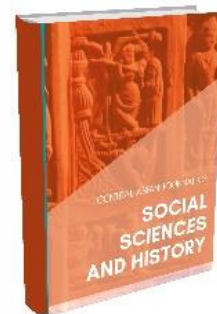




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History of the Tashkent Madressa

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Abstract:

Tashkent is one of the oldest cities with a long history. Its unique architectural monuments have survived to this day. Among the architectural monuments, madrasahs of Tashkent have a unique style and appearance. In the history of Uzbekistan, scientific institutions, mosques-madrasahs, historical monuments of the Tashkent region occupy their place and position. It is in this article that information is given about scientific schools - the madrasah of Tashkent. The formation and development of the madrasah is revealed.

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INTRODUCTION

Throughout the history, the main architectural structures, undoubtedly mosques and madrassas, have been the main architectural structures that have graced the landscape of the city of Tashkent. In addition, they not only served as educational centers of Tashkent, but also served as a meeting place for representatives of the cultural and spiritual life of the city.

The architectural objects of the Tashkent oasis are distinguished by their grandeur and architecture. It is the medieval cultural heritage objects located in the city and region of Tashkent that add beauty to the city. Their charm and appearance arouses admiration in a person.

According to the decision of the Cabinet of Ministers No. 846 dated October 4, 2019, 1182 national lists of real estate objects of the tangible cultural heritage of the Tashkent oasis were cited. 354 of them are located in the city of Tashkent and 828 in the region of Tashkent[1].

MAIN PART

Tashkent is an ancient city and is one of the cities with a valuable architectural heritage [2,21]. Of course, many damages have been caused to these architectural monuments throughout history. But it

began to be revived again from the time of Amir Temur and the Timurids, that is, from the 14th century. The development of medieval cities and their beautification is related to Temur and the Timurids. During this period, Registon, Shaykhantakhur mausoleum, Jome mosque, Kaldirgochbey mausoleum, Yunuskhan and Zangiota mausoleums were built.

The 16th century corresponds to the most prosperous period. It was from this period that the topography of the city began to take shape [2,22].

During this period, the Kokaldosh mausoleum in Registan, the Baraqkhan madrasa of Hazrat Imam, and the Kaffol Shoshi mausoleums were built in this period. The monument of Hazrat Imam and Zayniddin Kufi Orifoni was also built outside the city, and in the 15th century, it was built in the eastern part of Shaykh Khavan by Takhur Ansb[2,32]. At the end of the 15th century, the mausoleum of the ruler of Tashkent, Yunus Khan, was built in Shaykh Havan's Takhur family. They were financed by the income from Yunus Khan's land allocated to the foundation [11,31]. The mausoleum of Yunus Khan has been well preserved [3,12]. Its domed building is made of brick and stone. The mausoleum was damaged by strong earthquakes. Today this mausoleum has been restored [3,14].

Hazrati Imam complex is associated with the name of the great Imam of the 10th century, Abu Bakr Muhammad. His name was glorified and called Hazrat Imam [4,6]. Hazrat Imam's Majmu'a took on a grand appearance by the 16th century. Water was taken from the Kaykavus (Kalkauz) canal and brought to the garden [2,32]. Opposite the mausoleum, the 32-room Baroq Khan madrasa with a front gable was built by Tashkent Khan Baroq Khan for students. This madrasah also includes two mausoleums located in this area [7,106]. It had a charsi courtyard surrounded by large classrooms according to the national tradition [6,106]. Originally built as a madrasa, the building was later converted into a mosque. It was changed and repaired many times during the reign of Barak Khan. Madrasa is also known as "Gumbazi Baraqkhan" due to its double dome [9,94]. In 1863, it was seriously damaged by an earthquake [5,77]. This luxurious building incorporates the work of various professionals [3,14].

The Kaffol Shoshi mausoleum located in Hazrat Imam Complex was restored in 1541-1542 by the memory of Ghulam Husayn[3,12]. Muhammad Salih writes that Kaffol Shoshi's mausoleum was more commonly called Sebzor. This person was originally from Tashkent, and his full name was Abu Bakr Qaffol Shoshi (903—976). Gafur Ghulam points out that it is located on the west side of the cinema, about 120 meters north of the Barak Khan Madrasa building. In this place there is a mausoleum with a high dome. the front side faces north, the tomb of Qaffol Shoshi is located in the back of the mausoleum [11,26].

During this period, there was a 38-room Ko'kaldosh madrasa with a high gable on Shoykhantokhur street in the Beshyogoch part of Tashkent, and some sources mention that it served as a place for punishing adulterous women. The guilty woman was first put in a bag and thrown from the porch of the mosque [5,77]. In addition, it served as a place for mass executions according to the judgment of judges and khans [12, 14]. The madrasa was built by Gulbobo Kokaldash, the minister of Bukhara emir Barak Khan. The madrasa is built on an ancient high hill [6,96]. The mosque was built of adobe bricks, and the dome was made of ashlar[3,12]. By the 18th century, the abandoned madrasa was used as a caravanserai [7, 296]. By the end of the 16th century, the madrasah became the largest religious building in terms of its decorations and grandeur [10, 207]. Renovated about 1904 [11, 31]. Furqat, Hamza and other scholars lived in the cells of the Kokaldosh madrasa [9,269].

In the 15th century, Khoja Ahror-Vali madrasa was founded by Ubaidulla from Tashkent in the Beshyogoch part of Tashkent. According to Muhammad Salih, it had 21 rooms, which were not decorated magnificently [11,31]. Khwaja Ahror-Wali was the pseudonym of Saint Ubaydullah. He was born in Tashkent in 1404, after receiving his first education in Samarkand, he lived and studied in Khivot for 5 years. Later he lived in Samarkand and died there [5,77]. In the 50s of the 15th century, the Khoja Ahror-Vali mosque was also completed in front of the Khoja Ahror-Vali madrasa. [3,12]. Khoja Ahror-Vali madrasa is visible from all city roads passing through the center [10, 205]. Later, the ruined mosque was rebuilt with 17,000 rubles on the order of Emperor Alexander III. The rebuilt mosque was opened for public prayer in 1888 [5,77].

In the 16th century, Tashkent came under the rule of the Shaibanis. Shaybani Suyunchikhan and his descendants kept the administration of Tashkent from 1508 until the end of the century [2,32]. Suyunchi Khan also built many mosques and madrasahs in Tashkent during his reign. Mosques and mausoleums dating back to the 16th century have been preserved to this day.

During the reign of the Kokan rulers, attention was paid to the monuments of the Tashkent oasis. The ancient building of the city, Hazrat Imam Complex, was restored. In 1859, Baraq Khan Madrasah, Mui-Mubarak Madrasah, Tilla Sheikh Mosque and many other small buildings were built in 1856 [2,42].

Abulqasim madrasa of this period was also called "Yangi Mahalla" [7,39]. Initially, the madrasa had one floor. He also served as the beau of the Beshyogoch dacha. In 1867, the second floor was built. Since 1983, the Tashkent branch of the Society for the Protection of Historical and Cultural Monuments of Uzbekistan has been located there [8, 74]. Abdulla Qadiri was also educated in this madrasa [9].

During the Kokan Khanate, the Shayhontahur complex was entered through a large, main gate. On the side of the gatehouse, there was a one-story, not very impressive Eshanqul dodkhoh madrasa. This madrasa was built by the son of Koqan Khan's commander in Tashkent. This madrasa, which was built in the 40s of the 19th century, later began to function as a dargah of knowledge consisting of 34 rooms. A mosque and an elementary school also functioned as part of the madrasa. Madrasa has educated more than 70 students. In 1884, the first Russian school in Tashkent was opened here. later it was turned into a movie studio and later into a pharmacy [6,111]. In 1964, the madrasah was demolished.

Tashkent was considered one of the major centers of scientific enlightenment during the Kokan Khanate. The madrasahs built in Tashkent were known and famous among the countries of the East. It is also considered a scientific center for students from many eastern countries.

Information about the number of madrasahs in Tashkent in the 19th century can be found in archival sources and newspapers. It is also found in the information of Russian local historians who were in the city. But these data are different from each other. In particular, A.P. Khoroskhin, who was in Tashkent in 1868, based on the information collected from his interviewees from Tashkent, said that there were 17 madrasahs in the city, as well as F. Helwald 17, P.I. Pashino 15, H.A. Maevesa notes that in 1876 there were a total of 11 madrasahs in Tashkent. In the 1876 number 48 of the "Turkenstanskije vedomosti" newspaper, K.E., who studied the education system of the Turkestan region, gave 13 official information about Tashkent madrasahs. 14 madrasahs are mentioned in Bendrikov's research.

In the years of independence, many legal documents were adopted for the purpose of development of

domestic and foreign tourism and their popularization, and in this field of tourism, mosques and madrassas are considered important objects of cultural heritage. For this reason, the restoration of these mosques and madrasahs, which reflect the history, the issue of their reconstruction was set as the main tasks.

CONCLUSION

The existing mosques and madrassas in our country are considered as an object reflecting the religious and national history of our people. It is one of our important tasks to study, research and preserve our history and heritage.

The scientific environment of Tashkent city, scientific institutions, madrasahs had its place not only in Central Asia, but in the whole Eastern world. Many scientists and fuzalo came out after studying there. Their rich heritage is still being implemented today.

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