

BARAKKHAN MADRASAH IN TASHKENT AND ITS HISTORICAL SIGNIFICANCE

Nurmukhammedov Mirvohid Khamidulla o'gli

Student of Namangan State University

E-mail:nurmuhammadovmirvohidjon@gmail.com

**Abstract:** This article provides information about the history of the Barakkhan Madrasah, a multifunctional madrasah built during the Shaybanid period, its construction methods, and the functions it has performed over time. The article analyzes the role of the madrasah during the khanate period and in Central Asia as a whole.

**Key words:** Choch, Shosh, Binkat, Kaffof Shoshi, Suyunchkhodja, Usman, Muyi-Moborak, Mirzo Ulugbek, Amir Temur, Islam Karimov.

Tashkent is an important cultural center, one of the largest and most prosperous cities in Central Asia. According to ancient written sources, a city developed in the territory of present-day Tashkent 2,200 years ago. During archaeological research, ancient pottery, fragments of bronze mirrors, and ancient coins from various countries were found here. This confirms that urban culture has been formed in this area since ancient times. In the 5th–8th centuries, this place was mentioned in historical sources under the names Choch, Shosh, Shoshkent, Binkat.

Due to internecine wars, attacks by nomadic tribes, and internal conflicts, Tashkent was destroyed several times. In the 9th century, the city was rebuilt near its current location, on the banks of the Bozsuv Canal. Medieval scholars such as Abu Rayhan Beruni and Mahmud Kashgari noted that the name Tashkent had been used since the 11th century. In the 10th–16th centuries, religious and cultural life revived in Tashkent, and a number of large architectural monuments were built. The mausoleum of Abu Bakr ibn Ismail Kaffal Shoshi (976), the mausoleum of Sheikh Khovandi Tohur, the Khoja Ahrar madrasah and mosque, the mausoleum of Yunus Khan, the Kukaldash madrasah, and the Barakkhan madrasah are among such historical monuments. The Barakkhan madrasah in particular is distinguished by its architectural structure, historical significance, and religious and educational activities. This article discusses the history of the creation of the Barakkhan madrasah, its architectural features, its place in religious and spiritual life, and its current state. This reveals the place of this monument in the history of the Uzbek people.

During the Shaybanid period, not only rulers, but also prominent and wealthy individuals of their time built many architectural monuments. Along with the Khaniya madrasahs in Samarkand, Mir Arab, Modarikhon, and Kulbabo Kokaldash madrasahs in Bukhara, built by the Shaybanid rulers during this period, the Barakkhan madrasah is also among the unique masterpieces of Shaybanid architecture[1]. Among the architectural structures built during this period, the Barakkhan madrasah occupies a special place. Because this madrasah is valued not only for its magnificent structure, but also as a vivid example of the religious and spiritual uplift of the Shaybanid period. This structure also demonstrates the attention of the Shaybanid rulers to science and Islamic education.

The Barakkhan Madrasah is one of the important architectural monuments built in the 16th century to promote Islamic religion and enlightenment. This madrasah was built by Navruz Ahmadkhan (1551-1556), a representative of the Shaybanid dynasty, the grandson of the great scholar and ruler Mirzo Ulugbek. He was popularly known as "Barakkhan", which means "fortunate". Barakkhan was one of the wise and pious rulers of his time and built a madrasah in Tashkent, which

## THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY

### VOLUME-4, ISSUE-10

was of great importance as a place of religious education. There are several mausoleums on the territory of the madrasah. One of them belongs to Suyunchkhojkan, a representative of the Shaybanid dynasty, who ruled in Tashkent, and he is buried in this area. The second mausoleum belongs to the founder of the madrasah, Barakkhan. However, according to historical sources, Barakkhan was later transferred to the city of Samarkand and buried there[2]. This fact indicates that the territory of the madrasa served not only as a center of religious education, but also as a burial place for the Shaybanid nobility. In general, the Barakkhan madrasa is one of the clearest evidence of the development of architecture, science, enlightenment, and urban planning during the Shaybanid era. This monument is of great historical, cultural, and scientific importance and is still valued today as an important monument testifying to the past of the city of Tashkent.

The architectural structure of the Barakkhan madrasa reflects the high level of art and craftsmanship of its time. Around the courtyard of the madrasa were located rooms where students lived and studied. The main facade of the madrasa was built on the western side of the inner courtyard, which protruded slightly compared to the other parts. The foundation of the building was built of solid stone. The walls are about 3 meters thick and made of baked bricks of various sizes. This ensured that the structure was earthquake-resistant. The huge roof on the eastern side of the madrasa is particularly distinguished by its decorations. This roof is decorated with colorful glazed tiles, which are decorated with plant and geometric patterns. On the inner side of the main roof there is another roof and a five-sided porch, where extremely delicate ganch carvings were used. The inner roof on the western side is in harmony with the blue dome of the madrasa. In the four corners of the madrasa there are qarikhans - that is, study rooms, which were an integral part of the madrasa's activities. This madrasa was distinguished by a large blue dome 22 meters high. The dome was decorated with glazed tiles, but unfortunately, the dome collapsed as a result of the earthquake of 1868. The 4.5-meter-high drum (base) under the dome is decorated with floral and geometric patterns made of colorful glazed bricks, as well as verses from the Quran. These decorations reflect the elegant architectural culture of the time.[3]

The upper part of the inner wall of the madrasah is decorated with elegant patterns made of ganch, which are covered with gold water. At the bottom of the wall is a wide izora made of hexagonal ceramic tiles, which is decorated with green glazed and gilded bricks. These decorations give the structure a unique beauty and make its interior more beautiful and majestic. In particular, such meticulous workmanship of the decorations, the harmony of colors and the perfection of the patterns indicate that a high level of taste and art was manifested in the construction of the Barakkhan Madrasah. The general appearance and architectural design of the madrasah indicate that it is one of the most beautiful monuments of its time. It is equated with the major architectural monuments not only in the capital Tashkent, but also in the entire Transoxiana region. In particular, in terms of elegance and artistic taste in the construction of this madrasah, it is very close to the famous architectural monument of Ishratkhana in the city of Samarkand[4].

This means that the Barakkhan Madrasah was one of the most important scientific, artistic and religious centers of its time. The madrasa is built in the traditional Uzbek architectural style, its facade is decorated with elegant ornaments, mysterious blue mosaics and intricate wood carvings. The internal structure of the building includes classrooms, classrooms, a mosque and a courtyard. Such a construction created a comfortable atmosphere in the madrasa for studying and preparing for classes. The Barakkhan madrasa is also distinguished by its religious and spiritual significance. It is here that one of the sacred Islamic sources - the oldest manuscript copy of the Quran of Caliph

## THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY

### VOLUME-4, ISSUE-10

Uthman - is kept. This unique monument, dating back to the 7th century, is an invaluable heritage of Islamic history. Its preservation in the Barakkhan madrasa has made this place the most important place for pilgrims, historians and religious researchers.

Today, the Barakkhan madrasa is the official residence of the Religious Administration of Muslims of Uzbekistan[5]. This further strengthens its role and influence in the religious life of the country. Through the administration, religious and educational activities, legal consultations, as well as the activities of religious scholars were carried out. The madrasa is known not only as a religious center, but also as an active cultural and educational center. Lectures, scientific exhibitions, and festive events on religious topics are regularly held here. All this indicates that the madrasa serves as a center of science, culture, and spirituality both in its time and today. Also, the Barakkhan Madrasa is one of the most important tourist attractions in Tashkent. Local and foreign guests come here and not only enjoy the architectural art, but also get to know the rich historical and religious heritage of Uzbekistan. As we have already noted, the Barakkhan Madrasa is known today not only as a religious and educational center, but also as a sacred place where the invaluable Islamic heritage - the Quran of Caliph Usman - is kept. This copy of the Quran is one of the oldest surviving Quran manuscripts in the world. This rare relic is kept in the Mui-Mubarak complex, a special museum established in 2007 on the territory of the Barakkhan Madrasah. According to legend, Caliph Usman ibn Affan (may Allah be pleased with him) was martyred while reciting this Quran, and drops of his blessed blood remained on the pages of the manuscript. This fact makes it an even more sacred, historically and religiously valuable monument. The Quran of Caliph Usman was kept for a long time in the capitals of the Caliphate - Medina, Damascus and Baghdad. During the Timurid era, according to some sources, this Quran was brought to Central Asia by Amir Timur. Initially, it was kept in Samarkand, in the palace of Mirza Ulugbek. During the conquest of Central Asia by the Russian Empire, this manuscript was taken to St. Petersburg. In 1924, it was returned to Uzbekistan and was kept for many years in the Museum of the History of the Peoples of Uzbekistan. Finally, at the end of the 20th century, at the initiative of the President of the Republic of Uzbekistan Islam Karimov, this rare monument was transferred to the Office of Muslims of Uzbekistan and transferred to the Barakkhan Madrasah[6]. Today, this manuscript has become a symbol of the religious and spiritual values of our people. Local and foreign pilgrims visiting the Barakkhan Madrasah have the opportunity to visit this Quran and, by seeing it, witness the early stages of Islamic history. The Barakkhan Madrasah is distinguished not only by its historical and architectural value, but also by the fact that it is still actively working today. Today, it is one of the places that occupies an important place in the religious and spiritual life of Uzbekistan.

By the beginning of the 20th century, the Barakkhan Madrasah was deprived of its original religious and educational function. As a result of the political changes of 1917, the madrasah was suspended and its building began to be used for other purposes. It was in 1917 that the madrasah was converted into a dormitory. Since 1936, this magnificent building has been transferred to the Society for the Blind and has been used as a warehouse for a long time.

During this period, significant damage was caused to the historical architectural appearance of the madrasah. In conclusion, the Barakkhan Madrasah is one of the most important historical and religious monuments in the capital of Uzbekistan, Tashkent. Built in the 16th century during the Shaybanid era, this madrasah has taken its place in history not only as a place of Islamic education, but also as a center that contributed to the rise of religious and educational life in the country. Over the centuries, it has witnessed various political and social changes, and although it ceased its activities

## THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY

### VOLUME-4, ISSUE-10

at some times, it restored its original appearance during the years of independence. The architectural structure of the madrasa, its elegant decorations, and in particular, the Quran of Caliph Osman, which is kept in it today, make it a significant place not only in Uzbekistan, but also in the entire Muslim world. Today, this structure functions as a center of religious administration, a place of pilgrimage and a center of crafts, and is an integral part of our cultural heritage. The Barakkhan madrasa is a vivid example of the harmony of historicity, spirituality and architectural beauty, and today it still expresses the respect and attention of our people to their history.

#### List of used literature:

1. Mansurov U.U, Tokhtabayev A.Sh History of culture and art of Uzbekistan. –Tashkent, “Uzbekistan Commercial Publishing House Printing Creative House”, 2021. – 188 p.
2. <https://uzbekistan.travel/uz/o/baroqxon-madrasasi/>
3. <https://uzsmart.uz/encyclopedia/encyclopedia/index>
4. Vakhitov M.M, Mirzayev Sh.R. Architecture. – Tashkent, “Tafakkur” Publishing House, 2010. – 366 p.
5. [https://uz.m.wikipedia.org/wiki/Baroqxon\\_madrasasi?utm](https://uz.m.wikipedia.org/wiki/Baroqxon_madrasasi?utm)
6. <https://www.centralasiatravel.com/en/countries/uzbekistan/places/tashkent/barak-khan?utm>
7. [https://en.m.wikipedia.org/wiki/Hazrati\\_Imam\\_Complex?utm](https://en.m.wikipedia.org/wiki/Hazrati_Imam_Complex?utm)