

ACTIVITIES OF TAMURIAN MADRASAS IN KHURASAN IN THE WORKS OF HISTORICAL KHANDAMIR LIGHTING

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ANNOTATION

Khandamir Ghiyasiddin Muhammad ibn Burhaniddin Muhammad Sherazi is known as a mature historian and thinker of his time. During his lifetime, Khandamir wrote about 20 works, 8 of which have survived. Among the masterpieces such as "Ma'asir ul muluk", "Humoyunnoma", "Khulasat ul akhbor" are among the masterpieces. This article describes the madrasas built by such a mature scholar in Khorasan during the Timurids and the educational process in them. As a historian, Khandamir paid close attention to the special qualities of such madrasas, khanaqahs and hospitals.

Keywords: Madrasa, Farjak, Karamites, Ikhlasiya, Nizamiya, Maorif, Mudarris, Lawyer, Handasa, Fiqh, Shifaiya, Medicine.

INTRODUCTION

Amir Temur built a huge and powerful kingdom, created conditions for the rise and prosperity of spiritual culture, the revival of the great traditions of the past in a new historical situation. The fruitful results of Amir Temur's social activity are obvious manifestation in the field of culture. Originally established in the 10th century, the madrasas in Herat, Samarkand and Bukhara were the first institutions in the Islamic world. Farjak in Bukhara, 17 madrassas in Samarkand organized by the Karamites and Mu'tazilites, and Ikhlosiya and Nizami madrassahs in Herat were the first madrassas.

It is thanks to them that the fields of science, literature, art, and education in general are described as the epitome of the highest intellectual and creative achievements of the fourteenth and sixteenth centuries flourished.

THE MAIN PART

The merits of the historians and medieval historians of the Middle East have been invaluable in providing information on the development of science, education and perfect human education during the reign of Amir Temur and the Timurids. Khandamir is one of the worthy historians who made a blessed contribution to the development of medieval science, especially history. Mawlana Khandamir covers the medieval socio-historical and cultural life of Central Asia, Iran, Afghanistan and North Indian created about a dozen major works. His works play an important role with their primary source and richness of factual information. In particular, the detailed

coverage of the science and education system of the Timurid period in the works of Khandamir is one of the main roles in the formation of the historical consciousness of today's historian. From the second half of the 15th century, science, literature, architecture, and art flourished in Khorasan and its capital, Herat. In his works, Khandamir writes a number of historical works about the achievements of the period conducted. Khandamir's "Khulosat ul-akhbar" contains valuable information about the sheikhs, sayyids, fozils, poets and other famous people of Navoi's time.

Among them are the famous historian Mavloni Kamoliddin Abdurazzaq Samarkandi, the famous jurist Ikhtiyoriddin Hasan, the teachers of "Ikhlosiya" madrasah Mavloni Giyosiddin Khayrabadi, Mavloni Muhammad Hanafi, Maloni Muhammad Tabrizi, the teachers of medicine Mavloni Muhammad Muin, Mavloni G'iy. The information given in the conclusion of the work shows that in the XV century in Khurasan and Movrounnahr almost all branches of science (history, jurisprudence, philosophy, medicine, handasa, science, calligraphy, literature, etc.) were widely developed. "Habib us-siyar" is the largest and most valuable work of Khandamir, written in 1515-1523. The play deals with events that took place in the Muslim East from antiquity to the 1930s, particularly in Iran, Afghanistan, Iraq, and Central Asia.

Alisher Khandamir completed the work "Makorim ul-ahlaq" dedicated to Navoi in 1501. The work consists of 10 chapters, introduction and conclusion. Khandamir narrates that Navoi studied in Samarkand during the reign of Abu Said Mirza (1450-1469), and that he was the second Ibn Sina of his time and learned jurisprudence (Islamic jurisprudence), philosophy and other sciences from him. In addition, in this play, Navoi's great blessings to the people of science and poets after his return to Herat (1469), the development of science his services in the way of the madrasa he built in Herat for this purpose (Madrasai Ikhlosiya, Madrasai Nizamiya), his khanaqahs, the madrasah "Shifoiya" and the famous teachers who taught in them are described in detail.

In particular, Khandamir mentions in this play about Ikhlosiya Madrasah, which was built with great ornamentation on the biblical stream, and at the time of 906 AH (1500-1501 AH), some of the mature sages were honored and founded under the guidance of this pleasant place from that place enjoy to the fullest. Their names are as follows: Amir Burhaniddin Otoullo Nishapuri, Qazi Ikhtiyoriddin Hasan Turbati, Amir Murtaza, Maloni Fasih al-Nizami. In his work, Khandamir also mentions the Shifoya Madrasa, which was finally built on the western side of the Madrasa, and now (1495) Mawlana Ghiyasiddin Muhammad ibn Maloni Jaloliddin is teaching medical books there (in the madrasa).

CONCLUSION

The conclusion is special It should be noted that Mawlana Khandamir's work provides valuable information that the Nizami Madrasah was located in the city of Herat and that scholars such as Amir Burhaniddin and Mawlana Karimiddin Doshtibayoz, the eldest son of Amir Sayyid Asli, taught at the madrasah during this period. Khandamir's works are of great scientific importance in obtaining valuable information on the history of cultural, political, in particular, scientific and educational institutions of Central Asia in the XV-XVI centuries. Listed above from the data it is clear that Khandamir was a prolific scholar.

The works he wrote are undoubtedly a great contribution to the development of the science of history. The study of its rich scientific heritage should remain one of the important tasks facing our research scientists.

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