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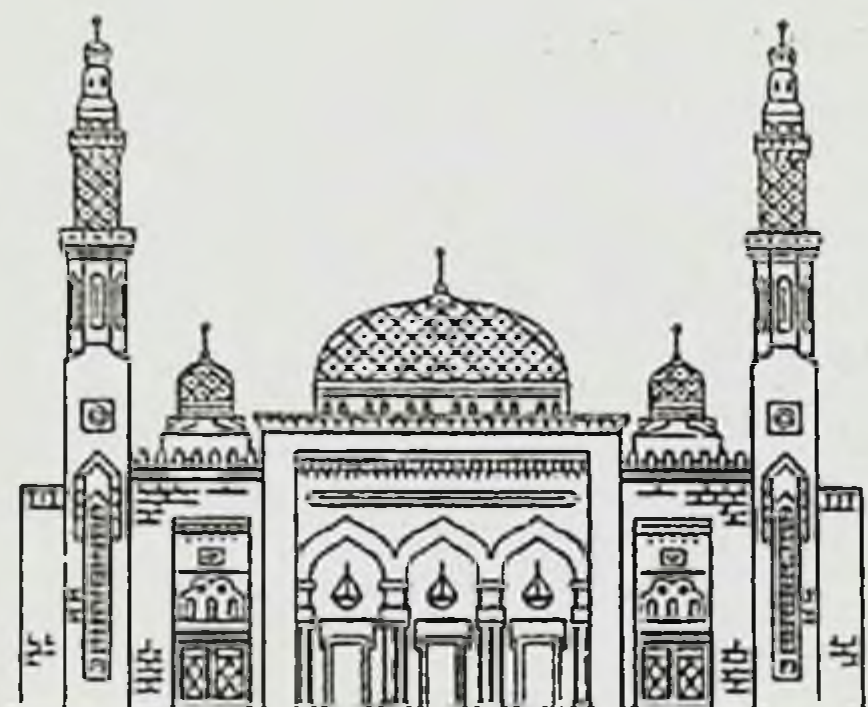
THE QUEENS WHO FOUNDED THE MADRASA



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The queens who founded the madrasa



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Makhkamoy Tursunova, professor, editor lots of methodological manuals and monographs about the history of queen of Turon.

This popular scientific brochure contains information about timurid, shaybani and other queens who carried out creative and enlightening works in the history of our country.

Also, there are historical information and interesting stories related to the queens. Historical information and interesting stories related to the. This information is intended for a general readership and we hope it expands their knowledge and enriches their spiritual world.

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CREATIVE WOMEN OF TURONZAMIN

This book about creative queens mainly talks about the women who founded the madrasa. Because the madrasa has been considered a very important spiritual monument in the history of our nation as a school of knowledge, manners and ethics. In the old madrasas, not only jurisprudence, religious and Quranic sciences were taught, but also manners and family lessons.

The name of the most honorable women in world history is already known and famous. Some of these are respected women mentioned in the Holy Quran, some in the hadith, some in the books of the saints, and some in the works of history. Hazrat Bibi Maryam, Hazrat Asia (the wife of the tyrant Pharaoh of Egypt), Hazrat Amina the mother, Hazrat Halima the nanny, Hazrat Khadichai Kubro, Hazrat Aisha Siddiqa, Hazrat Foimatuz-Zahro (radiyallahu anhunna), Hazrat Zubaydah Khatun, the wife of Caliph Harun al-Rashid, men in the governorship Saint women who reached the rank of Rabi'ai Adaviya, Zaytuna, Bibichai Munajjima and others are respected women in the Islamic world. In the books "Nafahot ul-uns" and "Nasayim ul-muhabbat" the attributes of women who reached the rank of men are described separately.

But there are some women who played an important role in the history of Turonzamin, who were engaged in great creative work. These are Saraymulk Khanim, known as Bibikhanim; Begum Gavharshad, daughter-in-law of Amir Timur, wife of Shahrukh Mirza, mother of Mirza Ulughbek; again Sahibqiran's daughter-in-law Malika Milkat Agha (previously married to Umar Sheikh Mirza, the second son of Amir Timur, after his death, she was married to Shahrukh Mirza, the fourth son of Sahibqiran 3); and the owner of Babur Mirza, Khanzoda Begum, her daughter Gulbadan Begum, Mehr Sultan Begum from the Shaybani princesses, Halali, wife of Amir Umar Khan in Kokanda, famous poetess Nadira Begum known as Mohlarayim.

In gathering information about these women, the author used several sources, such as "Matla'i Sa'dayn" by Abdurazzaq Samarkandi, "Zafarnama" by Nizamuddin Shami, "Tarihi Rashidi" by Muhammad Haydar Mirza, as well as "Baburnoma", "Shaybaniinama". Usually, a queen means a female king of a

country. For example, like Princess Bilqis, the ruler of the country of Saba. However, the author calls each of them "princesses" because the women mentioned in this book are the spouses of kings and emirs.

The author of the book is the historian-scientist Mahkamoy Tursunova, who has been a teacher at Samarkand State University for many years, has taught the history of Uzbek literature, folklore, and classified several books on history and spiritual life.

Most importantly, we are happy that our selfless scientist is a student of the well-known scholar, academician Botirkhan Valikhojhaev. Because the late teacher Batirkhan Valikhojhaev, along with teaching at the Samarkand Darulfununi, wrote rich books about the nobles who lived in this ancient city, which is the most beautiful of the earth, in particular, Hazrat Khoja Ubaidullah Ahror (God bless him and grant him peace). Our sister Mahkamoy is continuing the good works of the deceased scientist and classifying new books that are very important for our spiritual life. In the Holy Qur'an, Surah Ali Imran, verse 195 (meaning): "I will certainly not waste the deeds of any one of you - whether male or female - who acts (indiscriminately, well)."

And in verse 32 of Surah An-Nisa, it says: "...Men have a portion from their deeds, and women have a portion from their deeds."

We hope that our sister Mahkamoy will also receive good moral fortune from her good services in the field of science and enlightenment. This book about the women who built madrasahs, the most honorable monuments in world history, is one of the best classifications of the scholar. I sincerely wish the teacher and author Mahkamoy Tursunova success in her scientific and creative work and hope that this book will be a favorite of readers

Mirzo KENJABEK,

**Honored youth coach of the Republic of Uzbekistan,
winner of the International Babur Award.**

PREFACE

This monograph is about the ever-relevant, so to speak, eternal subject - woman. From the creation of the world until now, our worldly virtues, sages, and poets have dedicated many lines to this miracle of the Creator. It cannot be denied that the sanctity of a woman, her virtues: her work, her duties, her motherhood, her beloved land, have always been respected.

While reading Hazrat Alisher Navoi's short praise to the beautiful woman, it is difficult to say something more than the poet. Your eyes and eyebrows are good, your lips are good, your words are good, your forehead is good, mine is good, your mouth is good, you say something, your head and feet are good. Ever since the formation of human society and the beginning of science, the name of Eastern women has been mentioned in all spheres of social activity. We know very well that great statesmen, ardent patriots, famous scientists, as well as talented poets, who have been considered the pride of the art of words since ancient times, have emerged from the world of women.

On the front of the Mirza Ulughbek madrasa in Bukhara, the hadith Sharif, which says, "Seeking knowledge is a duty for every Muslim man and woman," is written. It is clear from this that Sharia and religion have never prohibited women from learning. For this reason, women, along with men, have sought to gain as much knowledge as possible since ancient times. In the pages of history, we find many names of women who deserved the prestigious titles of their time in the field of science in the Islamic world.

The decision of the President of the Republic of Uzbekistan, Shavkat Miromonovich Mirziyoev, announced on May 29, 2017, "On measures to further improve the system of preservation, research and promotion of ancient written sources" was a huge event in the socio-political, spiritual and educational life of our country. When talking about manuscripts and lithographic sources, it is unintentionally considered as an important document related to the study of the history of our education, especially

textbooks, methodical manuals, foundation documents, copies of diplomas (documents) given to students, scientific research and promotion.

We also think that this decision is related to the study of the contributions of our women to science.

Because there is a lot of information about enlightened, creative, ambitious, patriotic and creative women who left an indelible name on the pages of ancient history. Acknowledging their services today and conveying them to our people is one of the urgent tasks.

Shuhda, the daughter of one of the famous scholars of her time, Nasr ibn Ahmad, who was the head of one of the largest madrasas in Baghdad, was allowed to give lectures after gaining deep knowledge in the field of jurisprudence and receiving a certificate, and later she was awarded the honorary title of "Fakhr un-Nisa" (Pride of Women). title provided.

Kassira, the daughter of Abulwahhab ibn Umar, received the title of "Sitt al-qudat" (judge of Sharia) after receiving the certificate of mudarris from the hands of famous sheikhs.

The daughter of Sheikh Taqi ad-din al-Wasiti, after receiving a certificate 7, taught state law at a madrasa near Damascus, and was awarded the prestigious title of "Sitt al-Fiqih" for her commentary on the book "Kitab al-Khiraj" by Yahya ibn Adama.

From the above information, it can be seen that the women of the East have reached the heights of enlightenment and wisdom before.

When it comes to the aspirations of women to acquire knowledge, creative activities, and their contribution to the cultural and educational life of their time, the participation of their patron and supportive ruler is important. For this, the ruler himself must be an enlightened person who appreciates science. At this point, Amir Temur's more or less knowledge of the science of his time, his attitude towards the people of science, encouraged him to take part in great creative works. He was aware of the

Qur'an, hadith, jurisprudence, geography and history. Ulama and fuzalo were always present in his meetings, and the owner listened to their advice. Not only the voice of Amir Temur as a great political figure and general, but also his creative work in the social and cultural life of his time went beyond the borders of the Timurid kingdom and reached faraway lands. For example, in the memoirs of a priest named John Greenlaw, who served as a bishop of the Sultanate and was originally from Italy, kept in the famous library of the Louvre Palace in Paris, there are the following lines: "Temurbek greatly respects scientists, scholars, poets, because he himself was a scientist and a sage."¹

Bishop Ioann lived for some time in the residence of Amir Temur, closely observed his way of life. That is why his memoirs of Amir Temur from abroad I assessment as an impartial witness is very valuable. Or the historian Ibn Arabshah slightly expands the above ideas and explains as follows: "In short" Timur gathered every "useful" soul around him and brought his best to Samarkand. As a result, in Samarkand, there were 2 scholars gathered in Samarkand, who were distinguished by the virtues of every kind of science and the unique style of arts, who were superior to their equals in their field. Naturally, certain conditions and opportunities were necessary for the activities of these scholars and representatives of science gathered in Samarkand. That's why the entrepreneur, who deeply understood the issue, decided to build skyscraper mosques, palaces, and madrasas in order to attract the world's scientists to Samarkand. He allows not only himself, but also his children, grandchildren, and even the queens of the palace under him to enjoy the knowledge of scholars and to carry out creative works and supports them. As a result, Shahrukh Mirza, Mirza Ulug'bek, Abulqasim Babur, the author of "Boburnoma" Zahiriddin Babur, Saroymulk Khan, Gavharshad Beg, Milkat Ogo, Nurjahan Beg, Gulbadan

¹ John Greenlaw (in the translation of J. Hazratkulov). - Uzbek literature and art, 1995, June 23. 8

Beg and Zebunnisa Begim from Temur's descendants continued this noble creative work.

Even today, modern centers of learning are active for women to get secular and religious education. Tashkent Islamic University established in 1999, Islamic religious madrasa for bachelors in Bukhara, which started its activity recently, Khadichai Kubro, Bukhara, which started its activity in 1993, Bukhara "Joybori Kalon" is a bright proof of our idea of a women's and girls' high school (madrasa).²

In fact, it is one of the important tasks to objectively study the creativity of our women, who formed a part of the history of our country, on the basis of sources. Because this issue cannot be said to have been scientifically researched as a whole. However, a society that has existed for thousands of years cannot be imagined without the enlightenment of women.

Of course, any preliminary study is not perfect. Only the Holy Qur'an and the holy hadith books are excluded from this. Therefore, we think that this treatise is not free from shortcomings in some parts and some opinions.

We are waiting for proposals and comments from specialists in this field, historians, literary critics, and respected readers. Because the monograph is historical-scientific and popular, and is intended for readers interested in the history of the Uzbek people.

² Ibn Arabshah. *Amazing al-maqdur fi history of Taimur* (Miracles of fate in the history of Timur). Translation from Arabic by Ubaydulla Uvatov. - Book 1-2. - T.: Mehnat, 1992, p. 69.

QUEENS WHO PROVE THEIR IDENTITY

Classification of virtuous women

Thanks to our independence, we have achieved the great spiritual blessing of objectively studying our history based on original sources. When re-reading the original sources in order to gain a deeper understanding of their essence, new aspects of the history of our country, aspects of the past that have not yet been explored become more and more clearly visible.

At this point, the history of our education, especially the history of madrasahs, the issue of historical figures who founded them is one of the unexplored areas. Also, among the historical persons who founded madrasahs, we remember that queens contributed to creativity, reproduction of books and building libraries, gave to many madrasahs, allocated endowments to them, in a word, patronized them. One of the important researches is the issue of learning, researching and promoting the contributions of princesses to the spiritual, cultural life, and education sphere of their time through historical sources.

There is a sarcastic saying among our people that the beauty of the world is created by a woman. Indeed, it is true that a woman has adorned the world with her faith, grace, love, intelligence, and enlightenment. And the world is held together by four things, say the sages. This is wisdom, intelligence, contentment and justice. Acquiring knowledge and being knowledgeable belongs to wisdom, being patient and gentle belongs to intelligence, preserving honor and being imaginative belongs to contentment, keeping promises and doing good deeds belongs to justice.

If all these qualities are embodied in a woman, high rank and passion will not make her proud. Contentment and patience do not make a woman confused and cannot bend her will even in the greatest unhappiness encountered in life. Looking through the pages of ancient history, we come

across information about the active participation of women in socio-political, cultural and educational life in many historical sources.

In the Mongols, after the death of the king, the widow of the king ruled the state until a new one was elected. After her husband's death in 1251, Ergana, the wife of Chingizi Kara Halagu, ruled the entire Chigatai ulus until her son came of age and minted coins in her name. After the death of her husband, the wife of the Great Guyuk Khan ruled the state on behalf of her son Naku.

In the book "History" by the ancient Greek historian Herodotus, the bravery shown by the princess Tomaris (The Amulet Girl), who created a bright page in the history of our country, against the tyrant Cyrus in the struggle for the freedom of the country is told.

In this regard, the history of Uzbek literature is rich in colorful pages that reflect the hearts of our ancestors. Another bright view of such colorful pages is the classic legacy of creative women.

Indeed, creative women were active participants in the literary life in different periods and stages of the history of Uzbek literature. Some of the poets who wrote few, some many wonderful works, enriched the literature with the songs of the female heart.

Singing the joys and dreams of human life with pain has taken the leading place in their works.³

In the sources, Robi Balkhi (10th century), Ismati and Aisha Samarqandi (11th century), Munisa, Mahastiy and Rayhona (12th century), Mutriba Kashgari (13th century), Podsho Khotun from Khorezm (14th century), who embellished the literature of the East. Alisher Navoi's contemporaries were Mehri, Nihani, Iffati, Ismati, Jamila, Gavharbegim, Dilshad Khotun. Abdurahman Jami's work "Nafoqatul uns" contains information about 32 poets whose names were recorded, a number of poets

³ Faizullaeva K, Kholbekova M. The role of women in the development of society in history. Proceedings of the 2nd Republican scientific-theoretical conference on the topic "Gulshan of women's spirituality", year, April 15-16, Jizzakh, 2010, p. 265.

who lived and created during the Baburi period and their works. Later, classic authors such as Jahan atin Uvaisi, Mohlaroyim Nodira, Dilshodi Barno Mahzuna and Anbar atin appeared in the literary environment of Ko'kan.

UZBEK WOMEN ON THE STAGE OF HISTORY.

In the 80s of the 7th century, Kabaj Khotun led the country in a difficult situation when the conquest of the Islamic world intensified in Bukhara. According to Jarir Tabari's (838-923) work "Tarikh ar-rasul wa-l-muluk" (History of Prophets and Kings), Kabaj Khotun was known for his wisdom and was able to win the hearts of the people. He ruled Bukhara for fifteen years (680-695).

Historian scholar Azamat Ziya gave extensive information about this ruling woman in his treatise "Uzbek Women on the Stage of History". The Arab commanders who occupied Marv in 651 chose the direction of Bukhara when invading our country. These are Bibi Zuhra, Bibi Khalifa (in the Mir Tohur Devan Guzar of Bukhara), Zubayda Ayim (in the Ghaziyan Guzar of Bukhara), Kampir or Mang'it Ayim, Modarikhan Khurd (built in 1270/1853-1954, this address is located in the Labi Rud Guzar of Bukhara), Sarai Ayim built madrasahs are among them. While listing these madrasahs, the author cites based on the sources that the endowments and some documents belonging to them have been preserved. These madrasahs are small in size and have no more than 4-5 rooms. Madrasahs were established mainly by women who had relatively good means. In one place, the author mentions that these madrasahs are intended for the education of women and girls. (p. 209). Among these madrasahs, the relatively large one (consisting of 14 rooms) was built by the mother of Amir Nasrullah Bahadir Khan and was known as "Modari Khan Khurd". The madrasah was distinguished by its decoration and architectural construction. 21 The

author mentions that information about the educational system, main mudarris, and mutawallis of madrassas established by women has not been kept 8. In the book "History of Bukhara" by historians J. Barakaev and I. Haydarov, information is given about the madrasa built by another Bukhara princess who lived in the 18th century. It was very grand, beautiful and luxurious. Shaykh ul-Olam Sayfiddin 9 Bukhari, one of the enlightened people of his time, was appointed as his mutawalli. It is important that, although the above information is short, it confirms that there were science-enlightenment promoters among women in the Bukhara region, and they established science centers at the expense of their own funds as much as possible. Amir Temur, a businessman who is well informed about Islamic religion and law, is one of the rulers who recognized the need for a woman to get an education and raise her cultural level. Princesses, concubines, concubines living in his palace were always respected and their rights and positions were always taken into consideration.

In particular, children born to women who gave birth to a master, regardless of their class origin, were considered princes and heirs to the throne, as were the children of high-class princesses. When Amir Timur paid special attention to the enlightenment of women, the following teachings of our Prophet Muhammad, may God bless him and grant him peace, come to mind. They said: "If you are in the presence of a person, he should teach him well, give him good manners, and then release him and if he marries her, he will receive two parts of the reward".⁴

As a confirmation of the above ideas, the information presented in the article of the historian Turgun Fayziev entitled "Princess of the Haram of Temur" is worthy of attention.

In the article, the author presents interesting facts about the princesses married to Amir Temur, who have been of great interest to everyone, based on the information provided in the sources. Turgun Fayziev, who lived in

⁴ Abdusattar Jumanazar Bukhara. (History of the educational system). - T.: Academic edition, 2017, pp. 209-405. 9 Barakaev J., Heydarov I. History of Bukhara. - T.: Teacher, 1991, page 74. 22

the 15th century, according to the work "Habib us-siyar fi akhbar afrod ul-Bashar" (Biographies of friends in human messages and characters) of Ghiyasiddin Ibn Humayiddin Khondamir, a court historian who lived in the 15th century, and the decree of Shahrukh Mirza, the fourth youngest son of Amir Temur. Based on his genealogy, he lists the names of the queens and concubines in the owner's harem. 18 of them were princesses married by Amir Temur.

According to the information given in Khondamir's work, Amir Temur married 22 special concubines to his consort. Three of the sons of Sahibqiran, who are considered heirs to the throne, were born from concubines. These were Umar Sheikh Mirza's mother Tukan (also known as Tomlun), Mironshah Mirza's mother Menglibek John Qurban, Shahrukh Mirza's mother Togai Turkon, who were respected by the owners. Their children ruled some regions.⁵

Only Mirza's mother was the second queen of the master's marriage. Owners not only paid respect to them, but also built palaces and palaces for them. Sohigiron named the most luxurious and beautiful gardens he built in Samarkand after the princesses in his palace. For example, Behisht Garden was built in 1378 for one of Amir Temur's young wives Tuman, Dilkusho Garden in 1396 for his younger wife Tokal, Shamal Garden in 1397 for Beka Sultan, the daughter of Mironshah and his own granddaughter, who died very young. After their death, he ordered the construction of special mausoleums to commemorate their names.

It is known that madrasahs functioned as important centers of learning regardless of when they were established. The madrasahs established by the princesses, as a system of general education, followed traditional rules and were directed to a specific goal. Based on their curriculum, they contributed

⁵ Jahangir 10 Fayziev Turgun. Queens of Timur's harem. "Science and Life", No. 1, 1993.

to the training of teachers of schools and madrasahs, public administration employees - muftis, qazis, and social and concrete science specialists.

During the educational process of madrasahs, which have been unchanged for several centuries, students followed the rules of three sections. Based on the level of knowledge of the mudarris working in the madrasahs, mainly theology and Islamic jurisprudence (fiqh), Qur'an interpretation, kalam hadith studies were taught in depth. In our opinion, it can be assumed that well-known scholars and teachers of large madrasas in central cities were involved in ensuring the study of worldly sciences in the madrasas established by the princesses.

Because we did not come across a source confirming these thoughts. Naturally, the queens distributed the waqf funds allocated for their madrasa to the mutawalli, mudarris, imam, muazzin, guard and hairdresser. In cases where the waqf funds of some madrasas are high, allowances were allocated to the students living in the rooms, and funds were allocated in the form of grain to the mudarris. It is known that the financial affairs of the madrasa were mainly managed by the mutavalli.

The financial costs were allocated by the person who established the madrasa as a waqf. The investigation of Mutavalli's activities was supervised by the city judge. Most of the time, men are appointed to the position of Mutavalli. In some cases, women were also appointed to this position.

The Russian orientalist O. M. Kerensky in his article titled "Madrasahs in the Turkistan region" (Medress Turkistanskogo kraya) published in the 1892 issue of the magazine published by the Ministry of Public Education published in St. Petersburg cites the following information about a woman who was appointed as a mutawalli: "Madrasahs in one, a man dies after working as a mutawalli. The heir who performs this task is his daughter, Oimjon Bibi. Oimjon Bibi applies to the court to continue the work done by her father. Naturally, his request is rejected. After a period of time, the

girl appeals to the court again, demanding her legal rights. This time, by the decision of the meeting of judges, Ayimjon Bibi was recognized and appointed as the heir mutavalli. However, Oimjon Bibi could not communicate with men in order to manage the foundation properties. Because of this, he appoints a trustee to act on his behalf and acts as a trustee through him.

According to the information given in O.M. Kerensky's article, Oymjon Bibi is probably the daughter of the person who founded the madrasa. Otherwise, he would not be considered an heir.⁶

So, if the madrasa is organized privately, it confirms that the employees working in it are his relatives and friends. Description of the Timurid princesses It is possible to imagine that the mutavallis of the private madrasas founded by Begums Bibi Khanim (Saroymulkhonim), Gavharshadbegim, and Milkat Agha were trusted and close people of the princesses. One of the wonderful buildings built in the 15th century is Ishratkhana. Various legends are spread among the people about the office. One of them is related to Amir Temur's wife. It seems that Amir Temur built this structure as a magnificent mausoleum at the request of his beloved wife. But after the building was completed, the owner saw its unparalleled beauty and decided that such a magnificent structure should be a place of happiness and office, not a place of death. In fact, this structure was built in 1464 as a mausoleum for their daughter, who passed away prematurely, according to the order of Abdusaid Mirza's wife.

Many graves inside the building indicate that the office was converted into a mausoleum of women belonging to the Timurid dynasty. Later, a certain amount of waqf money was allocated in order to ensure the construction of this mausoleum. Orientalist . Vyatkin in his article entitled

⁶ O M Kerensky "Medress Turkestanskogo kraya". Izvlechenie iz zurnal Ministerstva narodnogo prosvesheniye. S - Petersburg. 1892, pp 9-10 26

"Vakufnyy dokument Ishratkhany" (Endowment document of the Institute) mentions that Habiba Sultan Bey was the working mutavalli of the Institute.

When Habiba Sultan Begum is drawing up a waqf document, she demands that the judges who seal the document include her name as a mutavalli. One of such magnificent ensembles is the Shahi Zinda ensemble. The oldest mausoleum in it belongs to Qusam ibn Abbas, and around it, respectable people are buried. Later, during the period of Amir Temur and Mirzo Ulugbek, construction works were given great importance. Shahi Zinda ensemble, which paid attention to the fact that Amir Temur built the most beautiful mausoleums as a symbol of respect for the princesses under his care, female relatives even after their death, is also valuable as a museum of Timurid princesses.

Amir Temur's sister Shirinbeka, his sister Turkan, one of his wives, Tuman, and his daughter, wife O'lja, settled there forever. The ensemble consists of more than 20 buildings, which are appreciated and visited as masterpieces of folk art. As for the Timurid princesses, many people are interested in the events related to their fate. Their images were created and are being created in fiction and drama. In this place, the novel of the talented writer Shahodat Isakhanova, dedicated to the history of Temuri princesses, became a big event in Uzbek prose. When the writer named the novel "Queen of Turan", he literally created the artistic images of the queens of the Turan land, Saroymulk Khanim (Bibikhanim), Tuman Ago, Rukhparvar Ago, the younger lady Tukul and his daughter-in-law Shodi Mulk, who was the cause of tragic events in the history of the Timur family. illuminates. Shahodat Isakhanova is a creator with unique experiences in creating historical novels. In particular, his historical works such as "Revenge" and "Antique Party" about Turkon Khotun, the last chief queen of the Khorezmshah state, won the attention of readers. In his works, he truthfully describes each event based on historical and scientific sources. Women who are patrons of knowledge and enlightenment Here, when we talk about the knowledge and enlightenment of the era of Amir Temur, the queens who

worked in his court unwittingly come to our eyes. We have been interested in the question of what educational institutions the Timurid princesses studied in to develop their knowledge and outlook.

Once, when we addressed the above question to Academician Baturkhan Valikhojhaev, he told us the following information: "There is an intersection called Choraha at the back of Registan Square in Samarkand. At the beginning of Guzar, there was an old mosque and an ancient pool. Later they broke down. The ancient name of this guzar was "Childukhtaron". When I was interested in the history of this Guzar in my student years, an old man said: "There was a madrasa where Timurid princesses studied here. Famous mudarris from the city came and taught them from behind bars. This is probably a narrative.

But I think there is truth behind this story. Because it is impossible for an enlightened person like Amir Temur not to pay attention to the literacy of his queens. But I did not see any source that confirms this narration. In fact, the narrative is known and popular as an oral prose work that tells the reality of life through life fictions, and is told in order to inform the listener about some information. In some cases, you will come across information confirming the truth hidden in the story. A well-known oriental scientist, doctor of jurisprudence, professor Sha'riy Abulhakim Juzhoni, who lived in our country for several years, held an international scientific conference on the topic "Historical heritage of scholars and thinkers of the East, its role and importance in the development of modern civilization" held in Samarkand on May 15-16, 2014. participated in the conference with his lecture.

In the course of this conference, the interview of reporter Temur Azam with the scientist was published in "Voice of Uzbekistan" newspaper. During the interview, while answering the reporter's questions, he mentioned the following important information: "Mirzo Ulug'bek gathered powerful scientists around him. Imagine if the king paid so much attention

to the development of science in addition to state affairs! Ulugbek madrasah taught many subjects. Even women were educated. Ulugbek himself taught them. We do not find such a situation anywhere else in the East".⁷

The well-known oriental scholar who provided this short but important information naturally encountered it during his acquaintance with the sources, and for this reason, he confidently announced the information about it through the mass media. The information given above confirms that the narration told by Academician Boturkhan Valikhojhaev is not actually a narration, but a fact. In fact, Mirzo Ulugbek madrasa located in Registon Square is very close to Childukhtaron (crossroads) Guzari, and there was a convenient opportunity for the education of Timurid princesses. That's why madrasah teachers and Mirza Ulugbek personally teaching them is not accidental, but close to reality.

If the madrasa where the Timurid princesses were educated really existed, it is possible that the princesses belonging to Mirza Ulugbek also received education there, and it was sponsored by Ulugbek himself. Navoi's dreams When talking about women's literacy, it is impossible not to mention the name of the great poet and thinker Alisher Navoi. He dreamed that women would not only be educated and skilled, but also great statesmen, and he interpreted this dream in his works with the help of artistic images.

Especially, the image of Mehinbanu in his epic "Farhad and Shirin" is the symbol of the female ruler that the poet dreamed of. As a just ruler, a patron of knowledge, he helps people to become knowledgeable, appreciates scholars and virtues, and gathers virtuous girls around his niece Shirin. Navoi admits that these girls were not Shirin's servants, but her close friends. Mekhinbanu patronizes them to become knowledgeable and skilled.

⁷ "Voice of Uzbekistan", June 19, 2014 (74) 31821 issue

The girls deeply studied poetry (ash'-or), logic, hayat (understanding the subtle meanings of words), history, arithmetic, problems, music and dance from the sciences known in their time. He is skilled in every virtue, and the language of mastery is evident in everyone. One is a diver in the sea of Ashar, 12 One is a dancer in the Advor era. 13 One is a numerologist in the style of logic, 12 Advor is a field of music science: music theory; The old notation method of oriental music. 13 Logic is the science of logic, logic. 30 14 One is a penman for the jury. 15 Someone's language is true, 16 In adulthood, someone can tell. One is famous for his words in history, 17 One is unique in the science of wisdom. 18 19 Someone's got a horse in trouble. After listing the subjects in which the concubines of Navoi Shirin showed their skill:

In these subjects, they are good from one to another,
every one of the hundreds of subjects is good,

- he said in a concluding stanza, and in the above five stanzas, ten of the subjects that flourished in his time, the ten concubines of the Mehinbanu palace He praises what he has spread. It can be understood from this that among the female characters created by the poet, such as Mehinbanu, Shirin, Laili, Dilorom, who are perfect in every way, the presence of ten roles of Shirin, a perfect and virtuous woman who gained attention in science, was a great innovation in the literature of the time.

Naturally, Alisher Navoi, as an enlightened person who highly valued knowledge, had 14 Committees in Herat - the science of astronomy in the East. 15 Science of truth (plural of the word "truth") is the science of the realities of existence.

Adolescence is a science related to the theory of literature, which studies the art of artistic words and the secrets of poetic skill. In 1874, Hokim Ayim donated one caravanserai and 56 shops located in the neighborhood of Koqan to the madrasa he built. At the same time, about 20,000 tanobs of cultivated land and 20,000 tanobs of non-cultivable land were donated to

the madrasa in the villages of Khanabad, Telemen, Iso Avliyo Cheki, Tajikishlaq, Kang'li, Jomagoi Road in Margilan region. The annual income of Hokim Ayim madrasa from the foundation properties was around 1000 gold. 39 In 1877, the head of the madrasa leased all the waqf properties for 1090 gold and kept the part for the repair of the madrasa building, and distributed the rest of the income to the mudarris, employees and mullahs according to the norms specified in the waqfnama.

In 1879-1880, all waqf properties were leased for 1000 tilas, in 1881, caravansary and shops in the city were leased for 505 tilas, and waqf lands in villages were leased for 405 tilas. These evidences indicate that trade and industry waqf properties located in the city, such as caravansary, shops, mills, baths, etc., brought a large income to madrasahs compared to waqf lands. Taking into account that in 1877, it earned 1090 gold from the foundation properties, it can be said that even during the Kokan Khanate, the Ming Ayim madrasa did not earn less than 1000 gold from the foundation properties. The reason for this is that in 1877-1881 the income from the foundation properties did not change significantly.

Even in the short period of 1871-1876, prices were almost at the same level in the Kokan Khanate. At this point, the image of Khudoyar Khan's harem in the novel Mehrobdan Chayan by the writer Abdulla Qadiri comes to mind.

The writer visited Kokan several times in order to collect information for writing the novel. While collecting information about the khans who ruled the country, he also found information about the khan's palace, harem, queens, concubines, concubines who lived there. "Most of our information about Haram was still alive today (that is, when Qadiri met - the author emphasizes), - says the writer, - Raziya was taken from my mother. Even though Mrs. Razia was married to the khan only in the past years, she is a lady who, with her good fortune, attracted the favor of the "sayyid" - the khan sayyid, and rose to the first position in the harem. This woman, who

was given 40 four maids and two slaves, is the daughter of the rich man Okhunjon, whose origin is poverty.

Commenting on the seasons of the novel called "Haram", "Ogacha Ayim", "Khonim Ayim", "Forty Girls", "Nozik", the writer widely used the information obtained from my mother Roziya.

Most importantly, it provides complete information about each of the princesses and concubines who lived in Khudayar Khan's harem. Also, information about the duties of the servants and slaves who served them, the internal procedures and structure of the harem will be revealed through Gulshan, the servant of the harem.

Abdulla Qadiri described the life inside the harem: "...The girls were preparing for a party among themselves, and every night they made merry with the party. Indeed, what else can the oppressed, deprived of family life, cut off from the world of men, do?! A handful of them play during the day, party at night and sleep 24 hours a day," he expresses his opinion. At this point, one of the valuable teachings of our people comes to mind: "A woman who lives happily in a simple hut is happier than a woman who lives crying in a magnificent castle." We turn again to Abdulla Qadiri. At the end of the novel "O'tkan kunlar" there is a scene like this: Although Kumush is dying in this world due to the poison given by the silver sun, when he heard the word "Divorce" spoken by his beloved spouse, Halali Otabek, to Zaynab, his eyes closed for a moment. at, opened a crack. When he realized that his father was his, Kumush went back to a peaceful eternal sleep... . Skillfully revealing the writer's female suffering, dreams, and daily sufferings.⁸

There is probably no creator who can come to him in giving 41. In the interpretation of Abdulla Qadiri, Kumush and Rana are enlightened people

⁸ Abdulla Qadiri. A scorpion from the altar. (Historical novel from the life of Khudayar Khan and his followers). T: Teacher. 1987. p. 108. 24 Abdullah Qadiri. Scorpion from the altar page 115.

of their time, and a poet who is fond of verse and sometimes creates poems is a beautiful nature. In addition to religious books, they read the works of Navoi, Fuzuli, Bedil, Hafiz, Sheikh Saadi, and sometimes wrote about their relationships in prose (remember Kumush's letters to Otabek!) sometimes in verse (remember the poetic debate between Rana and Anwar Mirza !) can express.

As a writer, describing the complicated life of young women in the khan's harem in the "Forty Girls" and "Nonzik" seasons of the novel "Mehrobdan Chayan", he gives an example of the talent of the unfortunate Nazmi, who wrote poems about their sufferings. In some sources, there is information that a poetess with the pseudonym Mushtari, whose real name was Saodat, worked as a secretary in Khudoyar Khan's palace. She is a talented poetess who is well versed in folk art.

Along with writing wonderful ghazals, she also created an epic called "Malikai Dilorom". (Samples of her creative heritage are stored in the fund of the Institute of Oriental Studies.) It is not a coincidence that Mushtari (Saodat) served in the khan's palace, but it can be assumed that she was one of the talented concubines who came to the harem. When it comes to the enlightenment and spirituality of women, in fact, the thirst for knowledge and enlightenment in their blood, their own worldview, led to the invitation of the queens to creativity. The most important thing is that according to the position in the palace, the share allocated to each princess from the treasury, or the property allocated for their children, 42 is found in the sources, although it is rare. It was not possible for any princess to spend the money allocated to her and the income from property on creativity and good deeds.

For this, she had to be intellectually high, enlightened, self-sacrificing, free-thinking, aware of her own identity. Of course, among the hundreds of queens who grace the palaces, those who have the above qualities can be counted with a finger. Underlying the above-mentioned information is one

truth - women's dreams. It is in harmony with the dream of national liberation.

At the end of the 19th century, at the beginning of the 20th century, the feeling of national awakening began to be reflected in the pen of artists. In particular, female creators began to write about women's value, freedom, and dreams. This is the age-old dream of our women, and in the words of Anvar Atin, they dream of being free, "abandoning" polygamy, and "every husband can live happily with one wife". Poet Mutriba from Kattakurgan "Hey friends, what happened?" In his poem, he quotes the following lines: "It's been a happy day, remember the pain of the hand, When will a happy day come, when will we find freedom?" A talented poetess, the first female journalist, Nozi Makhonim was one of the first to bring the dreams of women to the press. His poem "Bayoni arzi hol" published in the issue of "Taraqqi" newspaper on June 5, 1907 is one of them. The poet explains the secret of his heart as follows: Tell me, O day, always your consent, 25 Listen to the people of the heart,. What I found after searching...⁹

In this treatise, although they are few, we imagine that our wise women who have written their names on the pages of history in the past, in the form of the queens whose names have been mentioned, made up the majority.

The monograph in your hand is, first of all, a symbol of high respect for the noble deeds of our princesses, who occupied a special place in the history of our country. The monograph talks about Bibi Khanim (Mrs. Saraymulk), Gavharshad Beg, Milkat Ago Beg, Mehriban Sultan Beg, Nadira Beg (Mother of Moons) and other queens who left an indelible name in history with their courage, strength and intelligence. In fact, we are sure that there are many sources about our famous women who have done creative work that are unknown to us. Only those sources should be studied and scientifically researched..

⁹ T. Publishing House of Literature and Art, 1983, p. 67, 43

THE QUEEN OF OLOY AND THE STORY OF “FORTY GIRLS”.

When the Russian Empire started a Russiamining war to conquer Turkestan, Kurbanjan, who was named “Princess of Oloy”, bravely defends the country she leads from the army of Tsarist . Unable to defeat her, the Russian generals, personally General Skobelov, were forced to make peace with the “Female General” and free many of their prisoners.

One of the bright pages of our ancient history contains information confirming that one of the organizers of the first established madrasas was a woman. This is a madrasa built in the Qirq Kiz fortress in the Surkhandarya region (partial remains are now preserved). Various legends, stories, and epics have been created about the Forty Girls Castle, and they tell the story of the heroic girl Guloyim and her forty friends living here. In Yusuf Hayat ibn Shakar al-Tirmizi’s work “Rivayat ul-Wilayat”: “Hakim Tirmizi’s mother Umm Gulsum and his friend Binni Tanzila said, “My father ibn Warok al-Tirmizi and the son, my life companion ibn Hashimi, are the corrupters of my father, that is, my father-in-law, this who gave me the castle. Since then, I have collected forty girls from different countries who are in love with this castle and took forty exams from each of them. I taught science in weaving (sewing, horse riding) and many other subjects. I entrusted my daughter to my child Huraydo and my niece (my brother’s daughter) Ruhaydo. “I ordered him to ensure that this castle and my knowledge will be immortal knowledge until the end of time.” - In the 11th century, the scientific academy continued its activity here, and the mosque-madrasa known as “Kirk Kiz” is located in Jondor district of Bukhara region, and this place was also built by a woman. A time when women gained dignity

Islam has a special place in encouraging women to be active in social life. The hadith of the Prophet, peace and blessings be upon him: “Those who

are kind to their wives are the best among you," is a call to men to be respectful to women. At this point, it is permissible to mention our mother Aisha, the third wife of the Prophet. Ayesha's role in the history of Islam is incomparable. She memorized and promoted countless hadiths of the Prophet. For this reason, she is recognized as the first scholar-scientist who left an indelible name in world history. So, Islam has given women equal rights with men in the field of science. A woman has the right to receive education, to teach classes, to hear sermons. In addition, a Muslim woman has her own opinion and voice in the fields of society, politics and Sharia.

Khorezmshah Alaviddin Muhammad's mother Turkon Khotun's state management skills have been passed down from language to language over the centuries. The information given above proves the place and position of women in the history of the state and politics.

In another respect, it shows how brave she was in defending the freedom of her country. There are many women who showed selflessness not only in politics, but also in science and education. Of course, in order to be a devotee of enlightenment, every woman should be aware of science.

When it comes to women's knowledge, we come across information that Muslim women of East acquired religious and worldly knowledge as much as possible. There is an instructive story in the famous book "One Thousand and One Nights" of Eastern peoples. It is called "Kanizak kissa" related to the name of Harun al-Rashid. Although the story is small and funny, it has a great educational value. According to the story, the son of a merchant named Abulhasan spends all the property left by his father in a short time. As a result, there is nothing left in the house except for one concubine. Seeing the situation, the beautiful and wise maid said to her servant: "Sell me to Harun al-Rashid for a thousand gold clothes."¹⁰

¹⁰ Uzbek women on the stage of history T.: Fan, 2002, page 12. 2. Comment: Harun al-Rashid (763-809) was a caliph from the Abbasid dynasty and ruled in 786-809. During his time, knowledge flourished in the territory of the caliphate. Trade with countries such as Western Europe and China has been revived.

This situation made the name of Harun al-Rashid famous, and his image is a unique person in fiction, including "A Thousand Nights".

I also told the caliph that my value is worth more than a thousand gold, the reason for this is that "I have a deep knowledge of all sciences,

If he doesn't believe it Abulhasan takes the maidservant to Harun ar-Rashid and repeats the words he assigned. When the caliph asks the maidservant what kind of sciences she knows, one is surprised by the wide range of sciences she enumerates. Among them are Nakhv (grammar), poetry, fiqh and tafsir, dictionary and music, ilmi sitara and shammora (the science of the star and groom), ilmi sanok, kismat and masohat (land measurement). Also, the maid should read the Qur'an in seven different recitations, memorize most of the hadiths, and have knowledge of music. , she says that she knows geometry, mathematics, philosophy, logic, semantics, shantranj deeply. The caliph examines the maid in the presence of scholars, scientists, doctors, astrologers, philosophers. Alqissa, the maid who passes all the exams with excellence, takes several thousand gold from the caliph and restores the state of Haji.

A story can be a legend or a narrative woven by the people. But it is a fact that almost all fields of knowledge known by the maidservant are included in the programs of the madrasas and are studied In depth.

The important thing is that the owner of these sciences is attributed to a female concubine, which is a sign of respect and admiration for the Eastern woman. The purpose of the mentioned story is to increase women's literacy and make them aware of knowledge. This purpose has been in the center of attention of humanity in every place and every time. Those who made it possible and created conditions for the education of daughters and wives of educated householders. At first, they were educated in a school opened privately by otin ayis in the neighborhoods. On the other hand, those who

Is interpreted as However, it is a people in Iran and Khurasan, Egypt and other countries Brutally suppresses their riots. Gradually, the historical Harun al-Rashid was forgotten, and his name created in literature began to gain fame. His name is also known to the Uzbek people. In Uzbek fairy tales, it is customary to start with "Harun ar-Rashid in ancient times", "In the time of Harun ar-Rashid..." Read N. Mallaev Alisher Navoi and folk art. Publishing house of literature and art named after T. G. Ghulam, 1974, p. 293.

are close to those who are educated and have attended a madrasa have studied at the lake of their husbands, brothers, and grandfathers.

Or they had apartments that allowed them to study from private tutors. From this point of view, the level of education of teachers is also related to the environment in which they received their education. Inside, atin mothers taught their students Arabic script (language), Koran, hadiths, literature, (partially the theory of aruz) to their students. An elementary lesson in arithmetic was also taught. Different subjects from boys' schools. Adapted to the life needs of women. It is important that the necessary manners, education, morals, politeness, modesty and their role in life were taught separately for women. Those who chose the teaching profession were valued and respected as "atinbibi" in Fergana and Tashkent, "bibikhalifa" or "bibiatin" in Bukhara, and "eltibibi" in Khorezm.

At this point, we should mention Dilshodi Barno, who worked as a poet, historian, and an experienced equestrian. The school she opened for women in Kok was very famous in her time. She devoted her whole life to this good work and taught women for 51 years.

According to the data, the number of students she taught exceeded 890. Dilshodi Barno in her "History of Muhajiran" about her school, talented.

Provides important information about her students. Abdulla Qadiri, one of the writers about the schooling activities of Otin Ayim, in her novel "Mehrobdan Chayan" describes Salih Makhdum's wife Nigor Aym with special respect. Although she learned schooling from Salih Mahdum, she skillfully emphasizes that she is superior to her in understanding and knowledge. Naturally, the above-mentioned school of horses served mainly for the education of women of middle-class citizens.

The opportunities for the education of high-class rulers, princesses, concubines, wives and daughters of governors were somewhat wider. Some information about these possibilities can be found in historical sources. In particular, due to the involvement of special tutors and scientists

for upper-class women, they had the opportunity to study a certain field of science in depth along with learning literacy.

ATTRIBUTES OF WOMEN IN THE INTERPRETATION OF SOURCES.

Among the more than 300 madrasas that operated in the Bukhara khanate identified by the orientalist and researcher Abdusattor Juma-nazar, the names of madrasas founded by women can be found. These are Bibi Zuhra, Bibi Khalifa (in Mir Tohur Devan Guzar of Bukhara), Zubayda Ayim (in Ghaziyan Guzar of Bukhara), Kampir or Mang'it Ayim, Modarikhan Khurd (built in 1270/1853-1954, this address is located in Labi Rud Guzar in Bukhara), Sarai Ayim built madrasahs are among them. While listing these madrasahs, the author cites based on the sources that the waqfs and some documents belonging to them have been preserved.

These madrasahs are small in size and have no more than 4-5 rooms. Madrasahs were established mainly by women who had relatively good means. In one place, the author mentions that these madrasahs are intended for the education of women and girls. (p. 209). Among these madrasas, a relatively large one (consisting of 14 rooms) was built by Amir Nasrullah Bahadir Khan's mother and was known as "Modari Khan Khurd". The madrasa was distinguished by its decoration and architectural construction.

The author mentions that there is no information about the educational system, main mudarris, and mutawallis of madrasahs established by women.

Historians J. Barakaev and I. Haydarov's work "History of Bukhara" provides information about the madrasa built by another Bukhara queen who lived in the 18th century. It was very grand, beautiful and luxurious. Sheikh ul-Olam Sayfiddin Bukhari, one of the enlightened people of his time, was appointed as his successor.

Importantly, although the above-mentioned information is small, it confirms that there were science-enlightenment promoters among women in the Bukhara region, and they established science centers at the expense of their own funds as much as possible.

In particular, Amir Temur, a well-informed entrepreneur of Islamic religion and law, is one of the rulers who recognized the need for a woman to get an education and raise her cultural level. Princesses, concubines, concubines living in his palace were always respected and their rights and positions were always taken into consideration. In particular, regardless of the class of origin, children born to women who gave birth to a master were considered princes and heirs to the throne, as well as children of high-class princesses. When Amir Temur pays special attention to the enlightenment of women, he involuntarily remembers the teachings of our Prophet Muhammad, may God bless him and grant him peace.¹¹

They said: "Whoever have woman slave , and if he educates her well, gives her good manners, and then becomes free and marries her, he will be rewarded twice."

Those who say As a confirmation of the above points, the information presented in the article of the historian Turgun Fayziev entitled "Queens of the Haram of Temur" is noteworthy. 10.

¹¹ See: Abdusattar Jumanazar. Bukhara. (History of the educational system). – T.: Academic edition, 2017, pp. 209-405. Barakaev J., Heydarov I. History of Bukhara. T.: Teacher, 1991, p. 74.

QUEENS WHO HAVE ACHIEVED RESPECT OF AMIR TEMUR

In the article, the author cites interesting facts about the princesses married by Amir Temur, based on the information provided in the sources.

Turgun Fayziev, who lived in the 15th century, according to the work "Khabib us-siyar fi akhbar afrod ul-bashar" (Biographies of friends in human messages and personalities) of Ghiyasiddin Ibn Khumayiddin Khondamir, a palace historian who lived in the 15th century, and the decree of Shahrukh Mirza, the fourth youngest son of Amir Temur. Based on his genealogy, he lists the names of the queens and concubines in the owner's harem. 18 of them were princesses married to Amir Temur.

According to the information given in Khondamir's work, Amir Temur, in addition to the princesses of his marriage, also gave 22 special concubines to his court.

Three of Sakhibkiran's sons, considered heirs to the throne, were born from concubines. These were Umar Sheikh Mirza's mother Tukan (also known as Tumlung), Mironshah Mirza's mother Menglibek John Kurban, Shahrukh Mirza's mother Togay Turkon, who were respected by the owners. Their children ruled some regions. Only Jahangir Mirza's mother was the second princess who was married to the sahibqiran.¹²

Owners not only paid respect to them, but also built palaces for them. Sohobgiron named the most luxurious and beautiful gardens he built in Samarkand after the princesses in his palace. For example, Bogi Behisht was built in 1378 for Tuman Oko, one of the young wives of Amir Temur, Bogi Dilkusho in 1396 for his younger wife Mrs. Tuka, Bogi Shamol in 1397 for Mironshah's daughter and granddaughter, Beka Sultan, who died

¹² Fayziev Turgun. Queens of Timur's harem. "Science and Life", Issue 1, 1993.

very young. After their death, he ordered the construction of special mausoleums to commemorate their names.

It is known that madrasahs functioned as important centers of learning regardless of who founded them. The madrasahs established by the queens, as a system of general education, followed traditional rules and were directed to a certain goal. Based on their curriculum, they contributed to the training of teachers for schools, madrasas, state administration employees - mufti, kozi, alam, and other social and concrete science specialists.

During the educational process of madrasahs, which have been unchanged for several centuries, students followed the rules of three sections. Based on the level of knowledge of the teachers working in the madrasahs, mainly theology and Islamic jurisprudence (fiqh), Qur'an interpretation, kalam hadith studies were taught in depth.

In our opinion, it can be assumed that well-known scholars and teachers of large madrasas in central cities were involved in ensuring the study of worldly sciences in the madrasahs established by the princesses. Because we did not come across a source confirming these thoughts.

Naturally, the queens distributed the waqf funds allocated for their madrasah to the mutawalli, mudarris, imam, muazzin, guard and barber. In cases where the endowment funds of some madrasas are high, allowances were allocated to students living in rooms, and funds were allocated in the form of grain to the mudarris.

It is known that the financial affairs of the madrasa were mainly managed by the mutavalli. The financial costs were allocated by the person who established the madrasa as a waqf. The investigation of Mutavalli's activities was supervised by the city judge. Most of the time, men are appointed to the position of Mutavalli.

In some cases, women were also appointed to this position. The Russian orientalist O. M. Kerensky in his article entitled "Madrasahs in the

Turkestan region" (Medress Turkistanskogo kraya) published in the 1892 issue of the magazine published by the Ministry of Public Education published in St. Petersburg cites information about the woman who was appointed as a mutawalli: "Madrasahs in one, a man dies after working as a mutawalli." The heir who performs this task is his daughter, Oimjon Bibi. Oyimjon Bibi turns to the kozikhana to continue the task performed by her father. Naturally, her request is rejected. After some time, the girl again appeals to the court, demanding her legal rights. This time, by the decision of the meeting of judges, Ayimjon Bibi was recognized and appointed as the heir mutavalli.

However, Oimjon Bibi could not communicate with men in order to manage the foundation properties. Because of this, one who acts on her behalf appoints a trustee and acts as trustee through her. "

According to the information given in O.M. Kerensky's article, Oymjon Bibi is probably the daughter of the person who founded the madrasa. Otherwise, she would not be considered as an heir. So, if the madrasa is organized privately, she confirms that the employees working in it are her relatives and friends.

DESCRIPTION OF TIMURID PRINCESSES

It can be imagined that the headmasters of the private madrasas founded by Begums Bibikhanim (Saroymulkhanim), Gavharshadbegim, and Milkat Agha were trusted and close people of the queens.

Ishratkhana is one of the wonderful buildings built in the 17th century. There are various legends about the office among the people. One of them is related to Amir Temur's wife. It seems that Amir Temur built this structure as a magnificent mausoleum at the request of his beloved wife. But after the construction of the building, the owner saw its unparalleled beauty and decided that such a magnificent structure should be a place of happiness and an office, not a place of death.

In fact, this building was built in 1464 as a mausoleum for their daughter who passed away prematurely, according to the order of Abdusaid Mirza's wife. Many graves inside the building indicate that the office was converted into a mausoleum of women belonging to the Timurid dynasty. Later, a certain amount of waqf money was allocated in order to ensure the construction of this mausoleum.¹³

In his article entitled "Vakufnyy dokument Ishratkhany" (Endowment document of the Institute) the orientalist scientist V.L. Vyatkin mentions that Habiba Sultan Bey was the working mutavalli of the Institute. When Habiba Sultan Begum is drawing up a vakf document, she demands that her name be entered as a mutavalli from the judges who stamp the document.

One of such magnificent ensembles is the Shahi Zinda ensemble. The most ancient mausoleum in it belongs to Qusam ibn Abbas, around which respectable people are buried. Later, during the period of Amir Temur and Mirzo Ulugbek, construction works were given great importance. Amir

¹³ See O M Kerehskiy "Medress Turkistanskovo kraya" izvlechenie iz jumala Minicterstva narodnjvo prosveshenie. C Peterburg. 1892 years. 9-10-pages.

Timur noted that he built the most beautiful mausoleums as a symbol of respect for the princesses and female relatives under his care even after their death. Amir Timur's sister Shirinbekakhotun, sister Turkan khotun, one of his wives Tumankhotun and his daughter, wife Ulja, settled there. The ensemble consists of more than 20 buildings, which are framed and visited as masterpieces of folk art.

When it comes to Timurid princesses, the events related to their destiny have been of great interest to many people. Their images have been created and are still being created in fiction and drama. In this place, the novel of the talented writer Shahodat Isakhanova, dedicated to the history of Temuri princesses, became a big event in Uzbek prose. When the writer named the novel "Queen of Turan", she literally skillfully created artistic images of the queens of the Turan land, Saraymulk Khanim (Bibikhanim), Tuman Ogo, Rukhparvar Ogo, Tukul, the younger lady, and Shodi Mulk, the daughter-in-law who was the cause of tragic events in the history of the Timurid dynasty illuminates. Shahodat Isakhanova is a writer with unique experience in writing historical novels. In particular, his historical works such as "Intikom" and "Antika Ziyofat" about Turkon Khatun, the last chief queen of the Khorezmshah state, won the attention of readers. In her works, she truthfully describes each event based on historical and scientific sources.

WOMEN WHO ARE PATRONS OF KNOWLEDGE AND ENLIGHTENMENT

Here, when we talk about the knowledge and enlightenment of the era of Amir Temur, the queens who worked in his court involuntarily come to our eyes. We have been interested in the question of what schools of science the Timurid princesses studied in to develop their knowledge and outlook. Once, when we addressed the above question to Academician Baturkhan Valikhojhaev, he gave us the following information: "There is a guzar named Choraha at the back of Registan Square in Samarkand. At the beginning of the guzar there was an old mosque and an ancient cave. Later they were destroyed. This is the ancient name of the guzar." "Childukhtaran".

When I was interested in the history of this guzar in my student years, an old man said: "There was a madrasa here where Timurid princesses studied. Well-known mudarris from the city came and taught them from behind the fence." This is probably a narrative. But I think there is truth behind this story. Because it is impossible for an enlightened person like Amir Temur not to pay attention to the literacy of his queens. But I didn't see any source confirming this story."

In fact, narration is known and popular as an oral prose work that describes life reality through life fictions and is told in order to inform the listener about some information. In some cases, you will come across information that confirms the truth hidden in the background of the narration.

A well-known oriental scholar, doctor of jurisprudence, professor Sha'riy Abulhakim Juzhoni, who lived in our country for several years, held an international scientific conference on the topic "Historical heritage of scholars and thinkers of the East, its role and importance in the development of modern civilization" held in Samarkand on May 15-16, 2014. participated in the conference with his report. In the course of this

conference, the interview of reporter Temur Azam with the scientist was published in "Voice of Uzbekistan" newspaper. During the interview, while answering the reporter's questions, he mentioned the important information in his song: "Mirza Ulugbek gathered powerful scientists around him. Imagine if the king paid so much attention to the development of science in addition to state affairs! Many sciences were taught in the Ulugbek madrasa. Even women were educated. "Ulugbek himself taught them. We do not find such a situation anywhere else in Shark".¹⁴

The well-known oriental scholar who provided this short but important information naturally met it during his acquaintance with the sources and therefore confidently announced the information about it through mass media. The above information confirms that the narration told by academician Baturkhan Valikhojhaev is not actually a narration, but a fact. In fact, the Mirzo Ulugbek madrasa located in the Registan Square is very close to Childukhtaron (crossroads) Guza, and there was a good opportunity for the education of Timurid princesses. That is why madrasa mudarris and Mirza Ulugbek personally teaching them is not a coincidence, but close to reality. If the madrasa where the Timurid princesses were educated really existed, it is possible that the princesses belonging to Mirza Ulugbek also received education there, and it was sponsored by Ulugbek himself.

¹⁴ "Voice of Uzbekistan", June 19, 2014 (74)31821 issue

ALISHER NAVOI'S DREAMS

When talking about women's literacy, it is impossible not to mention the name of the great poet and thinker Alisher Navoi. He dreamed that women would be not only educated and skilled, but also great statesmen, and he interpreted this dream in his works with the help of artistic images. In particular, his image of Mehinbanu in the epic "Farhad and Shirin" is the embodiment of the female ruler that the poet dreamed of. Navoi admits that these girls were not Shirin's servants, but confidant friends. Mekhinbanu sponsors them to be knowledgeable and skillful. Among the sciences known in their time, the girls learned poetry (ashor), logic, hayat (understanding the subtle meanings of words), history. , who studied arithmetic, problems, music and dance in depth.

Coming skillful of every field,

The language of the skill is apparenly in each.

One is a diver in the Ash'ar sea,

and one is a dancer in the 12th era of Advor.

One is a logic of three digitizer.

17 Advor is a field of music science: music theory; Shark

old notation method of music. 15 Logic is the science of logic, logic. 30

One of them is a penman

One's knowledge is correct in five languages ,

In adulthood sixteens are master speakers.

One is famous in history,

one is unique in the science of wisdom.

After entering the account,

one of them went to "Problem"

and "ot chikorib"

After listing the subjects in which Navoi Shirin's maids excelled:

In these subjects, they are better than each other,

everyone of them can not turn back their way.

quoting a concluding stanza, in the above five stanzas, he praises ten concubines of Mekhinbanu's palace for teaching in ten of the popular sciences of his time. It is clear from this that among the female characters created by the poet such as Mehinbanu, Shirin, Layli, Dilorom, who were perfect in every way, the presence of ten roles of Shirin, a perfect and virtuous woman who gained attention in science, was a great innovation in the literature of the time.

. The Science of Astronomy in Hayat Shark. The science of truth (the plural of the word "truth") is the science of the realities of existence.

Adolescence is a science related to the theory of literature, which studies the art of artistic words and the secrets of poetic skill 1* Wisdom is a science of philosophy, some researchers physics and medicine ,they also consider it science.

Problem - Arabic: covered, hidden; one of the genre types in oriental poetry. A problem consists of a line, one or two stanzas, in which a word, often a noun, is hidden, or it will be pointed out.

In the problem ot chikarmok - the poet uses the expression "Ot chikorib" in two meanings. One is to be famous, dong chikarmok; the second is to clarify the name hidden in the problem, to solve the problem.

Naturally, Alisher Navoi, as an enlightened person with a high regard for knowledge, founded such madrasas as Ikhlosiya in Herat, Nizomiya, and Khusraviya in Marv. While creating the image of women in his works, women from the sciences learned in the above-mentioned madrasas he



Gavharshadbegim
(photo by Artiqali Kazakov)



Bibikhanim
(photo by Artiqali Kazakov)



Seal of Gavharshadbegim



Seals of Shaibani Khan and Mehri Sultan Begum



Mehri Sultan Begum's foundation about the Shaibani Khan madrasa



Nodirabegim (Mohlaroyim)

skillfully expresses what he enjoyed. When he talks about women, on the one hand, he describes them as an expression of their physical beauty, and on the other hand, as a knowledgeable, enlightened, understanding, cultured human being. Many such examples can be cited from the works of Alisher Navoi. .

The image of such brave, intelligent, faithful women did not appear in the work of the great poet as a product of her imagination, an expression of her dreams. Recent history itself presented him with prototype heroes. One such woman was Esandavlat Begim (in 1505 year), the eldest wife of Yunus Khan (in 1447 year). Her father was Sherhojibek, one of the influential beks of Sogarji district. Esan Davlat Bey had three daughters from Yunus Khan, and all three were married to Timurids. The eldest daughter, Mrs. Mekhr Nigor, is married to Sultan Ahmad Mirza. The second daughter, Mrs. Kutluk Nigor, is the mother of Zahiriddin Muhammad Babur, the son of Umar Sheikh Mirza, the grandson of Amir Temur.

Babur's grandmother gave high praise to Esandavlat Beg. "Among the wives," he wrote in "Boburnoma", - my great-grandmother Esandavlat Begim was very rare in opinion and action, she was wise and wise

Esandavlat Beg's third daughter, Mrs. Khub Nigor, was married to Muhammad Husayn Koragon Doglat. From this marriage, Muhammad Haydar Mirza, the author of "History of Rashidi", was born.

20 Babur "Boburnoma".

When Babur captured Samarkand (1501), Esandavlat Beg, who had become old, was also in his presence. Later, when Babur was forced to leave Samarkand, Esandavlat Beg stayed in the city for some time and then came to Babur's presence hungry and hungry. There was also information that he had a garden called Kushtegirman near the city of Andijan.

Muhammad Haydar Mirza in his work "History of Rashidi" provides extensive information about this noble woman. This talented grandson of Esandavlat Begim also tells a wonderful story from his life full of dangerous

adventures. When Yunus Khan came to Tashkent with his followers as a guest, he accidentally became a prisoner of Tashkent governor Sheikhjamol. The governor is going to give Esandavlat Begim to Khwaja Kalon Kamal from his relatives. When

Khoja Kalon Kamal came near him, Esandavlat Begim and her maids threw themselves at him, knocked him down, stabbed him with a paki (knife), and threw his body outside. In the morning, when the incident became clear, they brought Esandavlat Begim to the governor. When the governor interrogated her, Esandavlat Begim boldly said: "I am Yunus Khan's legal wife. He tried to rape me, I killed him. Now sentence me to death as revenge for this." Acknowledging the bravery and loyalty of this woman, the governor pardoned her and sent her to her father. After about a year, Yunus Khan will be released from detention.

ENLIGHTENED WOMEN OF THE EAST

Speaking of the enlightened women of the East, we encountered a lot of information about the attitude of Islam towards women in the book "Jo-non in my life" by the German scholar Anne Maria Schimmel. In one place, the scholar provides information on the history of Turkish women before Islam and during the Islamic era. "According to Turkish traditions," says the scholar, "women ruled without any restraint" ²¹ To confirm this opinion, the Sultan of Delhi, a Turkish woman, poet, and general, highly appreciates the role of Begum Roziya in history. Or Mumtaz Mahal, the intelligent wife of Shah Jahan, who bequeathed to her husband before her death and caused the construction of the Taj Mahal, one of the seven wonders of the world, will be specifically mentioned.

In fact, during her lifetime, Mumtaz Mahal was loved by Shah Jahan, the richest, most beautiful and intelligent among the Babur princesses. Shokh Jahan writes the palace chronicle in order to inform future generations about his love. According to the annals, Mumtaz Mahal died while giving birth to her 14 children. Shah Jahan orders the construction of the Taj Mahal in memory of his wife. The construction of this building began in 1632 and was completed in 1643. 20,000 workers, architects, masons worked in the in-shoot construction. A total of Rs 20,000 was spent. Shah Jahan declared 2 years of mourning in the country due to the death of his beloved princess. He mourns hard for 8 days without going out of the house, without eating or drinking. A. M. Schimmel, while talking about the Baburian princesses, lists the creative women who emerged from among them one by one.

²¹ Anne Maria Schimmel. John is in my soul. (The image of women in the Islamic world). T.: East, 1999, p. 35. In fact, Gulbadanbegim, Zebunisobegim, Nurjahonbegim, who showed their talents in creativity, literature, and poetry, made a worthy contribution to the development of

Uzbek and Tajik literature. Among these queens, Nurjahanbegim stands out for her intelligence and generosity. He had a complicated and extremely dangerous fate. But in any situation, she is a queen who did not spare her kindness from her relatives, widows, and educated people.

MADRASA BUILT IN SAMARKAND BY KHANIM SARAYMULK (KHANIM BIBIKHANIM)

Among the Timurid queens, Bibikhanim (Khonim Saraymulk), the chief queen of the great Amir Temur's palace, has a unique place. Lady Saraymulk was born in 1341. When Kazan Khan was deprived of the throne and executed, Mrs. Saraymulk was five years old. When she came of age, in 1355 Amir Husayn, the grandson of the ruler of Movarounnahr, Amir Kazakhstan, took her in marriage. In 1370, after Amir Husayn was defeated and executed in one of the battles with his master Amir Temur, Amir Temur took the throne of Movarounnahr. Among the wives of Amir Husayn was Saraymulk. After marrying Amir Temur Saraymulk 44, he became worthy of the title of Koragon (son-in-law of the khan). From this period, the fate of Bibikhanim will be connected with Samarkand.

According to historical sources, Bibikhanim was beautiful, perceptive, shrewd, enterprising and unparalleled in intelligence. She is an influential princess who is well aware of the country's political, social, economic and cultural life, and participates in the affairs of the kingdom with her wise advice. Talibi always patronized the sciences, paying special attention to knowledge.

Of course, not all monuments built in different centuries have reached us. For example, when Alisher Navoi lived in Samarkand (1465/66-1469 years), the madrasa was built by the mayor of the city, Ahmed Khojibek, who helped him and wrote poems under the pseudonym of Vafai. The

madrasas were built during that period and named after Mir Abduvali, Feruzshah, Qutbiddin Sadr. The house built by Khoja Fazlullah ibn Abduvahid Abulaysi and where Alisher Navoi lived for two years, the magnificent and beautiful Blue Palace of Amir Temur, the Chinnikhana built by Ulugbek and many other antiques are under the influence of historical conditions, natural factors and finally, sometimes too much.

As a result of carelessness and neglect, the name of the pipe itself is gone. Among such monuments, the Saraymulk Khanim (or Bibikhanim) madrasa, popularly known as Madrasai Khanim, a beautiful example of architecture and painting of that time, has been mentioned in historical and scientific works for more than 500 years, and various opinions are expressed about it: some say there was such a madrasah, others doubt its existence or give no information about it. 45 Thus, the madrasa of Bibikhanim, which has a name and fame, but has not been preserved, still attracts the attention of specialists and those interested in the history of the East and its monuments.

According to reports, Mrs. Saraymulk intends to build a madrasa in order to leave her name in history and asks permission from Amir Temur. It is known that the reason for this intention may have been the fact that she did not have children from her husband, and that she was passing away with a dream. Therefore, he chooses to spend the funds for the construction of the madrasa from his own account. This amount is mainly covered by an extremely expensive crutch donated by his father Kazan Khan. A pair of anklets, mostly decorated with diamonds, has been put up for sale several times, but no buyers have come out.

Finally, after the baldaq is sold, the construction of the madrasa will begin. While looking at the historical and commemorative works created in the 15th century and later, we came across interesting information about Bibikhanim's madrasa - Madrasai Khanim.

For example, in the work "Zafarnama" by Nizamiddin Shami, the Jame Mosque built by Amir Temur is mentioned and 26 descriptions of it are

given. But no information is given about Bibikhanim Madrasah. In the 20s-40s of the 15th century, Sharafiddin Ali Yazdi's 27 "Zafarnama" and Maulana Fasih Hawafi's "Mujmali Fasihiy" written using the above-mentioned work, together with the Jome Mosque, Saraymulk Khanim madrasa - Madrasai Khanim is mentioned and some information related to it. - are provided. Such information 1403-1406 years.¹⁵

It is also found in the famous diaries of Rui González de Clavijo, the Spanish ambassador who was in Samarkand between 1446 and 1446. Klaviho gives the following information about the construction of the mosque: "By the order of the king, the mosque to be built in honor of the mother of his wife Kanyo (Ms. Saraymulk) Bibikhanim was supposed to be the most important building in the city. Seeing the completed mosque, the king was dissatisfied with the inferior construction of the front wall and ordered it to be demolished... To speed up the work, the king said that he would personally supervise part of the construction and handed over the control over the other half to his 28 ministers" at the end of the 15th century. this madrasa is also mentioned in "Ravzat us-safa" written by the famous historian Mirkhond.

Zahiriddin Muhammad Babur's "Boburnoma" describes with admiration the luxurious buildings built by Amir Temur in Samarkand: "There are many buildings and gardens of Temurbek and Ulugbek Mirza in Samarkand. ...There is also a mosque inside the fortress close to the Ohanin gate, where most of the leading musicians from India are working. Those who end this verse with a big letter like "Wa iz akfau Ibrahim-al-Qawaida (ila akhirihi)" in the book of the front of the mosque, should read a bunch of earth 29. This is also a very high building." .

But for some reason, the Saray-Mulk madrasa is not mentioned. In some of the sources created at the beginning of the 17th century, Madrasai Khanim-Saraymulk Khanim madrasa is mentioned again. In this way, historical and

¹⁵ Nizamiddin Shami. Zafarnoma. T.: Uzbekistan, 1996, pp. 276-277. 27 Sharafuddin Ali Yazdi. Zafarnoma. T.: Science, 1997, p. 324

commemorative sources.¹⁶ If the 47 articles are grouped according to whether or not information is provided, it is noticeable that this madrasah is not mentioned in some of them, and that it is mentioned in some of them. Khanim Saraymulk madrasa-Madrasa Khanim, as the information of the mentioned sources is quite reasonable and reliable, it can be concluded that Madrasa Khanim existed and its construction was connected with the name of Khanim Saraymulk. That is why it is registered as the madrasa of Mrs. Saraymulk.

In fact, Amir Temur returned to Samarkand from the Indian campaign on April 29, 1399. He kept his intention in India that "when I return to Samarkand in good health, I will build a mosque." In fact, as Babur said, they will lay the foundation stone for the building of the mosque near the Ohanin gate. The date of this day corresponds to May 11, 1399. Amir Temur personally supervises the construction of the mosque. He performs state affairs from Bibikhanim madrasa. Soon, due to the situation in the western regions of the country, he will travel again. Construction work will be continued without the owner and without his supervision.

The mosque built by Amir Temur is often referred to as the Bibi Khanim Mosque. There are also speculations that the reason why it was called by this name is that the task of continuing the rest of the unfinished mosque was entrusted to Bibikhanim. Amir Temur, who returned to Samarkand after a five-year campaign in 1404, was not satisfied when he saw the mosque, because the gate of the mosque was much lower than the gate of the madrasa of Bibi Khanim across from him. Enraged by this, the owner orders the gate of the mosque to be raised again. The gate is again made of seven different metal alloys in two 48 layers and installed in the mosque.

Later, after the death of Amir Temur, the gate disappeared during the stormy years. According to some legends, Amir Haydar (1800-1826), the third ruler of the Mangit dynasty, melted that gate and minted money.

¹⁶ Madrasa Ho- 28 Ru. González de Clavijo. Diary of a trip to Samarkand - Amir Temur's palace (1403-1406 years). T.: Uzbekistan, 2010, p. 199. 29 Zahiruddin Muhammad Babur. Boburnama. T.: Yulduzcha, 1990, p.

Regarding the loss of the gate of the Bibikhanim mosque, academician V. V. Bartold, based on Abu Tahir Khoja's work "Samaria", believes that the loss of the gate corresponds to the time of the Iranian king Nadir Shah's invasion of Central Asia in 1740, and based on this source, according to the decree of Nadir Shah, the gate and expresses his opinion that the tombstone of Bibikhanim's mausoleum was loaded on carts loaded with cannons and taken to Iran.

Later, Nadirshah regretted what he had done and ordered to return the gate and the tombstone to Samarkand and put it in its place. But this decree will not be implemented.

Here, the stone placed on Bibikhanim's mausoleum, mentioned by academician V.V. Bartold, confirms that the madrasa really existed. The gravestone proves that the mausoleum is located inside the madrasa, that this stone was taken to Iran by Nadir Shah in the 18th century, and that the mausoleum and the tombstone were well preserved until that time. As noted in the diaries of Klavikha, who was in Samarkand in 1403-1406, after returning from a trip in 1404, Amir Temur came to a beautiful building built in memory of his mother-in-law (mother of Saraymulk) near the Ohanin gate. Ibn Arabshah, a contemporary of Claviho, also describes the architectural luxury and magnificence of this building.¹⁷

Madrasa is a madrasa built by Khanim or Saraymulk Khanim. There are two different opinions about the construction time of Mrs. Saraymulk's madrasa. The first of them is the opinion that the madrasa was built before the Jame' mosque of Amir Temur, and the second is the opinion that it was built after the construction of the Jame' mosque. The first idea can be found in "Zafarnama" by Sharafuddin Ali Yazdi. In the chapter of the work dedicated to the construction of the Jame' Mosque in Samarkand in 1399, it is written, among other things: "At that time, Amir Temur was often in the

¹⁷ See: Fayziev T. A gate and a tombstone that have been lost without a trace. Sound from Mozi. T., 2012, No. 2, pp. 27-28. 49

house of Madrasa Khanim and Tuman Aqo near the mosque." Academician V. V. Bortold also confirmed this opinion in his article "Archaeological works in Samarkand" written in 1924, and wrote that "the madrasa of Mrs. Saraymulk was built by his wife 32 before the Jame' mosque of Temur."

One of these authors is a historian of the 15th century, and the other is a scholar of the 20th century who has deep knowledge of the history of that century. However, both authors say that Mrs. Saraymulk's madrasa was built after the construction of Jame' Mosque. However, none of them mentions the names of the engineers or architects responsible for the construction of the madrasa. From this, it can be concluded that the construction of the Madrasa was carried out after the construction of the mosque, and because of this, when Amir Temur returned from his trip in 1404, according to Claviho's testimony, the construction of the madrasa was in progress.¹⁸

Barthold V.W. *Sobr. hair.* - T. IV. Archaeological works in Samarkand. M., 1966. 50 similar conclusions can be drawn from what was written. L. Yu. Monkovskaya, the author of the pamphlet "Bibikhanim" intended for tourists, confirms this. Based on this, the article entitled "Bibikhanim madrasa" in the "Uzbek Soviet Encyclopedia" states that it was built at the end of the 14th century and the beginning of the 15th century, and the exact date is not specified.

If we carefully look at the information of the above-mentioned sources and also take into account the narrations associated with the name of Bibikhanim, according to one of the narrations, a luxurious mosque building was completed during Amir Temur's trip. The owner who returned from the trip accused the architect of looking at Bibi Khanim with a malicious eye and executed him. According to historical works, because the pediment of Amir Temur Madrasa Khanim, who returned from the trip, was

¹⁸ Sharafuddin Ali Yazdi about Jame' Mosque and Madrasa Khanim in the account of the events of 1404-1405 in Maulana Fasihi's work "Mujmal-i Fasihi" Zafaroma. T.: Science, 1997, p. 324.

higher and wider than that of the Jome' mosque, it was not the engineers and architects as in the story, but Mahmud Dovud sarkors such as Wood and Muhammad Jald were punished: their heads were cut off in Bogi Dilkusho in Konigil), which indicates that Madrasa Khamim was actually built during Amir Temur's travel (1399-1404), i.e. between 1400-1404.

So, if the Jome' mosque was started to be built based on the project approved by Amir Temur (1399), it turns out that he did not see the project and construction process of Madrasa Khamim. Therefore, Amir Temur, who returned from a trip in 1404, compared the two buildings to each other, and it seems natural that the madrasa built by Mrs. Saraymulk was more luxurious than the Jame' Mosque he built, and he took revenge on the sarkors. So, it is closer to the truth that the construction of Madrasa Khamim - Saraymulk Khamim madrasa was carried out after the construction of Jame Masjid was started based on the project approved by Amir Temur. N. Joki Mirzo) and two daughters are born.¹⁹

Mentions the name of Gavharshadbegim in 41 places in his work "dayin wa majmai bahrayn". When describing it, the author gives various descriptions and artistic allusions. In one place it is called "Oghoyi" and in the second place it is called "Mahdi Ulya" (the title given to the King's eldest wife).

In the depiction of some events, the queen is even called by the name of Bilqis, the queen of the country of Saba, the wife of Prophet Suleiman. These rates are in harmony with her appearance, her participation in the local parties and the dresses suitable for these parties come to our eyes.

Shahrukh Mirza was a very mild-mannered and cultured person, as much as he was attentive to his children and grandchildren, he always respected the queens who gave birth to them. In particular, Gavharshad Beg gained Shahrukh Mirza's trust with her intelligence, entrepreneurship, and kindness. At times, he relied on Gavharshad Beg's advice in managing the

¹⁹ Abdurazzaq Samarkandi in his "Matla'i sa'- 36 Sharafiddin Ali Yazdi. Zafarnoma. T.: East, 1997, p.

devan and kingdom. He even had the right to manage affairs of the cabinet, to appoint positions, to give gifts, and to punish the guilty. Historian scholar Amriddin Berdimurodov in his collection of 37 articles entitled "Drops from the History of Samarkand" mentions that Begum Gavharshad even had a personal seal, which shows that the queen personally made decisions in some state affairs, monitored and approved their execution. It is made of dark green mohtab (jade) in the shape of an almond, and on its surface is written in suls writing in Arabic letters "Daughter of Gavharshad Begim Ghiyosiddin Tarkhan"

. Suls is one of the styles of calligraphy in Arabic script, and its creator was Ibn Muqla. This seal of the princess is still 37 has arrived.²⁰

It has great political power and is a beautiful example of stone carving. As a unique souvenir, it is currently stored in the Hermitage Museum in St. Petersburg under the number SA-13650. The seal was made around 1457.

This seal of the princess once again confirms that she had a great position in the reign of Khurasan. Also, through her, Shahrukh Mirza testifies that when Shahrukh Mirza was not in the capital, she independently solved some economic, social and cultural affairs of the state. Although she is not at the level of Temuri princess Saraymulk, but from the point of view of her time, she deserves to be evaluated and valued as a great statesman. Especially Gavharshad Bey's patronage of science and education, and creative work, should be admired by many male politicians. It is clear from the sources that Herat became one of the most beautiful cities of the East during the reign of Shahrukh Mirza..

Every building built in it is taken into account in the general view of the city. According to the information of historian Khondamir, there were 36 madrasahs in Herat and its surroundings, where astronomy, mathematics, geometry, i.e. specific subjects in the program of Samarkand madrasahs,

²⁰ Berdimurodov A. Drops from the history of Samarkand. T. Spirituality, 2015, p. 262. 60

were taught. If we take into account the fact that Abdurahman Jami studied at the famous "Dilkash" and "Nizomiya" madrasas in Herat, Herat was considered a great place of enlightenment and knowledge. There are 61 sources of information that Abdurahman Jami studied at the Mirza Ulugbek madrasa in Samarkand and returned to Herat, where he became famous as a teacher. It is known that Abdurahman Jami Gavharshadbegim was at an advanced age in his life, while Alisher Navoi was a young man.

Both great poets knew Gavharshodbegim well. Because Shahruxh Mirza, Abulqasim Babur, Abusaid Mirza and Husain Baiqara, who ruled the Timurid kingdom, were closely acquainted with the Baiqaras, and their fate was partially connected with the palace. In particular, Alisher Navoi Abulqasim saw Gavharshodbegim when he was in service in the Babur palace and became aware of his creative works. But it can be assumed that the poet considered it not polite to write about famous historical women of his time, including palace queens. However, the enlightened poet looks at Gavharshodbegim as a great queen mother and mentions the madrasa built by her efforts with special respect in his work "Waqfia"..

At the time when the poet wrote the work "Waqfiya", Gavharshadbegim passed away. "... the road is along the edge of the Injil creek," writes Alisher Navoi, Ulyo (holy mother) and Bilqisi uzmo (Bilqis is a legendary wise woman, beloved of Prophet Solomon, uzmo is great) of Gavharshad Aga (may his grave be filled with the light of God) turns towards the madrasa. The architect of the mind is surprised by the intricacy of the tiles of this madrasa, and the brilliance of the lamp (the crown of the sun) is so high that it turns the head of the engineer of wisdom. But when the poet creates the images of learned women in his works, he honors them with respect. At this point, it is enough for us to recall a section specially reserved for women in his work "Nasayim ul-Muhabbat". Alisher Navoi quotes the following line in one place: "If women as we say, they are better than men".²¹

²¹ Alisher Navoi "Waqfia". T. Science. 1991. 28 p. 62

The fact that the sun is a feminine (feminine) name is not a fault for him, and the fact that the moon is a masculine (masculine) name is not a source of pride for him.

It can be seen from these thoughts that the poet has created a generalized image of well-known and famous erudite women he met in life. Their number is 35 in the work. In some sense, it is possible that the poet wrote down some of the qualities of Princess Gavharshadbegim.

The above opinion is confirmed by Zahiriddin Babur in his work "Baburnoma" with the following lines. "Khorasan, especially the city of Hiri, was inhabited by people of noble and benevolent people. Everyone had a job to do, and I was able to complete all 40 jobs with diligence and ambition." Naturally, Gavhar-shodbegim had an incomparable contribution to these beautification works. Especially after her trip to Samarkand in 1420, when she saw the magnificent madrasa built by her son Mirza Ulugbek, the queen, who was fascinated by its beauty, decided to build a similar madrasa in Herat. Then he is interested to know who are the architects and master craftsmen who designed the history of the madrasa. When she found out that the architect of the madrasa was Quvomiddin Shirozi, who drew the history of many architectural buildings in Samarkand, he invited him to Herat to draw the history of the madrasa and the architectural ensemble around it, and to supervise its construction.

After returning to Herat, he started the construction work, and twelve years later, a magnificent madrasa and magnificent buildings were built on the banks of the Injil creek of Herat.²²

Musallo ensemble rises. It can be assumed that the funds for this creation were mainly received from the treasury of the Khan's palace through his personal seal. We can learn from the information in Alisher Navoi's

²² Alisher Navoi. Works Volume XVII, Vol. Science. Page 482. 40 Zahiriddin Muhammad Babur "Baburnoma". T. Science. 1960 Pages 239-240. 63

"Majolis un-nafois" that Quvomiddin Shirozi was a well-known and talented architect of his time. The following information about Shahrukh Mirza in the seventh session of Tazkira dedicated to the works of Timurid princes is noteworthy in every respect: "Shahrukh Mirza... did not study poetry, but many good words and good words were written by ul hazratdin." And as a proof of this, Navoi Abulqasim cites a story he heard from Babur Sultan. According to him, due to the improperly built building by the architect Quvomiddin Shirozi, Shahrukh was angry and lost his favor for a year.

The architect, hoping that the king will repent of his sin, draws up a table of celestial bodies and conveys it to him through the mediation of one of the courtiers. After getting acquainted with the table, the king laughed and read the following Persian verse:

Tu kori zaminro naku sohti

41 Ki, ba osman niz gardohti

Meaning:

You have done the work of the earth well,

So, now you have started the work of the sky. T

his information shows not only the resourcefulness and promptness of the ruler of Khurasan, but also the fact that he memorized many Persian and Turkish poems and was able to quote them on his own.

Through the cited poetic verse, the king recognized the architect's talent, albeit as a joke, and expressed his goodwill to him returns.²³

In fact, the sources confirm that Guvomiddin was not only an architect, but also one of the most mature people of his time with his intelligence and breadth of knowledge. Historian Abdurazzoq Samarkandi saw the

²³ Alisher Navoi. A perfect collection of works. 13 roofs. Majolis-ul-nafais. - T.: Science, 1997, p. 164.

construction of the Musallo architectural complex with his own eyes, so he provides detailed information in his work.

Here we also find information that the architect of the madrasa, Quvomiddin Sherozi, died in Herat in 1439. The historian describes that there is nothing similar to this building built by Gavharshad Beg in all the administrative lands of the world. While acknowledging with admiration that the skill of the architects was reflected in the extremely magnificent and high construction of the madrasa, he also paid special attention to the work of the painters who decorated the madrasa.

The following verses are about this. It was translated from Persian to Uzbek by the historian scientist Asomiddin Orinboev, who prepared the work for publication. Artistic texture and exaggerations are noticeable in the poem. Valuable as a historical source. Seeing this building among the prosperous buildings of the sky, the mind always wonders which one is this and which one (the sky). Rub'i Maskun is always alert to the neighborhood of this building, and it gains strength from the pillar of the high sky ceiling. They worked the sun and the moon for the bricks of this building, one of baked gold and the other of silv

er. From its crescent shape, the gardun's shoulder (with clay) is the carrier of the nova, and the sun is the mud presser on top of its (gardun's) roof day and night. The dawn became a shingarf, and the rain became a bowl of light, the sun and the moon became a candle, and the stubborn wheel 65 42 became a painter.

The author says that the opening of the madrasa was on Friday (October 12, 1432), Shahrukh Mirza participated in this ceremony, and the newly appointed imam Khatib Sheikh Shahabeddin ibn Sheikh Rukniddin ibn Shaykhulislam Sheikh Shahabeddin al-Bistami delivered the sermon on that day. However, for some reason, Shahrukh Mirza did not like the sermon he read, because he was well-versed in religious sciences and noticed that the preacher moaned and sighed inappropriately several times

in the sermon. The king, who strictly adheres to the rules of prayer, releases this letter from his duty on the same day after the prayer.

Later, Shamsuddin Muhammad Ahmad was appointed as the head of the madrasa. On March 14, 1447 Shahrukh Mirza died in Herat. Addressing the details of this event, Abdurazzaq Samarkandi informs the following about the participation of Ulugbek Mirza, who came to Herat to take his father's body to Samarkand after the condolence conditions were fulfilled:

He sent (to Samarkand), many artisans and wonderful things, including several steel doors 43 brought by Hazrat Khagan Sa'id from Tabriz and belonging to the Madrasa of Grand Master Gavharshad 43 (from Herat to Samarkand). If we pay attention to the information given above, we can see that Shahrukh Mirza also sponsored the construction of the madrasa, house and several other buildings built by Gavharshad Beg, and supported the princess. Because as the historian said.²⁴

Shahrukh Mirza Tabriz ordered luxurious steel doors for the queen's madrasa and brought them to Herat and installed them in the madrasa. However, no definite information was given about the reason why Mirzo Ulugbek took these steel doors to Samarkand.

Perhaps, these doors attracted the attention of Mirzo Ulugbek because they are examples of art made with high skill. In any case, it is difficult to give an opinion on this matter. After her death, the Gavharshad Begum Madrasa in Herat operated as a large educational center that trained various specialists for her time and for the following periods. It is said that mature thinkers such as Sayyid Asliddin Abdulla Husayni (1478 year), Maulana Kamaluddin Mas'ud (1499-1500 years), Maulana Halilullo Samarkandi, Khoja Abdurahman, Nizamiddin Abdulhai, Amir Burhoniddin studied in this place, and later became their teachers. the fact that they taught in the

²⁴ Abdurazzoq Samarkandi. *Matla'i Sa'dayn and Majmai Bahrain*. T.: Uzbekistan. 2008, Volume 2, Page 25. 43 Abdurazzaq Samarkandi. *Matla'i Sadayn*. , page 271. 66

same class shows that this educational institution continued to operate in the following years. The above information is confirmed by Alisher Navoi in his review "Majolis un-nafais".

In this work, it is reported that some of the talented young poets whose names are mentioned are students of Gavharshad Begum madrasa and examples of their works are given. (Pages 29-30)

People used to say that Shahrukh himself wrote poems and dedicated them to Gavharshad Beg. If this information is true, then it indicates that the princess is also a scholar of poetry who can correctly assess the subtleties of oriental poetry. This opinion was expressed by Alisher Navoiy.²⁵

The close relationship between the poetess Mehri and Begum Gavharshad, mentioned by Navoi in his tazkir, is also confirmed. Mehri was one of the talented poets who lived in Herat in the first half of the 15th century. Her husband, Khoja Abdulaziz, was the court physician of Hakim Shahrukh Mirza. Mehri was distinguished from her contemporaries by being honest, clear-minded, sweet-natured and quick-witted.

Realizing this quality in the poetess, the princess kept her close to her as a conversant, confidant nadima and put her respect in her place. Sources providing information about her note that she resembled Mehri's portrait. In Navoi's "Majolis un-nafais" essay, his name is mentioned in connection with the information about the poet Maulana Sulaymani.

According to the information of the author of Tazkira, there is a rumor among poetry lovers that the poem given by Navoi as an example is not his, but Hakim tabib's wife Mehri's. There are those who deny this statement. Although the tazkiranavis himself, who adheres to accuracy and impartiality in his conclusions, does not say which opinion is correct in his opinion, it is natural to assume that there is some basis behind such rumours. In the poetess's poems that have come down to us, one or another life events

²⁵ Kadyrov, Pirimkul. The figure of Amir Temur. - T.: New age generation, 2014, p. 40. 67

are described in a humorous style. Boldly expressed thoughts, clearly expressed emotions, painful dreams, beautiful images and artistic tools in his poems, it is possible that Gavharshad Beg's attention was also attracted. The poetess's poem written in the style of the ghazal of Hafiz Shirazi has come down to us. Mehri Zamana, because of various conspiracies, was imprisoned by Shahrukh for some time were made.²⁶

However, he was freed from prison due to the rebellious poems he wrote while in prison, as well as the attention of Gavharshad Beg. While continuing his information about the queen's creativity, the historian also mentioned that the construction of an extremely luxurious mosque was started in 1418 near the tomb of Imam Reza in Mashhad by the order of Begum Gavharshad. "...

Before that, Mahdi Ulya Gavharshad began to build a very luxurious and ornate mosque next to the dome of the great Imam Gavharshad, who sent the greetings of God, and these days the construction is almost finished. This well-designed building was very pleasing to the eyes of Hazrat Haqani (Shahruh Mirza), the historian said that on September 3, 1418, Shahrukh Mirza saw this mosque when he came to Mashhad and visited the tomb of Imam Reza, and gave it a high rating. After fulfilling the conditions of pilgrimage, they distribute alms to the needy. He also hangs a three-mishqal gold chandelier on the ceiling of the dome of Imam Reza's tomb. In order to perfect the mosque built by Gavharshad Begim, she ordered the architects to draw the outline of a courtyard and a palace next to it. However, the fate of the influential princess, who occupied one of the important places in the history of Timurid rule, ended tragically at the end of her life. After Shahrukh Mirza's death, he became a victim of the battles and conspiracies between Timurids for the throne of Khurasan.

Historian Abdurazzaq Samarkandi narrates the events related to the execution of Begum Gavharshad with deep regret and regret. Information

²⁶ Alisher Navoi, *Majolis-ul-nafais*..., page 26. 68

about his familiarity with the verses of the Qur'an, his devotion to literature and poetry can be found in other sources - 55.

In particular, Shaibani Khan's reign at the beginning of the 16th century was related to the city of Samarkand, during which a number of improvement works were carried out in the city, and the foundation was laid for the construction of various structures. One of them was the magnificent madrasa building, the construction of which began in 1505. Among the people, this madrasa is known as Madrasa Oliyai Khaniya, or "Khan" madrasa, as recognized in the "Waqfnama". According to the location of the madrasa, the views of the South, East, North sides, and the construction history are also provided.

Looking at the history of the madrasa, the first "Waqfnama" was drawn up personally by Muhammad Shaibani Khan, as it was a structure that required a lot of money. After his death, the "Waqfnama" may have been amended and compiled again by Mehri Sultanbegim. Historian Zainiddin Vasifi in his historical work "Bade'ul Waqae" (Rare events) gives the following valuable information about the Shaibani Khan madrasa: "Shahid Khan, Imam of the Time..."

Muhammad Shaibani Khan's madrasa, built at the beginning of the Samarkand Charsuq, also has a high degree of devotion to heaven. His tongue and hand were wide and magnificent. Four mudarris were appointed to it. Among them, Maulana Khojagiyni, Maulana Khavafi Herman Vamberi. History of Bukhara and Movarounnahr. from the honorable generation of Ulugbek madrasa (emphasis by the author - M.T.)²⁷

There were 56 of them". However, before the construction of the madrasa was completed, Shaibani Khan was killed in a battle near Marv with Shah Ismail Safavi on December 10, 1510. It is well known to us from scientific

²⁷ T. Literature and Art, 1990, pp. 91-92, 78

sources that after the reign of the Timurids, during the reign of Shaibani Khan, women also played a major role in the history of Movarrounnakhar.

During the reign of Muhammad Shaibani Khan Historical sources provide more detailed information about the role of one of his wives, Mrs. Aisha Sultan, in the administration of the state. This high-born woman from the Mongolian queens was better known as Mrs. Moghul.

According to the sources, shortly before the death of Muhammad Shaibani Khan, Shah Ismail Safavi retreated from the council of the state officials. the question of whether it is better to march to Marv to fight the Red Army was discussed. The Uzbek emirs expressed the opinion that it is necessary to wait two or three days for additional military forces to arrive in Movarounnahr. However, according to the information provided by Mirza Muhammad Haydar, the author of "History of Rashidi", the Moghul lady allegedly intervened, and as long as Shaibani Khan sent two letters to the Shah of Iran inviting him to fight, when Ismail Safavi traveled a long way and came close, it would be unconscionable not to oppose him.

He urged that one should not bring fear to the heart and go to the battlefield. After these words of Mrs. Moghul, it seems that all the gathered people followed suit and the Uzbek troops started a battle that ended with their defeat and the death of their khan.²⁸

Naturally, the social, political and cultural activity of the ruler of this dynasty, Muhammad Shaibanikhan, was continued by his later generations. He left three sons, and the eldest son, Temur Sultan, continued the construction of the madrasa, which was carried out by his father in Samarkand. But four years after his father's death, he also died and the construction of the madrasa stopped again.

²⁸ Zainiddin Wasifi. *Bade' ul voqoe'* (Rare events) T. Publishing house of literature and art named after G'Ghulam. 1979. 18 p. 79

The second son of Shaibani Khan was Khurram Mirza, who was born to Khanzada Beg, the sister of Zahiriddin Muhammad Babur, who died at a young age. The third son Sevinch Muhammad (real name Abulhair) was brought up by Ubaidullah Khan from Shaybani Khan's family because he was still young when his father died.

When it comes to Muhammad Shaybani Khan, his descendants and children, the princesses who continued the Shaybani dynasty were inadvertently mentioned.- comes to me. There is no doubt that among the queens belonging to this dynasty, there were talented politicians and enlightened people.

However, we do not have complete information about their activities and their place in the Shayban dynasty. Only in the social sphere, extensive information has been preserved about Mrs. Mehri Sultan, who carried out great creative works among the descendants of Shaybani along with men. Mrs. Mehr Sultan was one of the wives of Muhammad Temur Sultan, the eldest son of Shaibani Khan. His father, Burunduk Khan, as one of the leaders of the volunteer troops, clashed several times with Muhammad Shaibani in the battles for the cities along the Syr Darya River. Burunduk Khan, who was defeated in one of the clashes with Shaybani Khan, realized that it was useless to fight with him and took a different way: he gave his daughter in marriage to Shaibani Khan's 80 son Temur Sultan. Mrs. Mehr Sultan was one of Temur Sultan's favorite wives.

Later, Shaibani Khan's creative work will be continued by his eldest son Temur Sultan, Polod Sultan. His mother Mrs. Mehr Sultan helps him in this work and together they complete the madrasa, which was started during the time of his grandfather and father.

Along with the completion of the unfinished madrasa, Malika also built a wonderful madrasa in the northern part of this madrasa and connected the two madrasas together. Therefore, these madrasas are popularly called "double madrasa" or "madrasai khurjun". There was also a library with rare

books on the second floor above the entrance door of the double madrasa. It is important that Mrs. Mehr Sultan paid special attention to the construction of the madrasa. She invited skilled craftsmen, architects, builders. As a result, a magnificent madrasa decorated with golden tiles was completed and started its activity. He also paid great attention to the educational process. Mrs. Mehr Sultan explains her efforts: "To leave an indelible good name in history and let no floods wash away this name." About this, one of the poets said: "This double madrasah is like the Egyptian ehrams (pyramids) with its beauty... Like twins, it delights one's heart... Like the two cheeks of beautiful women.

These madrasas decorate and serve the kingdom of Samarkand. Mrs. Mehr Sultan not only supervised the external appearance of the madrasa building and the educational process in it, but also paid great attention to its material support. The source providing detailed information about this is the endowment document that has come down to us, drawn up in 81 by the order of Mehr Sultan Begum. This document was scientifically studied by historian scientist R. Mukminova in 57 aspects and published in the press.

A very large property related to the provision of the madrasa included in the foundation was collected by Muhammad Temur Sultan under the pretext of establishing order in the Samarkand region. Also, at that time, the new ruler of the country, Sevinch Muhammad Khojakhn (1510), handed over the territories up to the banks of Kesh, Nasaf, Hisar, and Amudarya to Muhammad Temur Sultan.

After his death, Mehr Sultan Begum will transfer the large properties collected from these areas to the waqf. Two manuscript copies of this document called "Waqfnamai Hazrat Shaybani Khan" have reached us, one of them is St. Petersburg, and the other is called Tashkent copies. The date of creation of the Waqfnama is not indicated, only in one place the date of Muhammad Temur Sultan's death (March 14, 1514) is mentioned, so it is

known that the document was drawn up after his death approximately in the 20s of the 16th century.

Vaqfnama was written in the traditional style adopted in Central Asia in the Middle Ages. The document mainly consists of three parts. First part Allah and Muhammad s.a.s. dedicated to Then Shaibani Khan and his son Muhammad Temur are praised in honor of the sultan. In the course of the document, the name of Mehr Sultankhanim and her father Burunduk Khan is also mentioned.

The main first part of the foundation directly covers the construction history of the madrasa. In the second part, the properties dedicated to the madrasa - trade stalls, craft workshops, mills, orchards and land properties and their clearly defined boundaries are specified in detail in the document.²⁹

The last third part is devoted to the procedures and organizational issues of using the income from the properties specified in the foundation. The St. Petersburg copy of "Waqfnamai Hazrat Shaibani Khan" was certified by the signatures and five seals of the judges who worked in Samarkand at that time. The first two seals are almond-shaped, and the name of the sealer has not been preserved.

The name "Muhammad Bakr" is preserved in the second seal. The remaining three round-shaped seals were stamped on the border of the last page of the last waqfnama, which reads "Abdulawwal b. The name of Abdulvahid al-Laysi" is mentioned. However, the date of its minting is not mentioned in any seal. It is known that in Samarkand in the 16th century, the descendants of Abulaysi had a great position. Among them there is information that they served as a city judge

²⁹ Mukminova R. History of agrarian relations in Uzbekistan in the XVI century. Foundation. T.: Science, 1966, str. 354. 82

. It is also possible that the last seal stamped in the foundation document belongs to the generation of Abulaisi (emphasis is the author's - T.M.). In the mentioned "Waqfnama" and historical sources of that time, Mrs. Mehr Sultan was honored with the title of "Mahdi Ulya" given to high-ranking palace queens. She was also called Mrs. Mehriban, Mrs. Mehri. According to the document, the madrasa is located in the area of Bobo Khudoidod neighborhood (on the left side of the road to the Siyob market, north of the current Registan square) near the Samarkand Charsus.

It has a large mosque and a separate 58 Mukminova R. History of agrarian relations in Uzbekistan in the XVI century. Foundation. T.: Science, 1966, str 88. There were 83 libraries. Both madrasahs are designed for 60 students to learn science. One tutor is appointed for every 30 students. One of them was the famous scholar Mavlano Khojagi, the other was the father of Abu Saeed Mahzum, the famous head of the "Tillaqori" madrasa, Mirza Mulla Abdurrahman, who taught the students of the madrasa and was also a mu'id, musdir and other employees.

Accordingly, a special tutor for reciting the Holy Qur'an was appointed. In the first half of the 17th century, Muhammad Bade' Maliho Samarkandi, the author of the "Muzak-kir ul-ashab" (Zikr of Interlocutors) work as a mudarris in the madrasa. The fact that this person is active in the Shaybani Khan madrasa indicates that literature, theory of poetry, and the science of aruz are perfectly studied here.

Because he was considered a talented poet of his time, a literary scholar who had a deep knowledge of "Ilmi aruz", "Ilmi badoe va sanoe". When talking about the mudarris who worked in the madrasa, the following information of Zayniddin Vosifi is noteworthy. In it, he writes: "Four mudarris were appointed to the madrasa built by Shaibani Khan in Samarkand Chorsu. One of them is Mawlana Hojagi, a descendant of Mawlana 59 Khawafi. Also, it is said that the Shaykh ul-Islam of

Samarkand, the famous jurist Abdulkakarim al-Samarkandi, taught at the Shaybani Khan madrasa.

It seems that in this madrasa, the first head of the Ulugbek madrasa, Mavlano Khojagi, who was from the generation of Mavlano Khavafi, taught students in the madrasa, and it is known that this generation is the representative of Zayniddin.³⁰

According to the fact that 84 of them worked as mudarris in the Samarkand madrasas, it confirms that they had an important stay in this city. It is possible to imagine that scientific debates, discussions, discussions took place between the Ravshanfikir teachers and students in the Shaibani Khan madrasa, which naturally led to the development of talents among the students.

One of the most recent mudarris of the madrasah is Abu Sa'id Mahzoom. He shows his scientific potential in determining the location of the Mirzo U Ulugbek observatory. About this, the Russian scientist N. Navasyolova in her book "Altair in the Stars" gives the following information about Abu Sa'id Mahzum: "...They (V. Vyatkin and Abu Sa'id Mahzum) were looking at some foundation documents and came across information related to the four sides of the observatory. The first part was the neighborhood mosque, the second part was the private residence of someone living in this area, the third part was the Obi Rahmat stream, and the most important part was the Tali Rasad hill. After carefully reading the document, Abu Sa'id Mahzum came to the conclusion that Tali Rasad hill is the place of the observatory we are looking for. In this way, the location of the observatory in the area named Naqshi Jahan was determined and 61 excavations were found.

This information confirms that Abu Saeed Mahzum is a profound scholar and a talented teacher. In Shaibanikhan madrasa, like all madrasas, rules of procedure were followed. The education of students was carried out in a

³⁰ Vosify, page 19 60 Author The sage of ancient Samarkand. Voice from Moziy, 2017, issue 2, pages 29-30

manner analogous to the procedures of all famous madrasas: they were divided into low, middle and high groups, each group consisted of 20 students, and their financial support differed from each other. 3000 dinars and 300 stipends per year for low-income students 3,600 dinars and 450 manoshes for students of the middle group, 5,400 dinars and 600 manoshes for students of the higher group. R.G. Mukminova, based on the information provided by the sources, describes it as "...this madrasa consists of 62 classrooms teaching poetic sciences".³¹

According to the information provided by the foundation of the madrasa, the main group of mudarris are scholars of poetry, and if we take into account that the salary paid to them is higher than that of other mudarris, we can witness that the religious sciences are really studied in depth. It can be assumed that the costs related to the madrasa mentioned in the Waqf document were under the control of Princess Mehri Sultan Begum in the early years. It is natural that the determination of the Waqf properties was done based on the ancient Udum.

At this point, the participation of Shaibani Khan's enlightened daughter-in-law Mehri Sultan Begum and her grandson Polad Sultan in the relations of Shaibani Khan's descendants with Babur Mirza, who later ruled India. Between November 1528 and 1529, they sent ambassadors to Babur Mirza in India. Babur Mirza welcomes these ambassadors with respect and honor. Babur writes about this in his work "Boburnoma" that before leaving the ambassadors from Samarkand, he presented buttons and silver tunics. From the attention Babur showed to the ambassadors, it can be understood that he forgot the disputes between him and Muhammad Shaibani Khan, the events of leaving Samarkand with tolerance and courage. even Babur in "Boburnoma".³²

³¹ Navasyolova N. Zvezda Altair

³² 1518- 62 Mukminova R. K istorii agrarnykh atnosheniy v Uzbekistane v XVI v., str. 356. 86

While narrating the events of 1919, he expressed his respect for Shaibani Khan's descendants in the following lines: "Hafiz Jubayr, the secretary's brother, came from Samarkand. I took this opportunity to go to Samarkand and sent my delegation to Folod Sultan. Behind Devon, I finished this continent: When you reach the harem of the cypress, O sage, Give this pilgrimage to your heart. Mercy did not miss Babur, there is hope 63 Solgai God's mercy to the heart of Steel" Babur expressed his respect to Steel Sultan, the grandson of Shaybani Khan, by giving his poetry divan to Steel Sultan, one of the brothers of the secretary, Hafiz Jubayr, who came to India from Samarkand.

On the other hand, Polod confirms Sultan's poetic nature by recognizing that he is an enlightened person who understands poetry well. In this action of Babur, there is also an expression of his desire for the products of his intellectual creation to reach his distant homeland.

This desire can be seen from the content of the verses mentioned above. On the one hand, the leading theme of longing for the homeland, which was the main content of the king-poet's work, found its beautiful expression once again, on the other hand, the colorful aspects of his artistic skills were clearly demonstrated: in the last stanza of the stanza, an extremely delicate word play was used, in which " The word "steel" has two meanings at the same time. In the first place, it means the name of a person (i.e. Polod Sultan), and in the second place, a beautiful allusion was created in the phrase "steel heart" and helped to create the image of a lover whose heart is as hard as steel. The common affinity between the descendants of Babur and Shaibani Khan is enlightenment.

In particular, there is no doubt that Babur was always interested in the changes taking place in Samarkand. It can be noticed that Babur was aware as much as possible of the beautification and creative works carried out by Shaybani's descendants in this city. Shaibani Khan and Mehri Sultan Begum madrasa also served as the Shaibani school. In 1510, the headless body of Shaibanikha, who was killed in the battle with Ismail Safavi, the

king of Iran, was also brought and placed in the dahma on the level of this madrasa. More than ten sultans and queens belonging to the Shaibani Khan dynasty were buried in this dahmah.

Among them are Mehri Sultan Begum, her husband Temur Sultan and several other relatives. According to historical sources, a number of architectural monuments in Samarkand began to be destroyed in the end of the 17th century and the beginning of the 18th century due to mutual wars or neglect. For this reason, since the establishment of the Shaiboni Khan and Mehri Sultan Beg madrasa in approximately 1637-1638, it has been repaired several times and new changes have been made to the structure..

According to the information given by Muhammad Bade' Male' Samarkandi, in the beginning of the 17th century, under the leadership of Muhammad Nodirbi father, major renovation works were carried out and changes were made to the original history. However, by the end of the 17th century, the madrasa became a ruin. Amir Shahmurad (1785 - 1800) orders the renovation of the madrasa. After these renovations, it loses its original beauty and grandeur. Later, in 1874, part of the madrasa was demolished due to road construction.

As a result, the Shaibani Khan madrasa also suffered great losses. Historian Kamal Kattaev reported that the madrasa, which had fallen into ruins by 1785, was later renovated by a person named Amir Ma'sum, and its foundation was restored. For this reason, the madrasah was preserved and partially operated until the beginning of the 20th century. But this double madrasa is not famous nowadays.

MADRASA FOUNDED BY NADIRA BEGIM (MOHLAROYIM) IN KOQAN

It is known that the Koqan Khanate, which was established at the end of the 18th century, initially experienced conflicts and wars, but later it became stable as a centralized state to a certain extent. As a result, the development of science, cultural life, and the education system also experienced a revival. In particular, four madrasahs were built in Kok.

In many respects, this process was greatly revived during the reign of Khan Umar Khan of Koqan due to the social and cultural activities of his life companion, the talented poet Nadira (Mohlaroyim).

The efforts of princess Nodira (Mohlaroyim), who became famous for her bravery and tenacity, high artistic talent, and enlightenment, are especially recognized in the history of the Kokan Khanate. Nadira, a famous poet, statesman, patron of culture and literature, who lived and worked in the first half of the 19th century, was born in 1792 in the family of Andijan governor Rahmonqulbi.

Her real name is Mohlaroyim, and she chose the pseudonyms Nadira (in her poetry in Uzbek) and Komila (in her poems in Persian - 64 Kattaev K. Samarkand madrasas and the development of science. Samarkand, 2007, p. 20. 89). Nadira's mother Ayshabegim was one of the enlightened women. According to his family lineage, the poet's father, who belonged to the Babur family, was also one of the notable people of his time. Mohlaroyim's education matured in this environment, and he grew up well aware of the history, culture, science and literature of our nation during his school years. It is known that during these years the Khanate of Kokan was ruled by Olim Khan. His brother Umar Khan was the governor of Margilan, one of the cities of the Ferghana Valley.

in 1807, Omar Khan and Mohlaroyim got married. Historian Hakim Khan Tora gives the following information about this marriage: "At that time, the government of Andijan belonged to the uncle of Amir Alim Khan Rahmon Qulibi. Rahmonkulibi had a daughter named Mohlar Ayim erdi. I wanted Amir Alim Khan to enter the marriage of Ul Muhaddara to Amir Umar Khan. T. A scorpion from the altar. It is a sign of respect for our ancestors to study and appreciate the enlightenment of our women, who embodied the basis of our immortal value.

CONCLUSION

In this brochure, we have tried to illuminate as much as possible the queens who built the centers of enlightenment and their activities in this field in the history of our country. While looking at the sources, we came across information that recorded the good deeds of our women in terms of intelligence and enlightenment in each period.

Of course, positive results were achieved in the field of concrete and humanitarian sciences and arts in each period. Political and cultural development, especially during the period of Amir Temur, created opportunities for peace and development of the country. During this period, a lot of beautification works were carried out. Many madrasahs, roads, various structures were built. Naturally, these achievements were realized due to the efforts of rulers who valued science, peace and tranquility. The enlightened women of their time, especially the Timurid princesses, who saw their wonderful creative work, tried to contribute to this wonderful work.

The mosque and madrasa of Bibi Khanim in Samarkand, the madrasahs and houses of Begum Gavharshad and Milkat in Herat and Balkh are proofs of the queens' contribution to science and enlightenment. Later, as a result of the defeat and disintegration of the Timurid state, cultural and educational progress began to face a crisis. Scholars and virtues dispersed to different countries.

The constructions that started to be built stopped, and educational and educational facilities were neglected. Conflicts and power struggles escalated. At the beginning of the 16th century, the rule of Shaibani appeared on the stage of history. In spite of the fact that mutual conflicts and struggles for power continued during this period, the Shaybani dynasty, especially in Samarkand, carried out improvement and construction works, albeit partially.

One of them is the madrasa founded by Muhammad Shaibani Khan. But due to unrest, the construction of this unfinished structure was completed by her enlightened daughter-in-law, Princess Mehri Sultan, and took over the patronage to continue its activities. By the second half of the 16th century, the independent states of Bukhara and Khiva khanates were established. At the end of the 18th century, the Kokan khanate was established. In the hands of enlightened people, the rule of this khanate will restore its status to a certain extent, and improvement and creative works will be carried out. A number of mosques and madrasahs are being built. Literature and art develop. Among the representatives of the Kokan khan dynasty, the place of princess Mohlaroyim Nodira, who is a poetess and highly appreciative of science, is incomparable.

He ruled the country together with his son Muhammad Ali Khan after the death of Khan of Kokand Umar Khan. As a statesman, he established Khanim Ayim madrasa and carried out patronage work for the development of science. However, due to the continuous wars and disputes between the khans, the fate of Mohlaroyim Nadira and her good deeds ended tragically. Yes, by the way, most of the creative queens were martyred as victims of injustice. Bibikhanim (Saroymulkhanim) was poisoned by the unscrupulous Shadi Mulk, Gavharshadbegim was brutally executed by the tyrant Abu Said Mirza. Nadirabegim was also martyred by the tyrant Nosrullo. Rejoicing the souls of the martyred princesses should be one of the noble deeds of the representatives of today's generation. Thanks to our independence, we have achieved the great spiritual blessing of objectively studying our history. In the process of writing the treatise, while paying attention to the history of the queens who founded the madrasas, we witnessed that the enlightenment that formed the spiritual image of our women has not yet been deeply studied. The author Amir Temur said in one place: "What is written lives longer in the memory of generations than the work done", and we can see how right it is from the information presented in the pamphlet. Talented scientist Abdurauf Fitrat, evaluating the history

of madrasas operating in our country, calls them "the mother of human development". In this definition, a deep thought is embodied, and it is not for nothing that development is compared to a mother.

Therefore, it is one of the tasks facing today's generation to further study the contribution of our mothers, who shine like bright stars in the history of our generations, to the history of education and creative work. The information provided in the pamphlet is certainly not a complete conclusion, because in science, new and more perfect conclusions are made when new sources are found in any series of conclusions.

EXPLANATION OF TERMS RELATED TO THE EDUCATION SYSTEM OF MADRASAS

1. Sadr mutawalli is an official who manages the mosque and madrasa foundation property.
2. Hafiz - a person who memorized the Qur'an.
3. Muqri - reciter, reciter.
4. Manoqib - qualities, memoir, manoqib is a book in which the definition of people with high virtues, guardians and unique qualities is given.
5. Muzhovvid - reads the letters correctly, pronounces them according to the rules.
6. Excellent group - high.
7. Avsat group - medium.
8. Adno group - low.
9. Vaqfnama is a document that records the income allocated for the maintenance of mosques, madrasas, etc.
10. Fiqh - religious guidance, the science of religious law.
11. Science - inanimate nature, plant and animal science, zoologist.
12. Logic - logic.
13. Board - astronomy.
14. Geometry - geometry.
15. Al-jabr - algebra.
16. Shahrud is a type of musical instrument. 17. An astrologer is an astrologer, an astrologer, an astronomer.
18. Ulumi salosa - the name of sciences related to the Qur'an, hadith, fiqh.

19. Adam ush - shuarosi - skillful, master poets.
20. Okhund is a teacher, a teacher. The short form of the word Agha Khudovand: agha - (Turkish) - "gentleman" and Khudovand (Persian) from the words "Lord", "My God".
21. Astrology is the science of stars. 105
22. Sarfu - jahv - grammar (morphology and syntax). 23. Akbir is an official.
24. Four thousand mishqal is a unit of measurement, which is currently 18.5 kg. It fits.
25. Muhaddis is a construction specialist who knows geometry well.
26. Historian - writer of history, historian
27. Sanoid - permit, diploma permit.
28. Plato's time - recognition given to Qazizadai Rumi. 29. "Majesty" - the Arabic name of the book "The Great Construction" or "The Great Collection" of the Greek scientist Claudius Ptolemy (Boylamius) on field astronomy is called "Al-majest".
28. The science of speech is the most open and beautiful science of speaking.
29. Rasmulkhat - evenness
30. Ilmi abdon is a medical science.
31. Ilmi advor is a science related to music.
32. Ilmi barin (moba'd at - nature) - metaphysics
33. The science of bunya (or binya) is physiology.
34. Social science - sociology.
35. The science of perception and manners is optics.

36. Science - ego - psychology

37. Scientific accounting - bookkeeping (accounting). 38. His science is trigonometry

39. Scientific area - geodesy.

40. Ilmi tavizot - writing amulets, relaxation. 41. Ili Jarri Aqol - Mechanicsm.

CONTENTS

Creative women of turonzamin	3
Preface	5
QUEENS WHO PROVE THEIR IDENTITY	
Classification of virtuous women	9
Uzbek women on the stage of history	11
The Queen of Oloy and the story of "Forty Girls"	24
Attributes of women in the interpretation of sources	28
Queens who have achieved respect of Amir Temur	30
Description of Timurid princesses	33
Women who are patrons of knowledge and enlightenment	35
Alisher Navoi's dreams	37
Enlightened women of the East	41
Madrasa built in samarkand by khanim saraymulk (khanim bibikhanim)	42
Madrasa founded by nadira begim (mohlaroyim) in koqan	67
Conclusion	69
Explanation of terms related to the education system of madrasas.....	72

Popular science treatise
Tursunova Makhkamoy
The queens who founded the madrasa

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