

From The History of Samarkand Madrassahs

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Abstract

The madrasas continued to function in Movarounnahr and during the Khanate period. Especially in Samarkand, one of the central cities of the Bukhara Khanate, madrassahs were very important. This article describes the famous madrassahs built in Samarkand during the Khanate period. These madrassahs are huge architectural monuments of their time, in which students of different specialties and leading scientists studied. Such madrassahs were built by noble officials of that time.

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Introduction

The first half of the 16th-17th centuries saw significant changes and innovations in economic and political life.

At the end of the 15th and beginning of the 16th centuries the Shaibanid dynasty changed the Timurid dynasty in Movarounnahr. The Shaibanid dynasty, which existed until the end of the 16th century, was replaced by the Ashtarkhanid dynasty in the early 17th century. From the mid -18th century until the early 19th century, the Mangit dynasty continued to rule.

As a result of these events, the Bukhara, Khiva and Kokand khanates emerged in Movarounnahr. When the capital was moved from Samarkand to Bukhara in the Shaibanid period, Samarkand became the largest city in the Emirate of Bukhara.

Madrassahs built in Samarkand in the 16th century will continue to operate. Their learning process, curricula and manuals were also traditional. At the same time, the science of transport prevailed in madrassahs of this period, and in the first half of the 16th century the teaching of mental sciences (astronomy, mathematics, etc.) in madrassahs was somehow in decline.

Main body

There is little information about the activities of Amir Shahmalik, Kutbiddin Sadr, Bibikhanim, Idigo Temur and other madrassahs, as well as Khoja Fazullah Abu Laysi madrassah. Mirzo Ulugbek Madrassah is the most frequently cited madrassah during this period. However, the activities of the observatory are not mentioned. At the same time, new madrassahs were built in the 16th century. Here is a summary of what we know about these madrasas.

Shaibanihan madrassah. Oliya Madrassah or Khan Madrassah was built in the area between today's Registan Square and Akhanin Gate after the establishment of the Shaibanikhan government in Movarounnahr. Ms. Mehri Sultan-Mehrubon, Sheibanihan's sister-in-law, also built a magnificent madrassah and connected the two madrassahs with the Sheibanihan Madrassah and the madrassah she built. That is why these madrassahs are also called "*Qo'sh madrasa*" (double madrassahs) or "*madrasayi xo'rjin*". The foundations of these two madrassahs have come to us and have been scientifically studied. This work was carried out by Professor R. Mukminova, and the foundation and its analysis have been published in a separate book.

The study describes in detail the history, appearance and other features of the madrassahs. According to its foundations, the madrassah was built in the Bobo Khudoidod mahalla near Samarkand's Chahorsui district (north of modern Registan Square, to the left of the road leading to the Siyab market). There was also a mosque and a library. Construction of the madrassah began during Shaibanikhan's lifetime and was completed in 1512. Each madrassah has a capacity for 60 students.

The mausoleum where the Shaibani sultans were buried was a sofa in the courtyard of the Shaibanihan madrassah. This sofa (mausoleum) is now located to the north of Shaybanikhan madrassah or Oliya khaniya madrassah - nothing has survived.

Abu Said Khan Madrassah. To the south of Ulugbek Madrassah, the madrassah was built by his son and Crown Prince Abu Said Khan (1530-1533) over the grave of Kuchkunchikhan (1510-1530), ruler of Shaiban. In May 1868, when Samarkand was occupied by tsarist Russia, the madrassah was destroyed.

Sherdor Madrassah. One of the most famous madrassahs, built in the first half of the 17th century, is Sherdor Madrassah. Since then the madrassah and its founder, Yalangtosh Bahodur, have been mentioned in many sources and studies. It should also be noted that the exact details of the founder, construction history, engineers and artists of this magnificent building are carved on marble slabs in the courtyard above the madrassah's entrance gate. Poems that glorify qualities fit into history. This is why all historians and art historians who talk about the madrassah rely on this information in the first place. A similar case is rarely found in any other madrassah that has survived to this day.

This 60-room two-class madrassah, one of the most famous historical monuments in Samarkand, was built by Samarkand ruler Yalangtosh Bahodur during the Ashtarkhanid dynasty in 1618–1636 on the site of the destroyed Ulugbek Mirzo Khanate. Poems by Yalangtosh Bahodur, the founder of the madrassah, and his pir Hoja Hoshimi Dahbedi (grandsons of Makhdumi Azam) are inscribed on a marble slab on the wall of the monument. The madrassah is dedicated to these feasts and their descendants. A large hall in the madrassah is dedicated to the descendants of Mir Abutohirkhoja Sadr, uncle of the Ashtarhan King Nadir Muhammad Khan, who ruled in Movarounnahr from 1642 to 1645 and invited him to live in Mashhad from Samarkand. In addition, the names of the masters Mullo Abdujabbor and Muhammad Avaz, who were responsible for the construction of the madrassah, are carved on the wall.

Pictures of the sun, lion and deer have been painted on the madrassah roof. This symbolic image on the roof is treated differently. The fact that he was on the roof of the madrasah, a place of knowledge, can be understood as: sun-light-knowledge, lion power and a symbol of sophistication. This means that whoever is deprived of the light of science will have the power of a lion and can conquer the world of sophistication.

The Sherdor Madrassah continued to function as an educational institution until the early 20th century. The main direction of the educational process is the teaching of transport sciences. During the Soviet era (1917–1990) the madrassah was closed. The Sherdor Madrassah has now been preserved as an architectural monument.

Tillakori madrassah. This huge architectural structure, consisting of a madrassah and a mosque, was built in 1646 by Yalangtosh Bahodur, the founder of the Sherdor madrassah, in the northern part of Registan Square, on the site of the ruins of Mirzo Ulugbek caravanserai.

The reason this architectural structure is called Tillakori is because its rooftops, and especially the interior decoration of the mosque, are decorated with the refinement of Oriental art as well as gold water.

The facade of the madrassah consists of two floors and a roof, while the interior space is one-storey, which makes the mosque different from Tillakori Sherdor and Mirzo Ulugbek Madrassah. According to Samaria Abu Tahirkhoja, a strong earthquake in 1818 caused the roof of the madrasah to collapse. This roof, "writes Abu Tahirhoja, "will be restored by order of the Emir of Bukhara, Amir Heydar".

From its construction until the early 20th century, Tillakori madrassah operated in accordance with the requirements of that time. However, little is known about its foundation, curriculum, learning process and teachers. Nakib Khan Tugral Ahrori (d. 1919), a famous poet from the Khoja Ahrori Wali dynasty, was one of those who lived and studied in a room on the first floor in front of the madrassah.

With the construction of the Tillakori Madrassah, Registan Square in Samarkand restored the architectural integrity of Mirzo Ulugbek's time. Today this beautiful complex -

the complex Registan complex of Mirzo Ulugbek Madrasahs, Sherdor and Tillakori - is famous for its uniqueness and rarity in seven climatic conditions.

Qazi Gafur Madrassah. In the eastern part of Registan Square, Samarkand judge Qazi Gafur built a madrassah. Since Qazi himself lived in this mahalla, it is still called Qazi Gafur mahalla and the madrassah is also called Qazi Gafur.

We have no other information about Qazi Gafur's biography or activities. The madrassah was not very lavish, but the training and education process continued. Abu Tahirkhoja, author of Samaria, writes: "This madrassah is located in the city of Samarkand, between buildings on the eastern side (i.e. inside a mahalla). Samarkand was destroyed during riots (as mentioned above, during an earthquake in the early 19th century) ... Seven rooms were built on the southern side of the madrassah by order of Amir al-Mumin Sayyid Amir Heidar (1800–1825). It is now a place for study (in 1835, when Samaria was written).

The madrassah actually consisted of 22 one-storey rooms and a mosque. At the end of the 19th and beginning of the 20th centuries, it continued to study there. Production was discontinued in the 1920s. The cells in the southern part of the madrassah were demolished and a new building was constructed, at present the madrasah building has not been preserved, only one or two rooms have survived in the mosque and in the eastern part.

Qazi Soki Madrasah. This madrassah was built at the beginning of the reign of Ashtarkhanid ruler Imamgulikhan (in 1612) by Samarkand's Qazi Kaloni and chief teacher of Ulugbek madrassah Mullah Ahund Qazi Saki Zaomini, and is located southwest of Amir Temur Mosque. Rokim Samarkandi describes the state of the madrassah in his "*Tavorixi kasira*" (History of Kasira) and says that it was damaged by an earthquake in the 1970s. This means that the madrassah continued its operations in the early 18th century without any damage. However, no information about its activities has been published since then. To this day, the madrasa has not been preserved.

Ahmadkhoja Madrassah. The first information about this madrasa can be found in the "*Tavorixi kasira*" (History of Kasira) by Rakimi Samarkandi. It is said that Sayid Ahmadhodja built a large madrassah in 1638 on the southern side of Shaibanikhan madrassah. The madrassah was not luxurious, but rather delightful.

During the ruins of Samarkand, the madrassah was severely damaged. As for the state of the madrassah in the early 19th century, Samariya says: "*During the ruins of Samarkand, the madrassah was destroyed. It was a classroom and a place for students to live*".

Mirjon Vafo Madrassah. There is no information about the location or the builder of this seventeenth century madrassah. However, Muhammad Bade Malekxoi Samarkandi, who lived and worked in the 17th century, said in his commentary on "*Muzokir ul-ashob*" that Malekxon had a room in Mirjon Vafo Madrassah. Poems and rhymes were organized in this room under Malekxo's supervision.

Conclusion

To conclude, until the 1980s, when existing madrassahs in Samarkand continued to function, new madrassahs of various sizes were under construction. However, the disaster of the 70s and 80s of the 17th century, as well as a natural disaster in the early 19th century, severely damaged many madrassahs buildings and weakened their operations. In particular, this was more noticeable in the 18th century, but this does not mean that the education system or the activities of madrassahs have completely stopped. It is possible that the education system, including madrassahs, will continue to operate at a certain stage in Samarkand's history.

This means that despite various social, political and economic events that took place in the 16th and 18th centuries, the education system in Samarkand, including madrassahs, continued to operate. However, the trend towards the study of the sciences of poetry prevailed in their curricula. These ideas are confirmed by the "memories" of Sadridin Aini, who studied at madrassahs in Bukhara at that time, at the end of the 19th century. However, many poets, historians and other specialists who studied in these madrassahs received their education during this period.

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