

SHERDOR MADRASAH BUILT BY YALANGTOSHBIY BAHODIR

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ABSTRACT

History is an area that serves to draw conclusions through the study of human history. It is also a diary of history, full of stories about the joys and sorrows of mankind, their victories and defeats, the power of creativity, the destructive forces of black, courage and betrayal, the fierce clashes of black and white.

Keywords: *Registan, Sherdor, Samarkand, Yalangtoshbiy Bahodir, history.*

АННОТАЦИЯ

История – это область, которая служит для того, чтобы делать выводы посредством изучения истории человечества. Это еще и дневник истории, полный рассказов о радостях и горестях человечества, его победах и поражениях, силе творчества, разрушительных силах черного, мужестве и предательстве, ожесточенных столкновениях черного и белого.

Ключевые слова: *Регистан, Шердор, Самарканд, Ялангтошбий Баходир, история.*

INTRODUCTION

The ancients said, “History is the teacher of life” That's right. Because only a person who is aware of the lessons left by generations will draw conclusions from the mistakes they have made. The criterion that shows the greatness of our generations is that there is no field of science left that they have not discussed. It means mastering encyclopedic science. It is great that in their hearts the joy of learning science is not extinguished. In this regard, the great scholar Davlatshah Samarkandi in his work “Tazkirat ush-shuaro” testifies to the work of his great-grandfather Mirzo Ulugbek: the king did not sit on the throne”

In another place, the President said in his decree on the strategy of action: “The formation of the consciousness of young people on the basis of in-depth study of the rich cultural heritage of our ancestors is of strategic importance”. From the above confession, it is clear that ancient Samarkand is also involved in the study of the history of Registan Square, a unique gem of this city. It is well known that Samarkand is an open-air museum city that reflects the history of our nation.

DISCUSSION AND RESULTS

The historical and architectural monuments of Samarkand, which testify to the fact that it is one of the ancient cradles of world civilization, were included in the

UNESCO World Heritage List in 2004. Among the 73 historical monuments of our city, Shahi Zinda ensemble, Amir Temur khanaqah mausoleum, Ulugbek madrassah and observatory, Bibikhanim madrassah (remains have been identified) and khanaqah, Amir Temur mosque, Hazrati Hizr complex and other historical monuments are among them.

When talking about the past of Samarkand, it is impossible to imagine without the work of scientists, poets, architects, doctors, musicologists, calligraphers, teachers and other craftsmen who lived on this land.

The study of the history of the city of Samarkand, the history of the period when it was first built, is mentioned in ancient sources. Naturally, these sources are mainly related to the life and work of famous scholars who grew up on this land, and are explained by their specially classified works.

The scholar Abu Ahmad al-Hakim al-Nishapuri said, “I know that many works on the history of each city in Khurasan and Mawounnahr have been created and written by the scholars of those cities”. Abu Sa'd Abdur-Rahman ibn Muhammad al-Idrisi al-Astrabadi was the first to write about the history of Samarkand and its scholars, followed by Najmiddin Umar ibn Muhammad ibn Ahmad-an-Nasafi and Abdulabbas Ja'far ibn Muhammad al-Mustaghfiri.

In particular, the work of the 12th century scholar Ahmad Nasafy “Al qand fi zikri ulamoi Samarkand” (Sweet book about the memory of Samarkand scholars) (T.Uzbekistan encyclopedia; 2001) is mainly devoted to the life and work of famous people of Samarkand and the hadiths they narrated. It also provides important information about the history of the city, the history of the education system, the historical figures who created them, their geography, place names and the history of Islam. In it, 423 tarawis were selected, among them information about the first teachers who taught science and hadith, the study of the history of Samarkand in the XIV-XVI centuries, especially during the Timurid period. In particular, the works of Abdurazzaq Samarkandi “Matlai sadayn va majmai bahrayn” (T.Uzbekistan, 2008), Alisher Navoi, Zahiriddin Muhammad Babur provide information about the creative work carried out in Samarkand, based on constant examples of historical figures who carried them out.

In this regard, important information is also provided in the scientific research of foreign scientists, tourists, Rui Gansalis de Clavijo, Russian scientists GN Golubov, VV Bartold, Herman Vamberi and others. The sources of this period are mainly the construction of Mirzo Ulugbek madrasah, the classification of works studied in them.

Much research has been done on the history of creativity in Samarkand during the Soviet era. The monographs, pamphlets and articles of academicians B.Akhmedov, D.Yusupova, professors A.Akhmedov, A.Urinbaev, R.Mukminova and others published in the mass media during the Soviet period contain significant information about the history and founders of Samarkand. .

Scientific research on the comprehensive coverage of the history of Samarkand was carried out by the efforts of professors and teachers of Samarkand State University.

In this regard, at the scientific conferences dedicated to the 500th anniversary of Alisher Navoi in 1948, the 1100th anniversary of Ustad Rudaki in 1958, the 550th anniversary of Abdurahmon Jami in 1964, the history of Samarkand and the role of educational institutions were discussed. Textbooks, monographs and pamphlets published in those years also covered the history of Samarkand culture, the education system, the activities of poets and scientists. In particular, in 1967, the book “Samarkand City of Scientists and Poets” by literary scholars B.Valikhodjaev, Sh.Shukurov and K.Tahirov under the guidance of academician V.Abdullaev, consisting of parts, became very popular.

The first part of the book contains a list of about 400 scholars who lived and worked in Samarkand from the IX century to the beginning of the XX century. Among them are 253 poets and writers, 17 musicologists, 5 famous doctors, 26 calligraphers, 10 madrassa teachers, 3 architects and painters and their activities.

About 70 of the named alomals were active until the 15th century. By the time of the next Timurids, the number of scholars was about 180, and the most prominent scholars worked in Samarkand during this period. In particular, this scientific indicator was further developed during the reign of Mirzo Ulugbek.

The fact that Samarkand has maintained its status at a high level in the XXI-XVII centuries is confirmed by the work of more than 180 scholars. The inclusion of two popular poets, Ismati Samarkandi and Aisha Samarkandi, in this list shows that women artists also have a special place.

From the list in the book “Samarkand City of Scientists and Poets” (Samarkand 1967), it is clear that the comments, descriptions and descriptions given to each historical figure are directly related to the socio-political, literary, cultural, enlightenment, educational life of their time The representation of the case provided scientific consistency. It is especially valuable to mention the names of teachers of Mirzo Ulugbek, Sherdor and Tillakori madrasas, architects and painters who contributed to their construction.

The information given about the poets is a source of information on the development of literary life in the example of the art of speech, the style of creating poetry of each period, their examples of creativity in various genres and their skills. Naturally, the role of madrasa teachers and students as a center of enlightenment in the promotion of the literary and creative process was enormous. In short, they were also the main fans of poets and writers.

In the list of scholars mentioned in the book, it is emphasized that the main experimental school for scholars in various fields of science is inextricably linked with the activities of madrasas. The scientific works and pamphlets created by them serve as textbooks and manuals for madrasa students.

For example, during the 30s and 50s of the 15th century, Abdurahmon Jami, who was a student of Samarkand teachers at the Mirzo Ulugbek madrasah, later returned from Herat and worked as a madrasah teacher.

An objective assessment of the historical heritage began to be made after independence.

In particular, the history of the city of Samarkand, the information about the builders of more than 70 historical monuments, which are now preserved in it, is of interest to foreigners and tourists from different parts of the country. Although the answers given by the guide-interpreters to the questions asked by them are short, it is mainly a small indicator, which is not enough because it is based on the information on the travel map.

In particular, the complex on Registan Square, its skyscrapers and beautiful landscapes attract the attention of tourists and lead them to an imaginary distant maze.

Tourists visiting Samarkand try to understand the history of Registan Square and the three madrasas built in it, which have become a visiting card of this great city, and to understand why they are amazed by its beauty and splendor. Because every tourist watches its graceful beauty for hours, listening to the song of silence that has become the cry of generations to come from their magical evenings.

Registan Square is a living, silent witness of the joys and sorrows of Samarkand since ancient times.

The decrees of the rulers of Samarkand were published here. The brave soldiers who fought in the battle for freedom against the wild took the oath and fought for the freedom of the country. As a magical shrine, people with harmony in their hearts visited with hope and received blessings from the elderly. So, every day that Registan goes through, the date speaks of history.

Archaeological excavations carried out by scientists in Registan Square show that during the primitive community there was a forest here, and hunters hunted various wild animals in the forest. During the excavations in the lower layers of the Registan area were found hunting weapons of primitive people belonging to that period.

In ancient times, a large canal was built from the present Registan Square to the town of Afrosiab, and in the VIII-X centuries, many buildings began to appear on the site of Registan Square. There will also be workshops for various craftsmen and stalls. In the XI-XII centuries, the site of the present Registan Square and the surrounding neighborhoods were surrounded by an external defensive wall and called the "outer city". When it was destroyed by Genghis Khan in 1220, it became impossible to live here, and the surviving people moved to the present-day old city, around Registan Square. From here, the canal that flows through becomes much wider and shallower. After that, a new ditch will be dug for the canal. Due to the accumulation of a lot of sand in the old channel of the canal, this place is called Registan, which means "sandy place".



During the reign of Sahibkiran Amir Temur, there was a large market in Registan Square, which was later built by architects as a complex, built by his wife Tuman aga.

During the reign of Mirzo Ulugbek, by his decree, a luxurious madrasah was built in the western part of the district.

In addition to building a luxurious madrasa in Registan, Mirzo Ulugbek will also build a huge khanaqah and a magnificent caravanserai. For this, the old buildings are leveled. In addition, Mirzo Ulugbek will build a new bathroom near the caravanserai. Known as "Mirzo bath", this building with its architectural solutions has a special place in the architecture of the Timurid period. According to Mirza Babur, this magnificent bath was unique in Movarounnahr and Khorasan. A luxurious mosque built by Aliko Kokaltash, Mirzo Shahrukh's educator, was also erected on the present-day Registan Square.

While writing about Samarkand, Mirzo Babur also mentions the Muqatta Mosque built by Ulugbek on Registan Square. This mosque is located on the south side of Ulugbek madrasah.



The interest in ancient relics is not just a hobby or a pastime; it is a common human feeling in each of us.

People's Poet of Uzbekistan Khurshid Davron expresses this human feeling as follows: “We consider ancient monuments first of all as an example of human genius, the power of people's thinking. Every miracle that has come down to us from the depths of centuries, whether it is architecture, music or literature, has been created by the human language and the human hand. That is why they are historical testimonies that reveal the hidden layers of the people's life” - he says.

By the way, the madrasa, the rabot, the mosque, the mausoleum, which we see with our own eyes, is not only the product of experience gained during the restoration of these monuments.

Every stone in our cities, every historic building, and every square is a silent witness to the mysteries. Only these mysteries are shrouded in the fall of history, the dust, the dust on the face of the magic window.

One more thing: the lack of specialists among the masters repairing architectural structures in Samarkand in recent years, the problems with the demolition of the most unique inscriptions on the history of construction are worrying. After all, this city is still inhabited by old, historians who know the history who saw the original image of Registan Square or have a lot of information about it. The souls of the great men of history roam in the dwellings they have built.

In recent years, various debates over the identity of Yalangtosh Bahodir have been published in the press. Their confessions are mainly related to the name of the Samarkand ruler Yalangtosh Bahodir, the national hero of the Kazakh people, Jalantos Bahodur Seyitkululi, who served in the army in the late 18th and early 19th centuries. In order to objectively assess the issue based on historical sources, the Samarkand regional administration, the Institute of History of the Academy of

Sciences of the Republic of Uzbekistan, Samarkand State University and the regional military district on June 20, 2019 in the main building of Samarkand State University held a seminar on held an international conference. The conference was attended by scientists from Kazakhstan, Azerbaijan, Kyrgyzstan and other regions. The speakers spoke about the issues identified in the topic, mainly about the great creative work of Yalangtosh Bahodir in Samarkand in 1576-1656, information about his personality, activities, as well as his place in the history of our people.



According to the sources, the main part of the complex on Registan Square is associated with the name of one of the rulers - Yalangtosh Bahodir, who carried out large-scale landscaping works in Samarkand in the early XVII century, ensured the development of the city during his reign.

Information about Yalangtosh Bahodir's translation can be found in an article by Doctor of Philology Erkin Musurmonov published in the regional newspaper "Zarafshon". "Yalangtosh Bahodir was a great representative of the military aristocracy during the Ashtarkhanid period and belonged to the great Olchin clan, which was part of several Turkic peoples. He was born in 1516 in the family of the governor of Nurata. His father's name was Boykhoja and he was one of the high-ranking officials in the ruling circle of Shaibanikhan in Bukhara.^[2] .”

Sources confirm that the religious beliefs of this generation were highly devoted to the Naqshbandi sect.

It is known that many poems were written in his time in honor of Hodja Hashim Dahbedi, one of the most famous representatives of the Naqshbandi sect. Historian

Kamolkhon Kattaev, speaking about these poems, says that one of them is tiled on the walls of the Sherdor madrasah on a marble slab.

It is said in the Qasida that the Sherdor Madrasah was dedicated to these pirs and saints. One of the spacious rooms in the madrasa states that it was dedicated to the descendants of Mir Abutohirkhoja Sadr, the uncle of Nadir Muhammad Khan of Ashtarkhan, who ruled from 1642 to 1645 and was invited to live in Mashhad from Samarkand.

It is clear from this information that the well-known Sufi of the Naqshbandi sect of this generation, Khoja Hashim Dahbedi, is a murid, a devotee.

According to some folk legends, Yalangtosh Bahodir was born in the village of Olchin in Khatirchi district. In fact, Olchin is a large tribal alliance that includes several Turkic peoples. Therefore, the population of this tribe is widespread in the territories inhabited by Turkic peoples Tatar, Bashkir, Kyrgyz, Kazakh.

One of the above-mentioned opportunities is that Yalangtosh Bahodir came to the attention of Dinmuhammad, the ruler of Bukhara, from his youth. He studied religious, secular and military at a madrassa in Bukhara. In 1593, due to his sharp intellect, he was appointed a cherry tree dancer. He was then seven years old. His attention was drawn to the rulers from a young age, and he won the attention of another ruler of Bukhara, Abdullah II. Gradually entering the political and military circles, Yalangtosh Bahodir became involved in the conflicts between Vasmi Muhammad Khan and the Ashtarkhanid ruler Momqulikhan in 1611-1612. Due to his devotion to the Imam, in 1612 he first became the Emir of Samarkand, and later became a father.

Having his army and wealth as an emir and father, Bahodir Yalangtosh began to take an active part in the military operations of the ruler of Bukhara and soon became famous as a military commander.

As a result, Yalangtosh Bahodir became the richest person in the country after Bukhara khan. For some time he worked as a district head in Bulungur, Loyish and Kattakurgan.

It is known that the Dzungars living in the northern part of East Turkestan intended to launch military campaigns to other countries in the future, occupying the trade routes connecting the Russian lands and Central Asia by occupying the Seven and Syrdarya. Therefore, in the second quarter of the 17th century, the invasion of the Dzungars from western China into the territory of present-day Kazakhstan began. Not only Kazakhs but also Karakalpaks will suffer in this war. In 1722, the Dzungars also attacked the Karakalpak settlements. In 1723, the Dzungars invaded the Kazakh lands,

persecuted the Kazakh tribes and forced them to flee partly to Turkestan and partly to Siberia.

One of the historical sources confirms that Yalangtosh Bahodir, a representative of Olchin tibe, also used the name Abdulkarim in Malik Shah Hussein Seistani's "Tarihi iqya al-muluk" and that his identity documents were labeled with the name of Nizamiddin Yalangtoshbi Otalik.

Yalangtosh Bahodir's father, as a devotee and scholar of religious sciences, became a student of the descendants of Mahdumi Azam, one of the leaders of the Naqshbandi sect. This apprenticeship status of Boykhoja created a number of opportunities for his future activities, in the position of his family.

According to some sources, Yalangtosh Bahodir had three children - daughters Iqlimabonu and Oybibi and a son named Boybek, who died 6-7 years before father's death. Boybek died young, leaving no descendants.

Yalangtosh Bahodir, who has held senior positions for a lifetime and has a lot of wealth, intends to carry out a number of creative works in order to perpetuate his name, as he has no descendants left, and does not spare his personal money in this way.

While Yalangtosh Bahodir is a skilful politician and commander on the stage of history, his creative activity is associated with Registan Square, where he adhered to the Central Asian urban culture.

In fact, the first example of the ensemble, which forms a whole harmony in the culture of urban planning, appeared in Samarkand during the reign of Amir Temur Mosque and Bibikhanum madrasas in Samarkand.

Well-known scientist MK Akhmedov, studying the history of urban planning, explains the structure of an ensemble as follows: serves as the basis for During the reign of Ulugbek, a series of madrasas and khanaqahs built in the Samarkand Region and named after him were built in this way. ”^[4]

Indeed, Mirzo Ulugbek chooses the area where the trade and handicraft stalls on Registan Square are located to form the ensemble structure. He not only built a madrasa and a khanaqah, but also a caravanserai and a bathhouse next to it. The huge domed Sufi khanaqah built on the square served in the development of mysticism at that time, its scientific and theoretical perfection.

Over time, the territory of Registan, in particular, the buildings built by Mirzo Ulugbek began to capsize due to neglect. Yalangtosh Bahodir, who served as the mayor of Samarkand in 1576-1656, built a madrasah named after him in front of the Mirzo Ulugbek madrasah in order to restore the former splendor and grandeur of the

city. There are various reports that the madrasa was called Sherdor. One such source belongs to Mahmudhoja Behbudi. He published the state of Sherdor Madrasah in the early twentieth century in an article entitled “Sherdor Madrasah” in issues 1-2 of 1913 of the magazine “Oyna”, which he founded. The author first dwells on the description of the madrasa building. Provided the following information about its exterior and rooms. “... the madrasa consists of two objects, 64 rooms, two large classrooms (inside) and four large hills one of the two minarets (two domes) next to the two minarets of the madrasa is a mosque and the other is a pipe It is also known as the Madrasai Sherdor because of the two lions (lions) alternating on each side of the altar on the outer facade of the roof. The work of the lion pattern is still known today. There is no image on the other side of the madrasa and the minaret, and most of the verses and hadiths are inscribed on marbles and the koshi is inscribed with mulawwan chinese. The whole surface of the minarets and domes of the madrasa is dazzled by Arabic, Iranian and Indian style paintings.

Indeed, the Sherdor Madrasah, with its perfect splendor and majesty, especially the reddish lion chasing the white arrow drawn on its roof, and the circle-shaped eye representing the sun, represent the inner meanings. Yalangtosh Bahodir asked the engineers to explain this picture in the roof of the madrasa. Considering the interior of the madrasa, the mosque, which should be present in all madrasas, is planned in the project. However, according to various popular legends, the religious scholars of the time said that the clergy protested that it was not permissible to pray in a place where a picture of a living being was put in front of the madrasa. In our opinion, it seems that Bahodir Yalangtosh proposed to change the history of the madrasah and build rooms instead of mosques.

Later, when he began to build the Tillakori Madrasah, he paid great attention to the construction of a separate mosque, and its roofs, and especially the interior of the mosque, were decorated with gold-plated oriental art. He will build a majestic mosque and a majestic altar. There have been various rumors about the amount of gold spent on this construction. If one source says 77 kilograms, another estimate says 25 kilograms.

Bahodir Yalangtosh wrote his name in 1619 on the Sherdor madrasah, which he built in suls transcript. When the engineer described the dome arch, the blue (i.e., sky) bit the crescent (moon) like a finger in amazement. Since its founder was Yalangtosh Bahodir, the year of construction was called “Yalangtosh Bahodir” in the style of problem history.

In another source, the image of a lion and a deer on the roof of a madrasa is taken from the meaning of Assad (lion) in the fifth month of the twelve zodiac solar year and Jadi (deer) in the tenth month, and the construction of the madrasa began or may have begun that month.

It is understood that the madrasah was originally called Yalangtosh Bahodir.

A.P. Khorashkin, a Russian scholar who is well acquainted with the history of Samarkand, states in his research that the money spent on the construction of Sherdor and Tillakori madrasas was built at the expense of money and chiefs obtained from Yalangtosh Bahodir after the conquest of Mashhad and other cities in Iran. Some sources acknowledge that madrasahs were built at their own expense.

In fact, it is true that the creative work carried out in Samarkand, no matter how much money was spent on it, was spent on good deeds until the end of the life of Yalangtosh Bahodir.

Provides large sums of money and property allocated for the financial support of madrasahs.

In this regard, the information provided by the researcher Abdurahim Hasanov in the article “Cradle of Scholars” published in the journal “Tafakkur” confirms the above opinion. He said that the Tillakori and Sherdor madrasahs in Samarkand had 11,610 (eleven thousand six hundred and ten) tanabs, 25 fertile lands, 8 shops, and a profit of 38,000 tenge a year. passes.^[5]

Journalist NPOstroumov, in his article “Islamic Studies” published in “Turkistanskikh Vedomosti” in 1914, spoke about the state of Samarkand madrasahs at that time, noting that 95 students studied at Sherdor madrasah and were taught by two teachers. The fact that 130 students studied at the Tillakori madrasah, and that there are enough teachers for this student, as well as the fact that both madrasahs have more than 3,000 thousand rubles of foundation property, as of 1914.

The funds allocated as a foundation was mainly spent on materials and salaries needed for the construction of the madrasah for students, teachers and other staff. Every expense and expense is strictly controlled.

A certain portion of the cost of the foundation property was paid, mainly for the services of engineers and painters. In addition to embroidering madrasahs, they wrote poems and carved patterns from verses from the Qur'an in the hadiths on a marble slab on the wall of the monument. In addition, the name of Yalangtosh Bahodir, the founder of the madrasah, was highlighted with the most beautiful patterns. They also wrote about themselves on the marble tablets in the courtyard of the madrasa.

Researcher Kamolkhon Kattaev cites information that Yalangtosh Bahodir Sherdor madrasah was dedicated to his piri and their descendants. At the same time, he noted that some rooms of both madrassas were presented as a foundation for the residence of dignitaries visiting Samarkand.^[7]

Abdurahmon Jami, Alisher Navoi, Muhammad Aminkhoja Muqumi, Zokirjon Furkat, Hamza Hakimzoda Niyazi, who came to Samarkand and lived in the rooms of Mirzo Ulugbek, Sherdor and Tillokori madrasahs, wrote this information in their memoirs.

Hence, the waqf property of madrasahs is thus distributed.

Such extensive information about the founders of the madrasah is rare in other sources. Speaking about the founders of the madrasah, academician Boturkhon Valikhodjaev, who read the tablets and inscriptions, gives the following information. “The engineer-architect of the madrasah is Aduljabbor, and the artists Muhammad Abbas and Avaz Samarkandi decorated it with patterns and tiles. The madrasah is a magnificent architectural monument and a beautiful example of 17th century architecture and art. ” The sun, lion and deer are depicted on its roof. These symbolic images on the roof can be understood as follows: the sun-light is a science, the lion is a symbol of strength, deer beauty and sophistication. This means that whoever enjoys the light of science will have the power of a lion and will be able to conquer the world of sophistication. Before the Sherdor Madrasah was built, the Javzaviya Madrasah was located on its eastern side and formed an educational harmony. This madrasah was also very famous in its time, and it is said that one of the pirimurshids of the Yassavi sect, Sheikh Hudoydod Wali, was educated. It is also the mosque of the madrasah, and this complex has not been preserved to this day.

Sherdor Madrasah continued its activity as an educational institution until the beginning of the XX century.

Kazakh khans united with the Uzbek rulers and took the side of the Kazakh khans in the fight against the external enemy. Knowing that the brave warriors from Samarkand had returned to their homeland, the Jungar khan Xuntaiji attacked the Kazakhs with a large army, and the area up to the Seventy lands came under the rule of the Jungars. This time, Yalangtosh Bahodirkhan goes to the aid of the Kazakh brothers with an army of 30,000 people from Samarkand, perfectly armed. In a major skirmish near Shymkent, the Samarkand army won and drove the Dzungars as far as present-day Almaty. The rest of them are destroyed by the Kazakhs. In 1643, the Jungar army led by the prince Erdona Botur again invaded the Dashti Kipchak lands. Near the Orbolak River, a fierce battle takes place between the Jungar army

and the Kazakh Khan Jahongir (Jangir). At the height of the war, Yalangtosh Bahodirkhan, with an army of 20,000, came for the aid of the Kazakh brothers, inflicted a heavy blow on the enemy's army and decided the fate of the war in his favor. There are various legends and myths about the brave Uzbek commander Yalangtosh Bahodirkhan, who secured the victory in this battle.

In 1576-1656, Yalangtosh Bahodir, who served as the mayor of Samarkand, built the Sherdor madrasah, named after him, opposite the Mirzo Ulugbek madrasah, in order to restore the former splendor and grandeur of the city.



As an example, the historian Kamolkhon Kattaev clarifies this information, noting that poems were written in honor of Hoja Hashimi Dahbedi, one of which was inscribed on the marble slab of the monument. It is said in the Qasida that the Sherdor Madrasah was dedicated to these pirs and saints. One of the spacious rooms in the madrasa is said to have been dedicated to the descendants of Mir Abutohirkhoja Sadr, the uncle of Ashir Khan Nadir Muhammad Khan, who ruled from 1642 to 1645 and was invited to live in Mashhad from Samarkand.^[9]

CONCLUSION

As for the fact that the educational institutions of Yalangtosh Bahodir were built, the involuntary German scholar Zingfried Henka's book "The Arab Sun Shines on the West" in the chapter "People going to the madrasa". We are saddened to imagine that

95% of the western population is illiterate, that even the great European king Charles had difficulty learning to read and write in his old age, or that there were few who knew how to hold pens in temples. We believe that only Olangtosh Bahodir's contribution to the Movarounnahr land of knowledge is invaluable.

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