

SOURCE STUDIES OF THE CONTRIBUTION OF HOSTELS (IN PERSIAN LANGUAGE IS KHANAQAH) AND HOSPITALS TO THE SUPREME EDUCATION SYSTEM OF MOVAROUNNAHR AND KHORASAN

Imamov Ulug'bek Ismailovich

Master's Student of the Department of "Historiography and Source Studies" of Samarkand State University

imomovulugbek59@gmail.com

Abstract:

Before the Timurids and during their time, mosques and khanaqahs were built next to madrassas. According to the ideology of the Shura, the khanqah in scientific works was often assessed as a place where mention was performed only by dervishes and qalandars, sheikhs and ascetics. In the "Uzbek Soviet Encyclopedia" the following is written about it: "Khonaka is a khanaqah where sheikhs and dervishes perform mention in a mosque. The mosque was built in the style of part of a mausoleum as a place for overnight stays for dervishes and pilgrims. The center of dervish associations were the large halls of large khanaqahs, around which there were khanaqahs for pilgrims.

Keywords: Hostel, hospital, Sufism, spiritual and educational meetings, talented mudarris, dervish, Debates and discussions.

INTRODUCTION

The word Khanqah is of Persian origin and means "Khanaqah". Initially, khanqahs were the name given to shelters where pious Sufis and dervishes lived. Khanaqahs have been built in Central Asia and Khorasan since the 9th century. The peaks of development of the architectural appearance and social functions of khanakas mainly occurred during the Timurids (XIV-XV centuries) and Shaybani (XVI centuries). The Timurids, and later the Shaybani, took full control of the activities of the Sufi community and built new khanaqahs in favor of Sufism. The khanaqahs also served as madrassas. They had several khanaqahs for students, classkhanaqahs, a library, a mudarris and a pulpit where students were taught. A large hall is reserved for discussions and debates.

MAIN PART

The grandson of Mirkhand Giyaziddin Khondamir in his work "Khulasat al-akhbar" lists the names of more than twenty teachers who taught in the Ikhlosiya madrasah and the Khalosiya khanaqah, built by Alisher Navoi, and gives brief information about them. For example, Maulana Burhoniddin Atullah Nishapuri and Amir Ibrahim Mashhadi provide the following information: "The virtue of character and speed of understanding are classic among their contemporaries. For some time, Khagani Said was busy teaching at Shah Rukh's madrasah and at the khanaqah of "Khalosiya", a close friend of the Sultan. Amir Ibrahim Mashhadi is busy teaching at the Sultaniya madrasah and the Halosiya virtuous khanaqah, many students depend on him and get a lot of pleasure. Dor al-Huffaz is one of the architectural monuments of Herat, built during the Timurid



period. The name of this khanaqah means "Khanaqah of Quran Recitation". The Dor al-Huffaz Mosque is located on the northern side of Jameh and was built during the reign of Sultan Hussein Boykar.

If secular, legal and religious sciences were studied in the madrasah, then in the khanaqahs built there (in the khanaqahs of Muhammad Sultan in Samarkand, Mirza Ulugbek, Hussein Boykar, Alisher Navoi in Herat) observations and discussions of students about Sufism were held. Spiritual and educational meetings took place with the great Mashaikhs and teachers, scientific conversations and debates. Such lively conversations were also attended by rulers who believed in mystics, great poets, dignitaries and tourists. The patrons who founded them appointed the most talented mudarri of their time to manage such khanaqahs. Apart from running the khanaqahhold, they are also busy teaching Sufism to those who aspire to it.

Very large donations were allocated to financially support the activities of the hostels. In particular, Ulugbek's khanaqah in the Registan ensemble, Abulai's khanaqah in the city, the khanaqah of Shahrukh Mirza in Herat, Sultan Hussein Boygaro, Alisher Navoi and other khanaqahs built by Mirza Ulugbek in Samarkand at the beginning of the 15th century were considered places. Sufi education. Most of the great masters of Sufism lived in khanaqahholds and spread the knowledge of Sufism among ordinary people through Sufi science and education. The dormitories khanaqahd 100 or more people. Khanaqah is the place where the Dervish community lives. The mosque is headed by a sheikh or priest of this community. The khanaqah also contained dormitories for dervishes and khanaqahs for visiting or traveling dervishes. There were extremely large numbers of khanaqahholds in Herat and its surrounding cities. They served not only as hostels for dervishes and visiting or wandering dervishes, but often also as a spiritual school.

On the one hand, the khanaka indicates that great importance was attached to the poor part of the people (distribution of food, clothing), and on the other hand, in the 15th century they served as places of education among the people in the field. religion. Some khanaqahs were built in the 9th-10th centuries, but continued to function during the Timurid period. Most of them were built during the Timurid period and functioned through the efforts of Alisher Navoi. The khanaqahs around Herat and other cities of Khorasan are especially famous. Among them are the Feruzshah family, the Khalosia family, the Shahrukhiya family and others. According to sources, the most mature mudarris of that time taught in khanqahs, for example, in the khanqah built by Alisher Navoi on the southern side of the tomb of Maulana Shamsiddin Muhammad Tabadgani, Sultan Agoni was appointed as a mudarris in khanqahs. khanaka located at the grave of Khoja Abdullah Ansari. Famous historians held some positions and created works in the khanaqahs.

For example, *Abdurazzak Samarkandi* created his work "Matlay Sadain wa Matlay Bahrain" ("The Rising of Two Auspicious Stars and the Meeting Place of Two Seas") during the years (1467-1470) when he was serving as a sheikh in the khanaqah of Shahrukhiya. Mirkhond wrote his seven-volume work "Rovzat al-safa fi sirat al-anbiya wa-l-mulyuk" ("The Garden of Purity about the lives of saints, kings and caliphs") while living in the khanaqah of Ikhlosiya. An attempt was made to shed light on the sources that operated in Khorasan during the Timurid period: The khanaqah in the tomb of Khoja Abdullah Ansari is a beautiful building, nearby is wonderful nature, incomparably clear and clean water.

In 1499, Alisher Navoi appointed Maulana Shamsiddin Muhammad as the director of this school,



who studied at the Ikhlosiya madrasah and was in many ways superior to his contemporaries. After this, he appointed several hafiz and muezzins with pleasant voices to read the Quran in the khanaqah. Khanaqah built by Alisher Navoi on the southern side of the mausoleum of Maulana Shamsiddin Muhammad Tabadgoni (d. 1486). The khanaqah of Amir Aloiddin Alek Kokaltash is one of the remarkable buildings of Herat. Aleka Kokaltash ruled Herat in 811/1408-1409, was a fair emir (died in 1440). Nuriddin Nurallah al-Khwarizmi (d. 1438) was the leader of this khanaqah, khatib and imam of the Herat Jameh Mosque, an outstanding man. In 1500-1501, two teachers taught here.

Khaja Afzaliddin Wazir khanaqah. This khanaqah was built by Darbi near Herat, Iraq. Food was distributed every day to three to four thousand poor and sick people in the Dor al-Saadat khanaqah near the Choharsuq district of Herat. Once a week, on the day when the majority gathered - here on Friday morning, and on Tuesday in the khanaqah of the Sultan, Maulana Kamaluddin Waiz Koshifi (d. 910/1505) gave a lecture and gave useful advice. He explained the content of hadiths especially flawlessly and sincerely. His theological knowledge was unparalleled in Khorasan of the late 15th and early 16th centuries. Another mudarris taught in this khanaqah, whose name is not mentioned in the sources. Many people learned from him.

Jadidi's khanaqah. Malik Moizziddin Abul Hussein Kurt built it near the Jameh Mosque in the Herat region.

Community khanaqah. Khondamir's work "Khulasat al-akhbar" ("Cream of Information") provides information about a khanaqah built on the southern side of the tomb of Maulana Shamsiddin Muhammad Tabodgani (d. 1486). It was headed by Sultan Agoni. According to scientists, this is probably the premises of a tavern near the tomb of Maulana Shamsuddin Muhammad, built on the orders of Alisher Navoi on a side street in Herat.

Sheikh Jovun's khanaqah. A man named Saifiddin worked as the head of this farm for twenty years. He was then dismissed from this position and transferred to another during the reign of Alisher Navoi. The shrine was built by Alisher Navoi. The poor part of the population lived there. Here is the grave of Khoja Yusuf Hamadoni.

Khanaqah of Az-Zini al-Mastari. It is located in the city of Herat, near the Jameh Mosque.

Ikhlosia [Halosia] khanaqah of Alisher Navoi. It was located near the Ikhlosiya madrasah. In total, 11 people taught at the Ikhlosia madrasah and the Ikhlosia Khanaqah. Among them, the leaders for a long time were Jalaliddin Ataullah, Burkhoniddin Ataullah al-Razi (d. 1496) and Amir Ibrahim Mashhadidi. Amir Nizamiddin Mashhadi was educated in this monastery.

Malik's khanaqah in Herat. The sheikh of this khanaqah was Darwesh Aziz, a follower of Sheikh Sadr Haidari (died 815/1412-1413). The khanaqah behind Darby Kush, built by gardener Sayyid Muhammad. The Saripuli Bible had several khanaqahs. In particular, in the minaret and domed khanaqah located in front of the madrasah, food was distributed to the poor every day. In total, eleven people taught there and in the madrasah of the same name. Every month, about 30 strong students are selected from among the students and allowed to continue their studies.

Khanaqah of Sabzkhiyabon. This palace was built by Malik Moizziddin Abulhusayn Kurt (1332-1370).

Khanaqah Lady Sultan. This khanaqah was located near Khanaqahi Sabzkhiyabon.

Fanoi's khanaqah. This khanaqah is located near the grave of Abdurrahman Jami.

Unknown khanaqah. This khanaqah is located next to the tomb of Sheikh Fariduddin Attar.



Khanaqah of Amir Feruzshah. This is one of the beautiful buildings built by Amir Feruz Shah in the city around Herat and in 1500-1501 two people were engaged in teaching in the khanaqah and madrasa of Amir Feruz Shah. It was built by Shahrukh Mirza at the southern foot of the fortress in northern Herat. The position of sheikh was entrusted to him by the leader of the world masheikhs, Khoja Aloiddin Ali Chigiti. Shahrukh Mirza provided funds to mudarris, imams, muezzins and other servants by assigning waqfs from fertile lands to khanaqahs. Maulana Kamoliddin Abdurazzaq (born in Herat in 1413), son of Maulana Jalaluddin Ishaq of Samarkandi, was a famous writer and historian of his time. Abdurazzok Samarkandi wrote his famous work “Matlay sadain wa maimai bahrayn” (“The rising of two auspicious stars and the meeting place of two seas”), dedicated to the history of Timur and the Timurids (Shahrukh, Mirza Ulugbek and Boysungur) in this khanaqah of Shahrukhiya between 1467-1470.

During Shahrukh's reign, he was appointed to the position of Sheikh in the khanaqah of Mirza Shahrukh in 1463 and held this position until the end of his life. He died in 1483. The Halosia [Ikhlosia] family became so famous that people from different countries came to study there. There and at the Ikhlosia madrasah there were 7 people teaching. Halosia Guest Khanaqah is located near the Ikhlosia Madrasah, west of the Shifoya Madrasah and opposite Dar al-Shifa. Maulana Zaheer, a scholar, lived in the khanaqah of Halosia in the late 15th and early 16th century and did some work there. Alisher Navoi reminded him of Mavlano Zahiri, who was a good compiler of matla.

Amir Khovand Muhammad (Mirkhand) is Khondamir's grandfather. Alisher Navoi gave him many compliments, allowed him to use his library and allocated a khanaqah for him in the khanaqah of Ikhlasia, where he lived and wrote “Rovzat as-safa fi siirat al-anbiya wa-l-mulyuk” (“Saints, kings and caliphs”), consisting of seven volumes. ordered to write and edit a work entitled “The Garden of Purity about Your Life.” He died in 2 Zulqa 903 (22 June 1498) in a place called Gozurgokh. In total, 11 people from among the sayids, theologians and scientists taught at the Ikhlosia madrasah and khanaka (until the beginning of the 16th century). Among those who studied in this khanaqah and later taught at the madrasa, Maulana Shamsallah taught at the madrasa of Nizamuddin Sheikh Ali Suhaili in the late 15th and early 16th centuries.

Medical schools for training doctors occupy a special place in the system of medieval vocational schools in the Middle East. In the 9th-10th centuries, state hospitals “Dar ash-shifa” were built in Iranian Rai, Hamadan, Isfahan, in the 9th-11th centuries in Samarkand and Bukhara in Movarunnahr, in the 9th-13th centuries in Gurganch and Marw, in the 14th-15th centuries . in Herat and other cities. Some of them had madrasahs built, where medical schools were opened and doctors were trained. During the period of Amir Temur and the Timurids, great importance was attached to the science of medicine, treatment, mediation and construction in this area. According to sources, including “Zafarnoma” by Sharafuddin Ali Yazdi, “Mujmali Fasihi” by Fasih Khafawi, “Khulosat al-akhbar” by Khondamir and other works, hundreds of madrasah-educated doctors worked in the hospitals of that time.

CONCLUSION

In conclusion, valuable information about khanaqahs and hospitals indicates the widespread development of science and medicine during the Timurids period. The patron of education and enlightenment, Timuridzade was actively supported by mature statesmen and public figures of his



time. They supported everyone who was interested in science, supplied them with books on topics that interested them, and directed their scientific work. In the Timurids state, with the development of science, education, literature and art, the importance of khaqahas and hospitals grew. Hostels and medical institutions are places of knowledge and health, and since they are of great educational importance, they are inextricably linked with madrassahs and are the center of dissemination of education and learning among the people.

REFERENCES

1. Abu Tahirkhodja. Samaria. – Tashkent: 1969.
2. Akhmedov B.A. Sources of the history of Uzbekistan. – Tashkent: 2001.
3. Boriyev O. Central Asia in the written sources of the Timurids. – Tashkent: 1997.
4. Ergashev B.E. Historiography // Textbook. – Samarkand: 2019.
5. Ibn Arabshah. Miracles of fate in the history of Timur. Book I and II. Translated and explained from Arabic by Ubaydulla Uvatov. – Tashkent: 1992.
6. Kattaev K. Samarkandnoma. – Samarkand: 1994.
7. Khondamir. Makarim ul-akhlaq (about Alisher Navoi). – Tashkent: 1991.
8. Madraimov A., Fuzailova G. Source study. – Tashkent: 2008.
9. Masson M. Architectural oblique of the Samarkand time of Navoi. – Samarkand: 1946.
10. Pugachenkova G.A. Samarkand and Bukhara. – Moscow: 1968.
11. Sadullaev A.S. Sources of the ancient history of Uzbekistan. – Tashkent: 1996.
12. Sharafuddin Ali Yazdi. Zafarnoma. – Tashkent: 1997.
13. Valikhodjaev B. Excerpts from the history of higher education in Samarkand - madrasah - university. – Samarkand: 2001.
14. Vyatkin L. Reference book on the Samarkand region. – Samarkand: 1897.

