



SARAYMULKKHANIM AS PATRON OF SCIENCE AND CULTURE

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Abstract. The article examines the patronage of science and cultural life of Amir Temur and Saraymulkhanim, who had a special place in the history of the Timurid state. Local and foreign researchers have studied the activities of Saraymulkhanim and analyzed the written sources that serve to research this issue. He also talks about the creative activities of the princess.

Keywords and phrases: Saraymulkhanim, Timurid princess, cultural life, sponsorship activity, Zafarnomakh, Claviho, mosque.

INTRODUCTION

As we scroll through the history of ancient times, we can see that the names of great bravery have been glorified along with men in all spheres of the social sphere. Passionate rulers, wise advisers, accomplished sages, brilliant scientists and clever art historians have also grown up among women. Even during the Timurid era, women had a role in state administration. During this period, princesses played a big role in the construction of many architectural monuments and madrasahs. Even during the Timurid period, the importance of queens in construction work was very great. We can see many interesting manuscripts and petroglyphs about Timurid princesses. Saraymulkhanim is one of them, and we would like to dwell on her role in the development of science and her patronage.

II. LITERATURE ANALYSIS AND METHODS

In works such as Sharafiddin Ali Yazdi's "Zarafnama", Nizamiddin Shami's "Zafarnama", Ibn Arabshah's "Wonders of Fate in the Reports of Timur" [1, 2, 3], there are many reports about Saraymulkhanim's patronage of science, culture and creativity. information is provided. As recorded in the diaries of Claviho, the Spanish ambassador who was in Samarkand in 1403-1406, in 1404, after Amir Temur returned from a trip, he came to a beautiful building built in memory of his mother-in-law (Saroymulkhanim's mother) near the Ohanin Gate [4:16]. It is said that this building was a madrasa built by that Madrasai Khanim or Saraymulkhonim. There are two different opinions about the construction time of the Saraymulkhanim 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 Jome' mosque in Samarkand in 1399, it is written, among other things: "At that time, Amir Temur was often in the house of Madrasa Khanim and Tuman Aka near the mosque." Academician V. V. Bartold also confirmed this opinion in his article "Archaeological works in Samarkand" written in 1924, and wrote that "Saroymulkhanim madrasa was built by Temur's wife before Jome' mosque." One of these authors is a historian of the 15th century, and the other is a scholar of

the 20th century who has a deep knowledge of the history of that century. But both authors point out that Madrasa Khanim was built before Amir Temur Jame' Mosque.

RESULTS AND DISCUSSION. When we talk about the Timurid princesses, we can first see the creative work done by Sahibqiran Amir Temur's wife Saraymulkhanim. The fact that he even sponsored the construction works of Saraymulkhanim goes down in history. Saraymulkhanim asks Amir Temur for permission to build a madrasa. After Amir Temur agreed, he sold a pair of bracelets given to him by his father from Kazakhstan and used the money to build a madrasa. During the construction of the madrasa, Saraymulkhanim often came to the project managers and expressed her opinion on the construction. The madrasa built by Saraymulkhanim at the end of the 14th century and the beginning of the 15th. Madrasahs were appointed by mature teachers of their time, who gave religious and worldly knowledge to the students of science. Amir Temur also praised the constructions of Saraymulkhanim. Amir Temur himself built the "Bibikhanim" mosque in Samarkand in 1399-1404 after his return from the Indian campaign [5:207].

It shows that during the Timurid era, attention was paid to princesses. At the end of the 14th century, a huge madrasa was built by Saraymulkhanim - Bibikhanim, and this madrasa fell into ruins already in the 16th century. In the 17th century, during the reign of the last Ashtar Khan rulers, the country weakened due to the difficult political and economic situation in the Bukhara Khanate, inter-tribal wars, and was plundered several times by the Kazakh sultans. During these wars, especially Samarkand suffered a lot of losses, plague spread in the region and the population left the city. Years later, during the reign of Bukhara emir Shahmurad, the city was restored and populated again. However, the area with many architectural monuments and their names will be remembered by the people. In this way, the Amir Temur Jame Mosque was also known as Bibikhanim Madrasa, which stood in front of it at one time.

In 1895-1896, a historical-architectural expedition to Samarkand was organized under the leadership of professor N. Veselovsky, P. Pokrishkin, artist and photographer S. Dudin, photographer I. Chistyakov, architect-artist N. Shyerbina-Kramarenko, A. Shusev and others.

As part of the expedition, the Amir Temur mosque was researched by the architect-artist N. Sherbina-Kramarenko, and it is scientifically proven that this building is not a Bibhonim madrasa, but a mosque built by Amir Temur. After that, the building will be called a mosque again. The name of Bibikhanim will be preserved and even now many people call this magnificent mosque of Sahibqiron "Bibikhanim jame mosque".

Architectural monument in Samarkand (1399-1404). Amir Temur's eldest wife is related to the name of Bibikhanim (originally Khanim Saraymulk). It was built by the decree of Amir Temur. The names of the masters and architects who built the mosque are unknown. The size of the mosque yard is 63.8x76.0 m, and it is surrounded on four sides by arches and pediments. Its total area is 167x109 m, there were high towers at the corners. It was gradually destroyed by earthquakes, only the lower part of the north-western tower, 18.2 m high, was preserved. The foundation is made of harsang stone, the walls are made of baked brick (thickness is 4.5 m).

6 interconnected architectural parts of the mosque have been preserved. These are a building with a mihrab and a tall gable in the courtyard, a small copy of it on both sides, a divided gable of the mosque at the base, and a minaret on the north-west side. Previously, these sections were connected by 3 rows of white marble columns, covered porches with light

arches, and domes (400) were placed on top of them. There are 480 columns (with a distance of 3.5 m), with a base, the body is decorated with a carved pattern, and the top is decorated with muqarnas. The courtyard has four gabled gatehouses with outer gates on both sides. Marble slabs are laid on the courtyard of the mosque. In the middle of the courtyard is a huge slab of marble stone (a special chair for reciting the Koran), which originally stood inside the main building (in 1875, it was removed to the center of the courtyard due to the danger of the collapse of the big dome). The tablet, decorated with elegant borders, muqarnas, plant-like patterns and inscriptions, was made in the middle of the 15th century according to the decree of Amir Timur's grandson Ulugbek. It was written as "Sultani Azim, the most respected khagan, patron of religion, keeper of the Hanafi school, noble sultan, ibni sultan, emir of the faithful, Ulugbek Koragon." Historical monuments of Samarkand are known and famous as monuments of global importance due to their uniqueness in terms of construction style and art of decoration. Of course, not all monuments built in different centuries have reached us. For example, during the reign of Alisher Navoi in Samarkand (1465/66 - 1469 years), the madrasa built by Ahmed Hajibek, who wrote poetry under the pseudonym Vafai, who helped him, and the madrasas named after Mir Abduvali, Firuzshah, Qutbiddin sadr, were built by Khoja Fazlullah ibn Abdulvahid Abdullaysi and The house where Alisher Navoi lived for two years, the magnificent and beautiful Koksarai of Amir Timur, the Chinnikhana built by Ulugbek, and many other works of art have become "names, but not themselves" under the influence of conditions, natural factors, and finally, sometimes as a result of excessive carelessness and neglect. Among such monuments, the Saraymulkhanim or Bibikhanim madrasa, popularly known as Madrasai Khanim, a beautiful product of the architecture and art of that time, has been mentioned in historical and scientific works for more than 500 years, various opinions and opinions are expressed about it: some say: if they say there was a madrasa, others doubt its existence. Thus, the Madrasah of Bibikhanim, which has a name and is famous, but has not been preserved, still attracts the attention of experts and those interested in the history of the East and its monuments. When examining the historical and memorial works created in the 15th century and later periods, one can come across interesting situations in terms of the mention of Bibikhanim madrasa - Madrasai Khanim. For example, Ghiyosiddin Ali's "Roznomai ghazovati Hindiya" ("Diary of Amir Timur's trip to India") [6:66-67], created at the beginning of the 15th century, Nizamiddin Shami's "Zafarnama" mentions and describes the Jome' mosque built by Amir Timur. but Bibikhanim Madrasa is not mentioned. Sharafiddin Ali Yazdi's "Zafarnama" and Maulana Fasih Khavafi's "Mujmali Fasihiy" written between the 20s and 40s of the 15th century mention the Saraymulkhanim madrasa - Madrasai Khanim along with the Jame Mosque and some related information is given. Such information is also found in the famous diaries of Rui Gonzalez de Clavijo, the Spanish ambassador who was in Samarkand between 1403 and 1406. At the end of the 15th century, this madrasa was also mentioned in "Ravzat us-Safa" written by the famous historian Mirkhond. However, in the "Boburnoma" written by Zahiriddin Muhammad Babur at the beginning of the 16th century [7:161], it is said that "the mansions and gardens of Amir Timur and Mirza Ulugbek are many in the neighborhood of Samarkand", including the mosque of Amir Timur, but for some reason the madrasa of Saraymulkhanim - Madrasai Khanim is mentioned. not available. But in some of the sources created at the beginning of the 17th century, it is mentioned again as Madrasa Khanim... Saraymulkhanim madrasa is mentioned as the information of the sources is very valid and reliable, it can be concluded that

Madrassa Khanim existed and its construction is connected with Saraymulkhanim's name. That is why it is recorded as Saraymulkhanim Madrasah. Saraymulkhanim (1341-1407) was the daughter of Kazan Khan and was previously married to Amir Husayn. After Amir Husayn was killed in Balkh in 1370, Amir Temur married her. It seems that Saraymulkhanim did not have children from Amir Temur, however, she brought up many of Amir Temur's children and grandchildren, including Khalil Sultan and Ulugbek Mirzo [8:113]. After the death of Amir Temur (1405), it is said that in 1407 Khalil Sultan and his wife Shodimulk, whom he brought up, were poisoned to death. This is a history that is surprising and admirable. Because Saraymulkhanim showed as much zeal to save Shodimulk from the clutches of death, now Shodimulk was as eager to hasten the death of his savior. Although there is little information about Saraymulkhanim's activities, sources mention the madrasa built by Amir Temur at the beginning of the 15th century, in front of the Jome' mosque - on the eastern side.

CONCLUSION. Saraymulkhanim's activity in the development of Amir Temur's state as a centralized state. We can see how important Saraymulkhanim is in the owner's personnel policy, military expeditions of state administration, diplomatic relations and foreign policy. Saraymulkhanim's role in the prosperity of the Sahibqiran state and the large-scale organization of creative works is incomparable. We can know that Saraymulkhanim's unique personality traits, such as intelligence, wisdom, and the ability to assess the situation correctly, are the main criteria for the owner entrusting the upbringing of his children and grandchildren to Saraymulkhanim. We would like to emphasize the main conclusions regarding Saraymulkhanim and her role in the Timurid state:

- Saraymulkhanim played a significant role in Amir Temur's founding of a centralized state, strong politics, diplomatic relations, welcoming ceremonies for ambassadors, and fair foreign policy.

- It is mentioned in the chronicles about Saraymulkhanim that she was highly perceptive, shrewd, enterprising, and unique in the field of kindness. Saraymulkhanim was a humanitarian, a lover of the country, well aware of the country's political, economic, and social life, and she participated in the affairs of the kingdom with wise advice.

- Saraymulkhanim was a woman who was interested in knowledge and patronized scholars. When talking about this princess, there were many people who admired the knowledge of this person during the Timurid period. Saraymulkhanim Amir Temur was the head of construction works and beautification works in the country even during the war.

- Saraymulkhanim took part in solving some problems that arose in the management of the kingdom with her wise advice. Although Amir Temur did not openly obey Saraymulkhanim, he felt the need for her advice. When talking about Saraymulkhanim, she was a queen who was recognized as a lover of science and a patron of science during the Timurid era.

- Also, in our research, Saraymulkhanim's childhood years and her place in Amir Husayn's palace were illuminated to a certain extent.

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