

**MEMORIAL MONUMENTS OF THE TEMURIAN PERIOD**

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Annotation: This article examines about the architectural monuments and landscaping works of the Timurids. Art and architecture of this period are analyzed based on historical sources.

Keywords. Architecture, literature, art, Bibikhanim, mausoleum, madrasa, mosque, constructions

INTRODUCTION, architectural monument in Samarkand (1399-1404). It was built by Amir Temur's decree related to the name of Amir Temur's eldest wife Bibikhanim (originally Mrs. Saraymulk). The names of the masters and architects who built the mosque are unknown. The size of the mosque courtyard 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 in 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 4.5m).

LITERATURE ANALYSIS AND METHODS memani pieces of the mosque connected with each other have been preserved. These are the mehrab and tall gabled building in the courtyard, its small replica on both sides, the divided gable of the mosque at the base and the 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 (distance 3.5 m) with bases, the body is decorated with a carved pattern, and the top is decorated with skulls. the arch is found). The courtyard has four gabled gatehouses with outer gates on either side. Marble slabs are laid on the courtyard of the mosque. In the center of the courtyard is a huge marble slab (a special chair for reciting the Qur'an), which was originally inside the main building.

stood (in 1875, due to the danger of the collapse of the big dome, it was removed to the middle of the courtyard). The tablet, decorated with elegant borders, muqarnas, plant-like patterns and inscriptions, was made in the middle of the 15th century according to the order of Amir Temur's grandson Ulugbek. To him Sultan Azim, the supremely devoted khagan, the patron of religion, the guardian of the Hanafia sect,

Asizoda sultan, Ibni Sultan, Amir Mominin Ulugbek Koragon". III. RESULTS AND DISCUSSION. Historical monuments of Samarkand are world-renowned for 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 Alisher Navoi's stay in Samarkand (1465/66-1469 years), the madrasa built by Ahmad Hajibek, who wrote poetry under the pseudonym of Vafai, who helped him, and the madrasas named after Mir Abduvali, Firuzshah, Qutbiddin sadr, Khoja Fazlullah, were built in that period. The house built by Ibn Abdulvahid Abdullaysi

and where Alisher Navoi lived for two years, the magnificent and beautiful Koksarai of Amir Temur, the Chinnikhana built by Ulugbek and many other works of antiques are influenced by conditions, natural factors, and finally, sometimes as a result of excessive carelessness and carelessness, "it has a name, but it has disappeared. Among such monuments, Saraymulkhonim 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. different opinions are expressed: some question the fact that such a madrasa existed they get Thus, the madrasa of Bibikhanim, which is not yet preserved, is still the subject of both specialists and the history of the East and its attracts the attention of those interested in its monuments. When looking at the historical and memorial works created in the 15th century and later periods, one can come across interesting situations in terms of mentioning Bibikhanim madrasa - Madrasai Khanim. Among them, Ghiyasiddin Ali of the 15th century

"Roznomai ghazovati Hindiya" (Diary of Amir Temur's trip to India) created at the beginning of the year, Nizamiddin Shami's "Zafamoma" mentions and describes the Jome mosque built by Amir Temur, but does not mention the Bibikhanim madrasa. Sharafiddin Ali Yazdi's "Zafamoma" and Maulana Faseh Khavafi's "Mujmali Fasehi" written between the 20s and 40s of the 15th century, the Saraymulkhanim madrasa-Madrasa Khanim is mentioned along with the mosque and some related information. is brought. Such information is also found in the famous diaries of Spanish ambassador Ruel Gonzalez de Clavijo, who was in Samarkand between 1403 and 1406. This madrasa is also mentioned in "Rawzat us-Safa" written by the famous historian Mirkhond at the end of the 15th century. But in the Baburnoma written by Zahiriddin Muhammad Babur at the beginning of the 16th century, it is said that the mansion and garden of Amir Temur and Mirza Ulugbek are many in Samarkand neighborhood, including Amir Temur's Jame' Mosque, but for some reason it does not mention the madrasa of Saraymulkhanim - Madrasal Khanim. 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 quite valid and reliable, it can be concluded that Madrasa Khanim existed and its construction is connected with the name of Saraymulkhanim madrasa . 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. 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 a history that surprises and inspires admiration. Because own to save Saraymulkhanim Shodimulk from the clutches of death has much courage as he showed, now Shodimulk is his own was so eager to hasten the death of the deliverer. Although there is little information about Saraymulkhanim's activities, the Jorne mosque was built by Amir Temur at the beginning of the 15th century on her initiative.

A madrasah built on the east side opposite is mentioned in the sources. According to the diaries of Claviho, the Spanish ambassador who was in Samarkand in 1403-1406, in 1404, after returning from a trip, Amir Temur came to a beautiful building built in memory of his mother-in-law (Saroymulkhanim's mother) near the Ohanin Gate. Ibn Arabshah, a

contemporary of Clavikha, confirms that this building is extremely luxurious and magnificent in terms of architecture. 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 Sharafuddin Ali Yazdi's Zafarnama. 1399 of the work to the construction of the Ome' mosque in the dedicated chapter, Jum gan Amir Temur at that time often stays in the house of Madrasai Hanim and Tuman Aka near the mosque

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According to his work, the engineer responsible for the construction of the madrasa and architects (unfortunately, their names are still unknown) called it Jame' Mosque who unanimously approved building on the east side opposite, and this with two buildings "double building" (hundred years later, Shaibani Khan and his Mehribonkhanim's daughter-in-law also built madrasas in this style. From this it can be concluded that the construction of Madrasal Hanim took place after the construction of Jome Mosque, and because of this, when Amir Temur returned from his trip in 1404, according to Claviho's testimony, the construction work was going on in the madrasa. Similar conclusions can be drawn from what was written about Jame' Mosque and Madrasa Khanim in the account of the events of 1404-1405 in Mawlana Fasehi's work "Mujmall Fasehi". LY. Mankovskaya, the author of "Bibikhanim brochure" for tourists, confirms this. Consequently, it turns out that there are two different opinions about the time of construction of Madrasai Khanim. If the information of the above sources is carefully looked at and the legends and legends associated with the name of Bibikhanim are also taken into account (because the building in this narrative was built during Amir Temur's trip and the construction of the real Madrasa Khanim after his return with the intention of punishing the madrasah, it is based on one source according to the

second source, the dargah, i.e., the door of the porch, according to the information in later works, because the gable was higher and wider than that of the Jome mosque, not the engineers and memoris, but Mahmud Dawood and Similarities such as the beheading of the chief sarkors like Muhammad Jald in Bogi Dilkusha in Konigil), if Madrasa Khanim was actually started to be built during the time of Amir Temur's journey (1399-1404), i.e. 1400-1404 based on the project approved (1399), It seems that he did not see the construction project of Mrs. Madrasa. Therefore, in 1404

Amir Temur, who returned from the trip, compared the two buildings to each other of the madrasa built by Saraymulkhanim rather than the Jome' mosque

obvious that the fact that it is more luxurious affected his pride and as a result he took revenge on the sarkors. So, it is closer to the truth that Madrasa Khanim - Saray Mulkhanim madrasa was established after the Jame Mosque was built based on the project approved by Amir Temur. Now a couple of comments about the madrasa itself. In most of the sources of the 15th century and in the works written in the following centuries, the description of the Jome' mosque built by Amir Temur is given in more detail. Poems written about him are also listed. But the Madrasai Lady in front of her is sometimes only mentioned, and in many cases not mentioned at all, and her image and description are not found. Therefore, some references of the historian Ibn Arabshah and the Spanish ambassador Clavijo in this field are noteworthy. According to Ibn Arabshah, Madrasa Khanim differed from Jame' Mosque in terms of its construction and quality. Clavijo especially praises the skillful decoration of this building. Maulana Fasehly refers to the height of the madrasa porches, while Yazdi and Mirkhand directly mention that the dargah on the entrance to the madrasa is higher and wider than the dargah of Jame' Mosque. Based on these indications, one can imagine the general appearance, elegance and luxury of the Madrasai in comparison with the Jame' Mosque. The reason we say that it is possible to imagine is that the construction project, foundation certificate and other documents of this madrasa are still unknown. Nevertheless, based on the available information, Sh.YE.Ratiya and Pletnev, scientists of our time, drew its approximate project (plan scheme). In March 1984, in one of the rooms of the Tillakori madrasa, when we had a conversation on this topic with the wonderful specialists who provide historical monuments, we witnessed that they were also interested in the fate of Mrs. Madrasai. According to the true opinion of this specialist, a firm conclusion about the structure of the Madrasai can be made only after extensive excavations have been carried out on the site of the Madrasai. It should be noted with satisfaction that after that excavations were carried out on the land where the madrasa is located went and found his traces. Let's go back to Mrs. Madrasal. As it turns out, this madrasa seems to have been built quickly during Amir Temur's trip. Its luxury and elegance attracted the attention of Amir Temur. Because of this, according to historical sources, after returning from a trip in 1404, Amir Temur came to Samarkand and stayed at the Saraymulkhanim madrasa. For example, in Sharafuddin Ali Yazdi's Zafarnama, it is written like this: "Temur came to the Saraymulkhanim madrasa opposite the Jome (mosque)." This idea is also mentioned in Mirkhand's "Ravzat us safo@". And Clavijo clearly indicated the day, month and year of this event - Monday, September 29, 1404. According to the writings of Yazdi and Mirkhand, Amir Temur stayed in this madrasa, performed various government jobs, and received foreign ambassadors. In particular, the following information in "Ravzat us-safo" is interesting in this matter. When Amir Temur returned to Samarkand, he stayed at the Saraymulkhanim madrasa. Amirzada wished Pirmuhammad and sent him to Zabulistan. He

gave the Egyptian ambassador a robe and a belt and allowed him to return to his country. Maulana Abdullah Keshi and a few other people joined the Egyptian ambassador and sent a letter written in gold to the governor of Egypt, Malik Farrukh (the letter was written by the hand of Maulana Shaykh Muhammad ibn Khoja, a busy scribe, Termizi, three feet wide and seventy feet long). said. (It would be a noble deed to search for this rare work of art in the Egyptian state archives, return it to its original heirs if it has survived, or at least consider obtaining a copy). He received other ambassadors, including Farang, Dashti Kipchak, and Indian ambassadors, and allowed them to return to their countries. At this time Mirza is the mayor of Tashkent, New and the cities up to the Chinese border

For example, in his work, Yazdi does not describe in detail the reception ceremonies at the Saraymulkhanim madrasa, but in it Jome' Mahmud Davud and Muhammad Jald, the supervisors of the construction of the mosque it is said that he was investigated for his sin and sentenced to punishment, and after that it is written that Amir Temur left Saraymulkhanim madrasa for Bogi Chinor. In Claviho's diary, we can conclude that Amir Temur received the Spanish ambassador Claviho in this madrasa, and during this reception, the Spanish ambassador visited this building. It seems that he was surprised by its beauty and luxury. If so, then there seems to be some truth in Mirkhond's writings. According to Yazdi, Amir Temur stayed at the Saraymulkhanim madrasa even before marching to China. All these evidences testify to the fact that with the establishment of the Saraymulkhanim madrasa, it attracted everyone's attention and became one of the centers of the implementation of important work. However, in the sources of the 15th century, no information was found about the activities of this building, that is, as a madrasa, about the knowledge of its students, the number of teachers, their number, and similar issues. However, interesting information has reached us about the activities of my madrasa in the later periods, including during the time of Ulugbek. Now it is appropriate to consider some information about the fate of the Saraymulkhanim madrasa in later periods. Wasn't the hasty construction of Madrasa Khanim, which is more luxurious than Amir Temur's Jame' Mosque, superior to it in terms of architecture and art, led to its destruction soon after? "Wasn't the legend of my grandmother and the architect also related to the construction of this madrasa?" In our opinion, it must be connected and connected: Because Saraymulkhanim could not interfere in the construction of the Jome mosque, which was built by Amir Temur himself and whose sarkors were marked. Often about the fate of Saraymulkhanim madrasa in the later period scholars, including L.Y. Mankovskaya, express the opinion that "Bibikhanim madrasa was completely demolished at the end of the 16th century by the order of the emir of Bukhara Abdullakhan II." But the famous scientist M.YE Masson tends to approve the opinion presented in the work of the 16th century historian Hafiz Tanish "Abdullanoma" in this matter.

Hafiz Tanish wrote: "Now... in the year nine hundred and ninety-five of Hijri (ie 1587 AD), his (Samarkand's) administration increased tremendously. He ordered to repair the buildings (Abdullah Khan II) that were left by the great amir (Temur) and his descendants in the region and were facing destruction and destruction. Mr. Quibobo Ko'kaldosh is diligent in repairing and building it, Hafiz Tanish did not write exactly which buildings were damaged and destroyed. At the same time, we do not have information about which of my links have been fixed. However, some sources confirm that the Saraymulkhanim madrasa was among the buildings that fell into ruins at that time. It seems that Qulbobo Kokaldosh did not have time to repair this madrasa. Because the author of Tazkirat ush Shuarow, written in 1605, Mutribiy

Samarkandi (he was born and grew up in Samarkand and died here) spoke about many poets, including Figoriy Samarkandi, and talked about his residence in his madrasa. He lived in a cell (now whose futures have reached their maturity). It should be noted that Mutribly Saraymulkhonim madrasa mentions many poets, including Figory Samarkandi, and writes about his residence: "Figonty lived in a room in Saraymulkhanim's higher madrasa (now the madrasas have reached the status of higher education). It should be noted that Mutribi does not confuse the Saraymulkhanim madrasa with the Jame' mosque built by Amir Temur, as some people do. Because in another connection, he mentions the name of this mosque as "Masjid Jomei Buzrug Ulug Jome Mosque". So, in 1605, the Saraymulkhanim madrasa lost its previous luxury to a certain extent, but people lived in the existing rooms. Mutribi mentions only Figoriy, a very famous poet of that time, in his asan, probably others were also teachers and seekers of knowledge. Based on this, the above opinion, that is, the Saraymulkhanim madrasa was founded at the end of the 16th century by the order of Abdullah Khan II.

It is better to edit the opinion that it was broken. In the last period, a tragedy happened in the fate of Saraymulkhanim madrasa. Books written in the 18th century and later do not mention this madrasa. For example, the Samanya book about Samarkand and its monuments created by Abu Tahirkhoja in 1834 mentions the names of Amir Temuming Jame' mosque, Ulug'bek, Tillakori madrasas and other monuments, but the Saraymulkhanim madrasa is not mentioned anywhere. So, at this time, the madrasah seems to be completely broken. In Tarikhi kasira written at the end of the 17th century and the beginning of the 18th century, there is such a recognition: in the middle and second half of the 17th century, a great fatarot (ruin) took place in Movarounnahr, including Samarkand. Therefore, the higher madrasa built by Ahmadkhoja near the Shaibani Khan madrasa in 1637-1638 suffered so much damage that (less than 20 years after its construction) the higher school built by Ahmadkhoja's son Yangkhoja in 1656-1657 he repaired the madrasa and brought it back to its original condition. From this point of view, Saraymulkhonim madrasa, which was quite dilapidated at the beginning of the 17th century, may have collapsed at the same time. After that, its stones and bricks seem to have been used for other purposes. A new word about this madrasa and what it is like will come to the field with the zeal of our archeologists and will enrich our science and concepts with new conclusions and physical evidence. , we hope. As the Arabic proverb says: "Time is a sharp sword." The reason for paying special attention to this issue is that the buildings built at that time, regardless of whose name they are called, were created thanks to the great work of creative architects, sages, engineers, skilled painters, calligraphers, and masons. Now, when going from Registon to Siyab Bazar, the monument on the left side of the street is the Jame' mosque built by Amir Temur (not Juma, jame - the plural of the word "jam" means a big meaning here)

In Persian sources, it is mentioned in the style of "Masjidi jame'i Amir Temur", which can be translated as "the mosque of Amir Temur". But in the later period, this building was written as "Machiti Bibikhanim" in various reference books, guidebooks, and works dedicated to architectural monuments, even on the marble plaque installed in the building itself, which is incorrect. It is also necessary to call it Jame' Mosque of Amir Temur by its name and write it on a marble tablet.

CONCLUSION. We can read the first historical information about Bibikhanim's mausoleum in the diaries of Rui González de Clavijo, the ambassador of Henry III of Castile, who visited

Samarkand in 1404. The Spanish ambassador said about this monument: "On Monday, the twenty-ninth of September, Mr. (that is, Amir Temur) left for the city of Samarkand and stopped at a house located on the road leading to the city. This house was owned by his wife Kan' built for her (Bibikhanim's mother). Her mother is buried in the tomb inside this house. The house is very luxurious and beautifully decorated. Although they do not have the habit of decorating their houses very luxuriously, this house is luxurious, it is not finished yet, every work is going on" - he wrote. It is recognized by modern historians that it is about the Saraymulkhanim-Bibikhanim madrasa and the mausoleum built next to it by Amir Temur for his mother-in-law, that is, Bibikhanim's mother, the wife of Amir Kazankhan.

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