

HISTORICAL SOURCE STUDIES OF THE SCIENTIFIC HERITAGE OF ULUGBEK'S ACADEMY EDUCATION PROVIDERS (Activities of Abdurrahman Jami and Qazizade Rumi)

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Abstract:

Mirza Ulughbek ibn Shahruxh Mirza (1394-1449) enthusiastic and highly influential activity in the field of science and first of all in his branch like astronomy became and remains his greatest and greatest service to all mankind. Another of his great services is the construction of huge construction works of scientific-educational (madrasa) and scientific-research (observatory) buildings. In this regard, Ulug'bek demonstrated his high abilities as an excellent organizer of research work and a great scholar of his time, leaving an indelible mark on the pages of history. He established a real academy in Samarkand. The academy had a well-equipped observatory, a rich library and a madrasa, the highest educational institution of its time. Information about the activities of the Ulugbek madrasa is also given in the sources related to the history of Sufism created at that time. An example of this can be the works written on the life and work of representatives of the Khojagon-Naqshbandiya sect. However, hagiographical works, that is, stories about the lives and activities of great religious and public figures and religious leaders, as well as their merits, were hardly studied during the Soviet era.

Keywords:

Patron of science, sufism, sheikh, condition, great astrologer, lawyer, owner of arts and crafts, passion, anger, observatory, dargah, astronomical table, history of nations, historiography, source studies.

Introduction

Sufism sources dedicated to the activities of Nasiruddin Ubaidullah ibn Mahmud al-Shashi (1404-1490), known in history as Khoja Ahror, also contain information about the educational system of the Ulugbek madrasa. Because his youth, education, formation as Sufism sheikh and political figure coincides with the reign of Mirza Ulugbek (1409-1449). In the work of Abdurahman Jami (1414-1492) translated into Ottoman Turkish by N. Lomeiy - "Nafahotul-uns min hazarotul-quds" ("Good deeds of friendship from the presence of the Holy Ones"), the following sentences spoken on behalf of Khoja Ahror are mentioned: "At the age of twenty in Tashkent, my dream of science won me and I went to Samarkand, and at that time Maulana Nizamiddin Khomush was a teacher at the Ulugbek madrasa in Samarkand. His condition (Hal is a spiritual experience that arises involuntarily in the heart of a Sufi.

It is a gift and a gift of the Truth and is not subject to the will and action of a person), his passion (a person is immersed in thoughts and wonder to the extent that he does not know himself with excitement and pleasure) and his anger. I had heard, and I went to the madrasa, and they teach. I sat in a corner listening quietly". We can also read this information in the work "Ash-shaqaiq al-Nomaniya" by Ahmed ibn Mustafa Tashkopirzada, who died in 1561. Nizamiddin Khomush,

who worked in Samarkand in the first half of the 15th century, was a prominent representative of the Khojagon-Naqshbandiya order, which received great prestige and respect in Movarounnahr and Khorasan, and occupied a special place in the social-political and spiritual-ideological life of that time. The fact that the leader of this sect was a teacher in the Ulugbek madrasa is very interesting and remarkable. Because Mirza Ulug'bek himself hired and managed the mudarris based on interviews. So, the biggest and most famous sheikh of his time worked at Ulugbek Academy. However, the sources do not explain which field of science Nizamiddin Khomush taught.

MAIN PART

E.E. Bertels, M. In the works of Rajabov, it is shown that Abdurrahman Jami's teacher, Piri Sa'diddin Kashghari Nizamiddin Khomush, was his disciple. A. According to Afsahzad, Abdurahman Jami returned from Samarkand to Herat after living for about 15-16 years and joined the sect (in 1453) and became a murid of Sa'diddin Kashgari. He got acquainted with the Naqshbandi order during his studies in Samarkand. If we pay attention to the education of Abdurahman Jami, who continued the chain of Tariqat of Nizamiddin Khomush, in the Ulughbek madrasa. "Abdurahman Jami came to Samarkand to study in 1436, passed the exam under the chairmanship of Maulana Qazizodai Rumi, and later took lessons from Maulana Qazizodai Rumi and received his praises," writes B. Valikho'jaev.

In the work "Rashahot" it is mentioned as follows: Abdurrahman Jami was in Qazizada Rumiym in Samarkand, one of the scholars of his age, they went to his class. At first there was a discussion in the dialogue and it went on for a long time. In the end, he was impressed by the judge's words, and Maulana Fathullah Tabrezi, who was one of the independent sages, I used to tell, in the ul majlis, Mirza Ulugbek invited Qazizada Rumi to sit in his madrasa in Samarkand, and all the noble people of the world were present in the ul majlis. In Qaziza, Rumi used to recite the dhikr of the most auspicious and good people in the assembly. And I said this in the words of Hazrat Maulana Abdurrahman Jami: "Until Samarkand is able to find a building, a person like Jami is not suitable for this side." Maulana Yusuf Samarkandi, one of Qazizada Rumi's inevitable students, said that when Maulana Abdurrahman Jami came to Samarkand, he studied "Sharhi Tazkira" in the committee of union science, and I know that his disposition is known.

In the assembly, one or two words of the inevitable words would become true and correct, and Qazizada would be very pleased with Rumi. And in the "Sharhi Mulakhas" collection, he shared his thoughts, shared them, and then told them about them, but Qazizada did not come to the memory of Rumi. One day in Herat, Maulana Ali Kushchi, in the image of the Turks, tied a strange cloth around his waist, entered the meeting of the elders and raised some very difficult doubts before the members of the scientific committee. Suddenly Maulana Jami gave clear answers to each of them one after the other. After that, Maulana Ali Kushchi fell silent and became humbled, saying: "Mavlana, there is nothing better than this in your house." Maulana Ali Kushchi said to his students: "It became clear to me after ul kundin that there is a pure soul in this world."

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After the death of Mirzo Ulugbek, the observatory was not destroyed, but operated, and flourished for another 150 years, according to sources, it functioned until the beginning of the 17th century. Built in 1420 in Samarkand, the madrasah was two-story, with fifty hijras (cells), each of which consisted of a bedroom, study room and storage room. Mawlana Shamsutdin Muhammad Khavafi was appointed the first Mudarris-Rector of the Ulugbek Madrasah. The first lesson in the Ulugbek madrasah was held by Shamsutdin Muhammad Khavafi. In the madrasah various sciences were taught by such prominent scientists of the Middle Ages as Kazizade Rumi, Giyasiddin Jamshid Kashani, Mirzo Ulugbek and his student Alauddin Ali Kushchi. The great scientist and teacher of Ulugbek Kazizade Rumi (born in 1360 in Rum (now Bursa, Turkey)). He died in 1437 in Samarkand. In addition to them, many more astronomers and mathematicians gathered in Smarkand.

According to sources, the population of Samarkand during this period was 150,000 people. In the observatory, together with Ulugbek, Giyasiddin Jamshid Kashani carried out scientific research and observations. At the invitation of Mirzo Ulugbek Giyasiddin Jamshid ibn Masud, who left after the death of Sahibkiran, arrived in Samarkand in 1417 and lived in this city until the end of his life until 1429. The main instrument of the observatory, the sextant, was built under the direction of Giyasiddin Jamshid. This sextant was the largest known astronomical goniometric instrument in the East. Our contemporary, the well-known Samarkand archaeologist, Amriddin Berdimurodov, made a huge contribution to the modern historiography of the madrasah of the time of Mirzo Ulugbek.

The scientist studied the works of academician Dilorom Yusupova, a prominent historian and source specialist in this field, and tried to explain in more detail why this scientific school, founded by Mirzo Ulugbek, achieved such great success, especially in astronomy. Based on the above, we can conclude that from the first years of independence of the Republic of Uzbekistan, it was in Samarkand that significant opinions began to be expressed about the higher school or academy of Mirzo Ulugbek, about the history of his madrasah and observatory. Indeed, the scientific works of academician Kari Niyazi, who studied the scientific heritage and activities of Mirzo Ulugbek in the 60s of the last century, are known. In his writings, Kari Niyazi described in detail the creation of the “Ulugbek Astronomical School” in Samarkand, and in the last quarter of the last century, the noble historians Buriboy Akhmedov and Ashraf Akhmedov, having studied the significance of Ulugbek’s academic school, showed that it can be called the Academy of that time.

The Samarkand Academy was recognized 250 years ago by the great French philosopher, writer and historian Voltaire (1694-1778), who wrote: “Ulugbek founded the Academy in Samarkand. By clarifying the measurement of the globe and participating in the compilation of astronomical tables. Not only historians, but also Samarkand architects and scientists wrote a large-scale work on the Samarkand astronomical school, which played a significant role in the development of not only astronomy, but also other branches of science. For example, A. Uralov and M. Khodzhikhanov, in their book dedicated to the educational activities of Mirzo Ulugbek, explore the latest aspects of the era of the “Muslim Renaissance” in Maverennahr and

Turkestan. At the observatory, Ulugbek created a large library, where more than fifteen thousand books were stored in almost all branches of science.

In the modern historiography of the newest period, a particularly valuable study is the popular science publication of academician Boturkhon Valikhodzhaev entitled "Excerpts from the history of higher education - higher madrasah - in Samarkand". In this work of the academician, it is stated that, according to historical sources and the results of scientific research, Samarkand State University is the direct heir and successor of the Higher Madrasah, founded by the great scientist and statesman Mirzo Ulugbek in Samarkand. It should be noted that this study by academician Boturkhon Valikhodzhaev was recognized by foreign scientists, especially Turkish and Iranian specialists. This book contains information that the first lesson in the madrasah of Mirzo Ulugbek was held by Shamsiddin Muhammad Khafovy on September 21, 1420. Mirzo Ulugbek and Kazizade Rumi attended the lecture with the participation of more than 90 listeners.

Having written about Samarkand historians, archaeologists, architects, one cannot fail to mention the research work of another scholarly historian Komilkhon Kattaev "History of madrasahs and the development of science in Samarkand", which contains valuable information about the history of 55 madrasahs in Samarkand. The author describes the history of the creation of madrasahs with their exact locations, reveals the education system and the principles of their work using ancient sources. At the same time, some problematic issues in the field of historiography are also included in the work of the scientist. For example, the author in his study reliably proved that our country has long been a hotbed of science and education.

CONCLUSION

In short, after the death of Mirzo Ulugbek, the observatory was not destroyed, but operated, and flourished for another 150 years, according to sources, it functioned until the beginning of the 17th century. Built in 1420 in Samarkand, the madrasah was two-story, with fifty hijras (cells), each of which consisted of a bedroom, study room and storage room. Mawlana Shamsutdin Muhammad Khavafi was appointed the first Mudarris-Rector of the Ulugbek Madrasah. The first lesson in the Ulugbek madrasah was held by Shamsutdin Muhammad Khavafi. In the madrasah various sciences were taught by such prominent scientists of the Middle Ages as Kazizade Rumi, Giyasiddin Jamshid Kashani, Mirzo Ulugbek and his student Alauddin Ali Kushchi. The great scientist and teacher of Ulugbek Kazizade Rumi, known as "Plato of his time" (born in 1360 in Rum (now Bursa, Turkey)). He died in 1437 in Samarkand. In addition to them, many more astronomers and mathematicians gathered in Samarkand.

According to sources, the population of Samarkand during this period was 150,000 people. Nevertheless, scientists of the world recognize that the scientific heritage of the Ulugbek Academy was an important stage in the formation of astronomy as a science in the Middle Ages. The information given in the work "Rashahot" shows that Abdurrahman Jami and Qazizada Rumi studied astronomy at the Ulugbek madrasa. Also, later, Ali Kushchi confirms that he received help from Abdurrahman Jami in solving the most difficult problems of astronomy, and that he appreciated his high knowledge in the field of astronomy. Abdurrahman

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Jami, the leader of the Naqshbandiyya sect, and Qazizada Rumi, who was praised as "Ptolemy of his time", are noteworthy for their deep knowledge of the field of astronomy.

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