозный деятель, дворянство и духовенство, источниковедение.



Introduction

Hafiz Abru gives the following information about Mirzo Ulugbek's architectural works in his work "Geography": "Around Samarkand, due to the improvement works of Hazrat Amir Sahibqiron and the great emir (Mirzo Ulugbek), no matter where you go, one month or two months (on the way), foreigners have to spend the night in the desert." there is nowhere left to come. (Even) if they were a thousand horsemen, shelter and water would be ready for them all during the four seasons. The suburbs of Samarkand, its part belonging to the city, have five streams and seventy-two villages (villages): Bazar stream, Mazdakhin stream, Obi Rahmat stream; Karand (Korand) stream, Anhor Jadid stream (Yangiariq)". In the development of the country, architecture, especially the building of a madrasa and supporting its activities, play an important role. Only two Madrasahs were built in Samarkand during Timur's reign.

During the times of Ulugbek and Shokhrukh, the number of madrasahs expanded significantly. Mamatmusaev T.Sh. Emphasizing that the monuments of architecture and urban planning under Ulugbek were put in a certain system, he writes: "One of the conditions for the formation of ensemble structures in urban planning under Mirzo Ulugbek is that a certain street, square, courtyard and landscape for two or more buildings and some of them are the basis of the overall composition. The structures that make up the ensemble are primarily adapted to this basis. At the same time, the entrance parts of these buildings are mutually coordinated in terms of compositional axes, mass, shape, color and other physical aspects. The degree of harmony of this coordination will determine how high the ensemble has reached or not reached the level of artistic perfection".

MAIN PART

In the Timurids' urban development, each city was surrounded by strong defensive walls with gates and gates. Mamatmusaev T.Sh. "Architecture of the Ulugbek period (the first half of the 15th century)" in his abstract submitted for the candidate of architectural sciences, "Cities consist of an arch and a khisor, the central part of which is separated by closed buildings at the intersection of streets. Friday mosques and the city market formed the center, and the squares in front of the main madrasa represented the second center of the city. During this period, the division of the population into classes according to the crafts profession in the cities gave rise to the urban qims such as mahalla and daha. The main streets consisted of crafts and trade stalls, and the narrow streets were made up of squares and ponds, where people walked and stopped. Great scientist Professor G.A. Pugachenkova describes the cities of the Timurids:

"Arches and fortresses are the power of the state, palaces are the power and strength of the government, Islamic cultural buildings are the victory of the Muslim ideology, market facilities are the development of crafts and trade, densely built houses are the organization of complex cities. It is the body and blood of Timurids. The rectangular shape of the cities of Bukhara, Herat, Marv and Sharisabz is the result of the continuation of centuries-old architectural traditions of Central Asia. The main square called Registan was established in the cities of Samarkand, Bukhara, Tashkent, Andijan, Karshi and Shahrisabz. In his



research, he elaborated and emphasized that the city of Samarkand is much bigger and more developed than other cities.

Taking these aspects into account, Amir Temur and his beloved grandson built the urban structure of the city, that is, the three parts of the city; It can be concluded that it is organized in the form of Ark, Shahristan, Rabat, defensive walls, gates, areas, residences (houses), administrative and household structures, irrigation system, gardens and streets in the arrow direction. These streets mainly connect with the central square of the city. and during the reign of Mirzo Ulugbek, a madrasa was built in the central square of Samarkand. Sources also show this. Rui González de Clavijo gave information about the city of Samarkand: "The city of Samarkand is located on a plain, surrounded by earth, a fortress and a deep moat. Samarkand (that is, its soil, the part inside the fortress) is bigger than the city of Seville. The land outside the castle is home to many houses, suburban settlements. Some parts of the entire suburbs stretch for a distance of one and a half and sometimes two *lichas*. It is surrounded by gardens and vineyards. It should be noted that this is about the internal robot of the city of Samarkand, and Claviho may have thought of the external robot of the city as the villages around the city.

In particular, the city of Herat is a clear example of this. The huge Madrasa of Gavharshadbegim in Herat is a part of the tomb of Timurids of Herat. On his behalf, madrasas were built in Bukhara (820/1417), Samarkand (823/1420) and Gijduvan (836/1433). These were not just an institution where priests were trained, but an educational institution, a kind of school. The start of construction in Samarkand according to the order of Amirzoda Ulugbek Koragon. The building consisted of a madrasa and a house facing each other. He assigned to the endowment of the place many lands, cultivated fields and famous villages. For example, Ulughbek's madrasa in Samarkand was like this, in which, in addition to theology, precise, natural and philosophical subjects were taught.

There is information about the madrasa and its teachers in historical sources, Fasih Ahmat Khavafi writes about the construction of the Mirza Ulugbek madrasa in his work; The building consisted of a madrasa and a house facing each other. He assigned to the endowment of the place many lands, cultivated fields and famous villages. Due to the death of Amir Yodgor Kabo, governor of Savram and its surroundings, Sultanzada Ulugbek Koragon appointed Qilib Shah Vali, the governor of Savram, to replace Amir Yodgor Kabo. Under the leadership of Amirzoda Ulugbek Koragon, the beginning of the construction of an astronomic *zij* in Samarkand. and about the teacher Shamsiddin Muhammad Khawafi, who took the first lesson there, "The death of Maulana Shamsiddin Muhammad ibn Najibiddin Ali al-Khawafi, a noble gentleman known by the name of Mawlana Shamsiddin al-Khawafi, the honor of scholars, occurred on Friday the fourteenth of Rajab (November 30, 1441)" from Khawafi in the madrasa. Qazizada Rumi, the astrologer, taught astronomy and mathematics at the madrasa, and Ulugbek also studied these subjects.

Abdurazzoq Samarkandi writes about Ulugbek's madrasa in Samarkand and the teachers who worked there in "Matlai sa'dayn va majmuai bahrain": "Thanks to divine help and heavenly help, the earth and the world space were decorated with the rays of justice and works of the Sultan Faridun Baksht Shahrukh Sultan". From distant China to the borders of



Rome and from the end of Turkestan to the bottom of Hindustan (the rulers) showed obedience to His Majesty's decree and stood in a position of submission to the supreme signs, from the breeze of his auspicious wind and care, a bud of goodness opened every day in the gulshan of the Islamic world, a goodness every hour in the soil of the earth sprouted, the gardens of knowledge were always drenched by the cloud of his benevolence, the boston of sharia was always sparkling and pure from the water of His Majesty's justice, the power of the state increased continuously with the expansion of the country and the revival of the kingdom, and the countries under the protection of the khaga, especially the country of Movarunnahr, the administration and reaching the peak of prosperity, the young and happy prince Magisuddin Mirza Ulugbek showed a desire to build high buildings in the auspicious places of the city.

Inside the city of Samarkand, in the middle of the city and in the center of the (city) square, in the area called Sarduatik (Ulugbek), there is a madrasa and a house opposite each other. He has been working hard for several years to build and complete this status. Their height and decoration brought the anger of the high sky and the envy of the Chin photo gallery, with the strength of the buildings and the delicacy of the columns, they reminded the image of the Haramon court and Tavamon.

Indeed, it is impossible to describe the beauty of these two buildings with a writing pen and a number. He also appointed knowledgeable mashoyikhs and messengers to the household and entrusted the important work of these two high statuses to the efforts of the people of the cordon. From the profitable lands and crops allotted to the waqf, so much was harvested every year that it exceeded the needs of the two places and was collected in the treasury of those two places. in all the cities, it was impossible to show a place that came close to these two happy status. Ulugbek's madrasa in Samarkand had an attractive power as a center of thought during the Timurid era - it was no coincidence that Jami, a great poet from Khirat, lived in one of its cells. In the 15th century, the architecture of the Madrasah acquired its complex appearance - the courtyard was occupied by rooms where students lived, classrooms were located in the corners, in the summer, classes were held in the open air, on verandas, and there was also a mosque for daily prayers.

Large madrasahs have two floors, and the rooms have arched porches facing the yard. In front of the madrasa, there was a domed porch, small minarets called bouquet at its corners, and tall minarets with two or three joints stood in large madrasahs. The walls of the madrasa are covered with tiles, especially the roof and bouquets are beautifully decorated. Although the construction of madrasahs was planned according to a single system, each of them had its own appearance in terms of basic forms, their proportions and decorations. Even though the two unique masterpieces of Timurid era architecture - Ulughbek in Samarkand and Gavharshodbegim madrasahs in Herat were built according to the same system plan, they differ sharply from each other. In addition, flowers and books dominate the decoration of Khivot madrasa, while in Samarkand madrasa there are many star-shaped gyrikhs, which supposedly reflect Ulugbek's heavenly interests.

Abu Takhir Khoja's poems about the Ulugbek madrasa are full of "starry - heavenly" images. Stepping fingers are an exercise in skill, like a ball flowing from the universe.



Lojuvard scatters the stars of the sky, the Painter scatters the stars. Among other religious buildings, the house is remembered as a guest house where scholars and poets from abroad lived, and a place where Sufis were mentioned, but they have not reached us. All that is known is that Ulugbek's house, built in front of the Ulugbek madrasa in Samarkand, "had the biggest dome in the world," according to Babur's words. This partly shows that the monuments of the 17th and 17th centuries were built according to a certain system: a cruciform shrine with a dome in the center, small rooms in the corners, deep shelves with a dome at the front of the building, and a portico at the entrance. the mausoleum, the tusik-khazira, which includes the graves of respected religious figures, nobles and clergymen, the shrines of saints, and dakhma (a pre-Islamic term meaning a hill consisting of a shrine and tombstones) formed a separate group. They had two different structures, depending on whether the dome was in the center or, more often, on the gable. The deceased were buried in the underground, and the order of the graves was repeated above in the saghana.

CONCLUSION

To conclude, Mirzo Ulugbek left an indelible mark on human civilization in science, architecture, art and other fields. Ulugbek's (1394-1449) energetic and highly influential work in the field of science, and first of all in his branch of astronomy, became and remains his greatest and greatest service to all mankind. Another of his great services is the construction of huge construction works of scientific-educational (madrasa) and scientific-research (observatory) buildings. In this regard, Ulug'bek demonstrated his high abilities as an excellent organizer of research work and a great scholar of his time, leaving an indelible mark on the pages of history. He established a real academy in Samarkand, and under this academy he founded a well-equipped observatory, a rich library, and a madrasah, the highest educational institution of his time.

They will become great and famous scientists known to the world with their activities. Mirzo Ulugbek invited the most advanced scientists of mathematics and astronomy to Samarkand and ordered the construction of an observatory. During the years 1424-1428, a world-famous observatory was built in the north of Samarkand at the foot of the Kohak hill on the banks of the Abirakhmat stream. Prior to that, the scientific work of observing the disaster was carried out in the Ulugbek madrasa, built in 1417-1420 (in the present-day Registan square). By this time, as Samarkand became a place of scientists, the functions of madrasas also expanded, and they became high-level scientific institutions.

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