

History Of Historical Mosques And Madrasas In The Kashkadarya Oasis

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Abstract: The article analyzes the problem of restoring and preserving the existing historical monuments and mosques in our country in the context of globalization, the complexity and acceleration of social processes in the world today. In this regard, the process of implementing large-scale restoration and repair measures in historical mosques located in the Kashkadarya region of our country during the years of independence is studied.

Key words: Odina Mosque, Karshi Fortress, Bekmir Kazakh Madrasa, Tura Mosque, Isokhon Hill, Yodgor Vallamiy Madrasa, Tura Mosque, Hazrat Imam Mosque, Kokgumbaz Mosque, Tezob Mosque, Chubin Madrasa, sardoba, madrasa, khanqah, monument, pilgrimage site.

Introduction

Out of 103 mosques and more than 50 madrasas built in the city of Karshi up to the 20th century, at most 4-5 were left during the period of the despotic regime. No attention was paid to them, and as a result, they fell into ruins. Thanks to independence, extensive work has been carried out to restore our identity, human rights and dignity, to honor our customs and traditions, the sacred names of our ancestors, and to protect the rich cultural heritage they left behind [1]. Historical monuments were brought back to life. In particular, the Odina Mosque, considered a 14th-century monument, one of the sacred sites that had been used for various purposes and abused, and turned into a prison during the despotic regime, was returned to its original state. The monument complex, which includes the ancient sardoba built there, the Karshi Fortress, and the Bekmir Kazakh Madrasa, built in the early 19th century, has been transformed into a cultural and educational center for studying and promoting the history, cultural and spiritual heritage, and values of ancient Karshi [1].

In 1992, 700,000 soums were allocated for the repair of monuments in the region. In particular, the Tura Mosque in the Kasbi district was also in a neglected condition and in need of repair during this period. This mosque was taken under protection by local residents in the initial period, and its surroundings were landscaped. There is the Isokhon Hill cemetery in the Koson district [2]. In 1992, the mausoleum and mosque were repaired by local residents. Old books were found under the destroyed mausoleum door [3].

Material and Methods

Restoration and repair work was carried out on historical monuments located in the Yakkabog district. In particular, the Gisht Mosque in Totorguzar was repaired in 1992, and the Yodgor Vallamiy Madrasa was repaired in 1996. In 1988, employees of the State Historical Monuments Registration of the Republic of Uzbekistan and archaeologists conducted research at the Yodgor Vallamiy Madrasa for some time and determined that the bricks under the building dated back to the 12th century, and the bricks in the upper part to the 18th century [4;145].

Results

In the village of Pulati in the Koson district, the khanqah mosque associated with the name of Abdurakhmon Khalifa was built in the first half of the 19th century. Abdurakhmon Khalifa was a charismatic saint who emerged from the local population and was the imam of the "Goyib Ota" mosque there. He ordered the construction of a kiln for baking bricks (the place still exists) near the site where the mosque would be built. The reason it is called a khanqah mosque is that Abdurakhmon Khalifa was buried in the room next to the mosque [5;17]. The mosque was built in a rectangular shape and topped with a dome. The additional room next to it is a khanqah. There is also a chillakhana (seclusion room) inside the mosque. Like many other monuments in the former Soviet era, the Abdurakhmon Khalifa khanqah mosque was left neglected. The mosque was turned into a warehouse, and in 1965-1975, it was renovated by local residents, and additional luxurious ayvans were built. In the years of independence, a tall minaret was built in the courtyard of the mosque by businessman Obid Choriev to call for prayer. Today, additional buildings, a large ayvan, ablution rooms, and other construction works have been carried out in the Abdurakhmon Khalifa khanqah mosque by hashar (voluntary communal work).

In 1994, in connection with the 600th anniversary of the birth of Mirzo Ulugbek, the Kokgumbaz and Hazrat Imam mosques in Shahrisabz were completely restored. The mosques located in the historical part of Shahrisabz were also built by prominent figures of their time with the hope of reward, in order to create conditions for Muslims to fully perform their acts of worship, and each has its own history. For example, the Kokgumbaz Mosque was built by Mirzo Ulugbek, a Timurid, in 1434-1435 in the name of his father, Shahrukh Mirzo. It was built in the early 19th century. During the former Soviet Union, the Kokgumbaz Jome Mosque, a unique example of medieval architecture, was turned into a prison, and later became a warehouse for some kind of trade organization. The Chubin Madrasa was given to the district fire department for use. Several mosques were used as storage places for mineral fertilizers used for agriculture. In the early years of independence, in connection with the 600th anniversary of the birth of Mirzo Ulugbek, the Kokgumbaz and Hazrat Imam mosques built by him in ancient Kesh were completely restored [7;44].

There is little detailed information about the Molik Ashtar Mosque. Some sources state that its architectural solution is typical of neighborhood mosques. The mosque was a wooden structure in the form of a closed hall with a dome. The khanqah, measuring 8x8 meters, was entered through double doors on the main (front), right, and left sides, and was surrounded by an ayvan with 12 carved columns built in an open style on three sides. On the inner wall, more precisely on the upper part of its mihrab, the word "Tawhid" is written in brown letters with Arabic script based on the Kufic script [7;44]. Above it, the date 1304 AH (corresponding to 1887 AD) is indicated with Arabic numerals, and this logically means the year the mosque was built. Nine cells were also built around the mosque, reminiscent of a unique complex. It is said

that they were used as a reading room, that is, for independent study of religious books.

Discussion

The building of the Abdushukur Oghalik Mosque in Shahrisabz is located in the very center of the city, opposite the Koba caravanserai, next to the Old Hammam. Until the years of independence, the current "Abdushukur Ogholik" mosque was mistakenly referred to as the Khodzha Mirhomid Mosque. Later, the inscriptions on the wall of the mosque were analyzed, and its original name was restored. This monument was built in 1890 by Abdushukur, one of the beks of Shahrisabz. The main building of the mosque is surrounded by an ayvan built in an open style on three sides. Its ayvan is supported by 12 carved columns. This architectural monument was included in the UNESCO World Cultural Heritage List on December 2, 2000. The mosque stopped functioning as a Jome Mosque in 2015 [7;45]. In general, until 2015, the Abdushukur Oghalik architectural monument mainly served as a jome mosque for the people living in the Kulollik, and partially in the Zingipon and Koziguzar neighborhoods to perform congregational prayers. Today, this historical monument, which is under the jurisdiction of the Shahrisabz State Museum-Reserve, is crowded with many tourists.

The Juma Mosque in Avazmalik village, Shahrisabz district, was built in the second half of the 18th century and is considered a historical monument. However, over the years, the mosque's pillars and paint had peeled, leaving it in a dilapidated state. In 2016-2017, the Juma Mosque was completely renovated through the efforts of the village residents, giving it a second life [7;46].

Conclusion

In conclusion, the attitude towards preserving, repairing, and restoring historical mosques and madrasas in our region has changed drastically. It is our duty to preserve the historical authenticity of these monuments and pass them on to future generations.

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