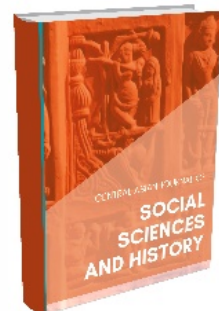




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KUKALDASH MADRASAH AND ITS HISTORY

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Annotation: This article describes the Kukaldash Madrasah, a historical and commemorative monument in Uzbekistan, in the autumn, as well as its current aspect.

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Due to the freedom afforded by the Great Independence and the unwavering commitment of our people to national religious principles, this tradition, in which the intricacy of the oppressive system was degraded, eventually began to resurface. The example of a particular Islamic educational institution in the center, which was reopened in the Old School, exemplifies this resurgence. In addition to religious sciences such as the Qur'an, Hadith, Sarf, nahv, reading, Uzbek language and

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literature, nature, geography, English language, physics, mathematics, astronomy, Informatics, and other secular sciences, the land of knowledge teaches nature, geography, English language, physics, mathematics, astronomy, Informatics, and other secular sciences. The tasks of the Tashkent Islamic land of middle special knowledge "Kukaldash", which has embraced more than a hundred children of Religious Science of our country, are clear and obvious. That is, among all the educational institutions of our homeland, there are believers-all-powerful, energetic, deeply studying the rare spiritual heritage of our ancestors and educating people with modern thinking.*

Tashkent's madrasah "kukaldash" is one of the city's historical landmarks. Muhammad Salih Karakulja Tashkandiy claims in his book "history jadith Tashkand" that Darveshchan established the kukaldash madrasah, and in other places in the book he refers to Madrasah as Darveshchan's madrasah. Between 1551 and 1575, the Madrasah was constructed and put into use. Historians point to the foundation, which was written between 1569 and 1570 years ago, as proof. According to him, Sultan Darveshkhon, the mayor of Tashkent, was informed that a caravanserai had been handed to the madrasah as a foundation. The "kukaldash" madrasah was built on the Shahrستان Hill on the Chorsu Square, next to the Khoja Ahror Vali Jome mosque, following the traditional oriental style. Its spacious courtyard is surrounded by room and open terraces. The number of room was 38 units, and when it was originally built, the madrasah consisted of three floors. The main facade is facing south, at the entrance from the gate there is a mosque in the chap, on the right is a classroom. Double internal and external domes were erected on intersecting arches at the top of the mosque and the classroom. Sequined parchment and glitter patterns are used to embellish the cake. By the seventeenth century, the Madrasah had become a caravanserai because it was unattended. Military Beglarbegi began to shed light on the right side of the classroom and the mosque in 1838-1831, during the reign of the governor of Tashkent. The bluish domes and second-floor houses were transplanted and now used in the construction of the ruined Beglarbegi Madrasah (upper part of the bazaar).

The upper part of the madrasah roof collapses and the madrasah becomes ruins as a result of the earthquake that occurred between 1866 and 1886. Repair work is carried out in 1902-1903 on the

* Ш.М.Мирзиёев Эркин ва фаровон демократик давлатни бирга барпо этамиз. 2021.- б. Т.5.

account of charitable money raised by the Tashkent community. The restoration effort was halted due to a lack of money, and the monument was not restored to its prior state. The occupation of the Kukaldash Madrasah and the Khoja Ahror Vali Jome mosque next to it in 1865 severely damaged Tashkent, which was led by General Chernyaev. The mosque totally lost its original architectural look in 1886 as a result of Russian engineers' restoration of the chambers and mosque. Over time, mutual strikes, strong earthquakes, the use of buildings for various purposes, the reconstruction and restoration of several times gradually lost the original true beauty of the madrasah, its neediness. Especially at the beginning of the XVIII century, the madrasah was left in an abandoned state. At the end of the same century, however, it was used for the purpose of palace.[†]

Lashkar Beglarbegi began to shed light on the right side of the classroom and the mosque in 1830-1831, during the reign of the governor of Tashkent. The bluish domes and second-floor houses were transplanted and now used in the construction of the ruined Beglarbegi Madrasah (upper part of the bazaar). The upper part of the madrasah roof collapses and the madrasah becomes ruins as a result of the earthquake that occurred between 1866 and 1886.

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The occupation of the Kukaldash Madrasah and the Khoja Ahror Vali Jome mosque next to it in 1865 severely damaged Tashkent, which was led by General Chernyaev. The mosque totally lost its original architectural look in 1886 as a result of Russian engineers' restoration of the chambers and mosque. Mutual strikes, significant earthquakes, the usage of structures for diverse purposes, the reconstruction and restoration of the madrasa multiple times progressively robbed it of its original real beauty and neediness. The madrasah was abandoned for a long time, especially around the start of the seventeenth century. However, by the end of the century, it had been converted into a palace. During the reign of the communist ideology, the madrasah building remained completely unattended: rooms, dormitories, various workshops were built as such. Even at the level of natural absorption, repair work

[†] Абулхай ибн Абдулфатх ал-Хусайний Насабнома Тошкент 2004

was not carried out. The abuse and irresponsibility in the repair work carried out by the state led to the fact that madrasa was in a more deplorable state. Projects on the restoration of madrasa, adopted in 1974 year, came to fruition due to apathy. According to the Ministry of culture, the amount spent on repairs from 1985 to 1991 year amounted to 347.2 thousand rubles. During the period of independence, the southern portion of the madrasa was flooded and salted as a result of a burst of the drinking water line going past the mosque on the eastern side. Due to the lack of a foundation beneath these walls, a new foundation was laid in 2002, replacing them once more. According to the decree No4372 of the Soviet of Ministers of the former USSR dated December 29, 1990, the Madrasah "Kukaldash" was transferred to the religious office of Muslims of Central Asia and Kazakhstan (currently the Office of Muslims of Uzbekistan) on June 3, 1991. Preparatory work for the madrasah's general repair began about this time.[‡]

For the first time during the independence period, the dead Erkin Saidakhmedov took an active role in the madrasah and initiated substantial restoration work on his own dime. The late Naim father Zhurraev carried on this benevolent activity, raising it to a public level. The northern and southern slopes of Madrasa, as well as the inner and outer sides, were restored under Naim Baba's rule. During the period of Abdurasul Khudoyberganov, all the rooms in the western part of Madrasah were demolished, as well as the toilet in the north-west of the building was demolished, the first floor of the building was reconstructed on the basis of the foundation, as shown in the project engineer of the Institute of conservation of monuments of Bukhara Ahror Askarov and the ministry. Many scholars and scholars have taught and studied in the sight of this ancient knowledge. Khoja Ahror Jome'i, who worked in Tashkent in the XVI century, Shamsiddin Muhammad, Khoja Yusuf Qashgari, one of the famous scholars of his time, gave lessons in the Barakhon and Koshkash madrasah. One of the representatives of Uzbek classical poetry, the poet Muhammad Aminkhuja Muqimiy each time came to Tashkent (1880-1890) and lived in the "Kukaldash" Madrasah. Furqat, the son of the famous poet Zakirjon Holmuhammad, who lived in our city for 1889-1891 years, also lived in this Madrasah, received education and was engaged in creativity. Hamza Hakimzadeh Niyazi also made a prospect in

[‡] Узбекистон Миллий энсклопедияси. 1 жилд 2000.-704 б.Т.5. В-444

one of the madrasah cells in 1919. Honesty of Uzbek is a huge manifestation of poetry – The Poet Haziri stopped at the "Kukaldash" Madrasah when he arrived in Tashkent and built a lot of wonderful conversations with Mudarris and students. At the end of XIX beginning of XX century, well-known representatives of Uzbek poetry: Mullo Kushak Misni, Sayid Khaybatullo Khoja Khanate, Sirojiddin Sidqiy Khondalikids also studied at the Koshkaldash madrasa. Our famous scholars Sayid Mahmud Taraziy, Altinkhon Ta'ra, Yunus Maqsudiy and Ziyovuddin Ibn Eshon Babokhan also studied at the beginning of the XX century and were promoted to the ranks of science. Islamic religion, Arabic and Persian language, literature, ethics, mathematics, geometry, and astronomy were all taught in madrasahs. The lectures were taught using books written in Arabic and Persian. People of knowledge who graduated from the madrasah mastered Arabic, Persian, and Turkish languages correctly, remembered hundreds of gazelles, thousands of bytes, and memorized the Koran Karim while lying in the madrasah's cells.

Shami teacher is famous among our scholars who have been the impetus for the revival of Hadith Science in our country again, according to some information – the Syrian scholar of theology Sheikh Mohammed said Abdulwahid ibn al-Asali ash-Shami at-Tarabulusiy hazretlari also lived in one of the Madarasa cells for a while and taught students. Since its inception in 1999, this Madrasah has been referred to as the "Mosque of the Old Madrasah." The Office of Muslims of Uzbekistan authorized a new regulation in 1999, and the "Tashkent Islamic secondary special educational institution" was officially registered in the Ministry of Justice of the Republic of Uzbekistan on August 18, 1999. The educational institution received a special permit on October 10, 1999 and began its official activity from November 1. qualified specialists are involved in this work. Another of our important tasks is to improve our compatriots' religious literacy and train modern mature scribes to serve in this capacity - to complete the restoration of a new type of Islamic land of knowledge in this dilapidated structure, equipped with the best educational equipment that meets modern requirements. The self-sacrificing coaches of the land of knowledge, teachers, and the entire team have the opportunity to work diligently and are continuously in search of originality while carrying out this mission. Year the Cabinet of Ministers of the Republic of Uzbekistan began operating: on October 10, 1999, the Cabinet of Ministers of the Republic of Uzbekistan began operating on the basis of authorisation No 12 from the Ministry of Religious Affairs.

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