

About the Activities of Samarkand Madrasah in "Boburnoma"

Mamarasulov Dilmurod Toshtemirovich

Researcher of Samarkand State University

Abstract:

The article addresses Zakhiriddin Mukhammad Babur's "Boburnoma" classification of Samarkand, the activities of madrasahs during his visit to Samarkand, the operations of Ulugbek madrasah, and the realities of the time.

Key words: Ulugbek madrasah, Khanakah, architectural work, image of Samarkand.

"Boburnoma" stands out among the works that clearly depict the lives of the peoples of Transoxiana, Afghanistan, and India. Because Boburnoma is a work of architecture, its historical significance in the annals of world history is unrivaled. The play's importance is demonstrated by the fact that it analyzes historical and political events that occurred in Central Asia, Afghanistan, and India from 1494 to 1529 AD, as well as social, economic, and cultural events that occurred during that time period and in the past.

From Andijan through Samarkand, Khojand, Herat, Kabul, and Agra, the play depicts the history and realities of a vast country. In his work, Zakhiriddin Mukhammad Babur presents Timur's provincial capital, Samarkand, as the great empire and parent of his ideal, as well as its political processes, social, military, and cultural life. A comparison of Samarkand to the majority of the above-mentioned cases corroborates this. Babur recounts his journey to Samarkand when he was five years old in the play.

As his grandfather Temur continually connected his fate to the throne of Samarkand, he dreamed of building a large realm. During the reign of Zahiriddin Muhammad Babur in Samarkand (1497) and the invasion of Samarkand by Mukhammad Shaybanikhan in 1500, Mirzo Ulugbek Madrasah continued to operate. Babur not only explains historical events in the play, but also provides thorough descriptions of the environment, the appearance and behavior of historical individuals, sceneries of nature, and narrates many adventures, stories, and anecdotes sprinkled with wisdom in an appealing aesthetic manner. "Characterization of Alisher Navoi," "Image of Andijan," and "Image of Samarkand" from "Boburnoma" are good examples.

"Boburnoma" describes hundreds of historical events, as well as their actions and adventures. King, governors, officials, generals, religious figures, officials, soldiers, scientists, poets, artists, members of the working classes, and so on are among them. The play is a portrayal of a location where a historical event occurs before or during the story. As a result, the reader sees the landscape of Transoxiana, Khorasan, Afghanistan, and India during Babur's reign, including many provinces, cities, and villages, land, water, mountain steppes, field steppes, gardens, crops, climate change, people, tribes, and customs, lifestyles, clothing, food, language, dialect, and climate change. Babur was a thorough and knowledgeable scientist, geographer, ethnographer, naturalist, linguist, and art historian, in addition to being a superb poet and writer. The play depicts the fascinating facts of the region, its cities and villages. This may be seen in the images of Andijan, Samarkand, and other cities.

When Babur first invaded Samarkand in the play, he described the city, its madrasah, mosque, and khanqah as follows: "... Inside the Samarkand stronghold, there is a madrasah and a khanqah among Ulugbek Mirzo's structures. The hotel dome is a massive structure that is considered to be the largest dome in the world. In addition to the madrasah and khanqah, there is a lovely bathhouse nearby. To the south of the madrasah, there is a mosque called Mukatta, which is ornamented with Islamic and Chinese elements. The qibla (the side that Muslims turn to during prayer) of a mosque and the qibla (the side that Muslims turn to during prayer) of a madrasah are vastly different. The conqueror followed the direction of the qibla of the mosque as an astrologer. Another high-rise building in the Pushtoi Kokhak domain is a sign of the compactness. There are 3 shelters. With this observation, Ulugbek Mirzo wrote Ziji Koragon, in the universe this zij is perfect. they do less with other zij"[1].

We have thorough information regarding the circumstances in the sixteenth century in Andijan, Samarkand, Kabul, and Agra, as well as a vast space in "Boburnom" for people interested in science, art, and literature.

Academician V. Bartold described "Boburnoma" as a "classic work of Turkish literature" from the sixteenth century.

"...once in the middle of the night they came to the closed gates of Firuza and played drums," Babur wrote after his second conquest of Samarkand. I was in the madrasah at the time. There was a great deal of apprehension and disappointment. They came every night after that, playing drums and making a racket"[3]. This suggests that Ulugbek's madrasah was always open and academics were always on the move, despite the hazardous situation in Samarkand at the time.

According to M. Abdullaeva, the work's researcher, "Boburnoma" mentions 1540 persons, including 357 Transoxian historical figures [4]. Among them, the play contains information about 11 ministers of Sultan Khussein. These are: Khoja Ato, Majdiddin Mukhammad, Shaykhulislom Sayfuddin Akhmad, Mavloni Shaykh Khusayn, Mullozodayi Mullo Usmon, Mir Murtoz, Mullo Masud Shirvoniy, Mir Jaloliddin science of hadith, Mir Atoullo Mashkhadiy, Kozi Ikhtiyor, Mir Mukhammad Yusufli and apart from them Kozi Ikhtiyor, Mulla Abdulgaffor Loriy, Khiloliy, Yusuf Badiiy, Okhiy, Mukhammad Solikh, Mulla Mukhammad Badakhshiy, Mir Khusayn Muammoiy, Abdullokh, Sayfiy Bukhoriy, Osofiy, Shaykhim Sukhayliy, Khsayn Ali Tufayliys are described in the play and Babur communicates with most of them in Samarkand madrasah..

"...Mahallas of Samarkand, bullies and orphans assembled in large numbers, prayed for the orphans, came to the door of the madrasah and went to war," Babur wrote of madrassas during his stay in Samarkand. [3] We can see from this line that the madrasah in Samarkand operated as a center of population consolidation in addition to its other functions.

Boburnama is frequently compared to Zayniddin Vosifiy's "Badoe-ul-vakoe." Similar words concerning Ulugbek Zakhiriddin Mukhammad Babur Madrasah in Samarqand can be found in Zayniddin Vosifiy's "Badoe-ul-vakoe." Maulana Khaji Tabrizi arrived in Samarkand from Khorasan when Zakhiriddin Mukhammad Babur was king. Babur Mirza is reported to have praised Mr. Mavloni by appointing him as a teacher at the Mirzo Ulugbek Madrasah.

Boburnoma has been extensively investigated and researched over time. Statesmen and academics like Jawaharlal Nehru, Mahatma Gandhi, A. K. Singh, and B. A. Lunia have correctly acknowledged the importance of Babur and the Baburis in the development of India and world civilisation. With the work of Babur from foreign scholars U.Erskin, S.M.Edwards, A.Beverij, H.Beverij, R.M.Kaldekot, Ch.Stori, E.Kholden, L.U.King, F.J.Talbot, D.Ross, J.Elfiniston, I.Mano; F.Koprulu, Z.Mansuriy, A.K Singkha, R.Sharma, R.R.Arat, H.Boyir, Sh.Yorkin; N.Ilminskiy, N.Veselovskiy, A.Samoylovich, M.Sale, I.V.Stebleva; from Uzbek scientists Fitrat, P. Shamsiev, H. Yakubov, V.

Zokhidov, S. Azimjanova, A. Kayumov, A. Abdugafurov, G. Salomov, N. Otajonov, B. Kasimov, S. Khasanov, H. Boltaboev and others have studied.

To summarize, Zakhiriddin Mukhammad Babur offered vital information on the history of Samarkand's renowned madrassahs through the lines written in his book, which contributed greatly to the development of Eastern and Western science "Boburnoma" for centuries.

References :

1. Zakhiriddin Bobur Mirzo. Boburnoma.-T.:Subject,1960 .p.105 .
2. Bartold V. V. History of the Culture of Mohammedanism. St.Petersburg.1918.
3. Zakhiriddin Bobur Mirzo. Boburnoma.-T.: "Asterisk",1989.
4. Abdullaeva M. Comparative poetics of "Boburnoma" and "Shajarai Turk".T.2002.