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Hazrati Imam Architecture The Complex Is A Holiday Of Our People

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ABSTRACT

This statement is about architectural monuments located in the Hazrati Imam complex, one of the centuries-old architectural monuments in the historical part of Tashkent, and the work done on their restoration and repair during the years of independence.

KEYWORDS

ISESCO, heritage, mausoleum, Islam, dome, surkor, truncated cone, spherical cone.

INTRODUCTION

It is known that each architectural monument was used in due time according to its function, then preserved, repaired if damaged, repaired and sometimes restored. The announcement of Tashkent as the "Capital of Islamic Culture" in 2007 by the Islamic Educational, Scientific and Cultural Organization (ISESCO) was met with great joy in our country.

The Law of the Republic of Uzbekistan "On Preservation and Use of Cultural Heritage Sites" (adopted on August 30, 2001) has created a legal framework for the protection and use of historical

and architectural monuments in accordance with international standards.[1].

Unfortunately, as a result of the "policy" of leveling the cultural heritage of our people in the 20-30s of the XX century, our architectural monuments were turned into warehouses, abandoned places and even prisons. We have all witnessed the destruction of hundreds of Islamic monuments, such as mosques, madrassas and mausoleums. This sad truth has been revealed since the first years of our independence and has been one of the main directions of creativity.

During the years of independence, historical monuments and architectural monuments have been restored at the initiative and with the direct participation of the head of our state. Construction of the Hazrati Imam (Hastimom) architectural complex in Tashkent by the Decree of the President of the Republic of Uzbekistan No. 587 of February 20, 2007 [6] “On support of the Hazrati Imam (Hastimom) Public Fund” and the Decree of the President of the Republic of Uzbekistan No. 592 of February 23, 2007 - on measures for the implementation of repair, rehabilitation and beautification” [7].

Resolution No. 587 states: “The Hazrati Imam (Hastimom) architectural complex, located in Tashkent, the capital of our country, which is an integral part of the spiritual heritage of our people, is a sacred place of great prestige in our country and the Muslim world. Historical monuments such as Kaffol Shoshi mausoleum, Barakkhan and Muiy Muborak madrassahs, Tilla Sheikh and Namazgoh mosques in the complex have been carefully preserved by our people for centuries. [6]

This monument serves as a major scientific and educational center for the dissemination of the sacred religion and philosophy of Islam and its humanitarian ideas in our country, especially the famous Ottoman Qur'an, one of the oldest and most revered copies of the Koran in the library of the Muslim Board of Uzbekistan. It should be noted that the manuscripts are attracting the attention of the world community.

It is known from history that one of the most developed cities, ancient Tashkent, was further developed in architecture in the XVI century. The construction of the mausoleums of Sheikh Khovandi Tohur and Yunus Khan has been completed. Barakkhan madrasah and mausoleum of Sheikh Abubakr Muhammad Qaffol Shoshi, Kokaldosh madrasah will be built. These monuments were restored during the years of independence. At present, the Barakkhan Madrasah houses the Office of the Muslims of Uzbekistan. It is one of the most beautiful monuments in Tashkent. During the years of independence, Tashkent attracts the attention of the world community not only with its modern urban

planning and architecture, but also with its unique historical monuments.

The builders of the Tashkent Joint-Stock Company "Repair of Historical Monuments" have been actively involved in the repair of the Barakkhan madrasah. We are glad that the ancient serjilo patterns of the entrance to the madrasa and the Kufic inscriptions on the top of the roof have been preserved. The dome, located on the left side of the main roof, is much smaller and the surface is covered with tin, which has been refinished and repaired. Based on historical sources, the original appearance of the madrasah was restored. On the right and left sides of the roof were built embossed blue domes typical of the XVI century. These domes, which are six meters in diameter, are covered with majolica. Named the Blue Dome, the majestic blue dome, ten meters in diameter, has been replaced by a new one. The small cells were also slightly expanded.

Renovation, reconstruction, restoration and beautification of the architectural complex of Hazrat Imam (Khashtimom) has enriched our cultural heritage and added splendor to our city. The solution of this architectural monument, the idea of which is inextricably linked with national traditions, is a unique artistic symbol.

In particular, the restoration of two large towers has added to the beauty of our city. Undoubtedly, the restoration of the architectural complex of Hazrat Imam (Hastimom) and its monuments greatly helps the younger generation to study the rich heritage and historical monuments left by our ancestors.

The city of Tashkent played an important role in the Shosh region in the XIV-XV centuries. Fifteenth-century historians write: “Shosh was one of the largest fortifications on the border with the Turkic country. It was one of the largest cities, rich in various blessings” Outside the city, Sheikh Hovandi Tokhur Juma Mosque and Madrasah were built during this period of city life.

The main monument of the Hazrat Imam complex is the tomb of the 10th century theologian Abubakir Muhammad Kaffol. (Kaffol means locksmith, but it is not known whether he or his grandfather was

engaged in this profession.) The addition of the nickname Shoshi to his name is a sign that he is from this oasis. The place where he lived was a large trading and craft hearth. This is evidenced by the large number of materials found around the mausoleum as a result of archeological excavations.

Kaffol Shoshi Mausoleum is one of the 16th century monumental architectural monuments. Abu Bakr Muhammad Kaffal Shoshi was one of the religious leaders who died in 976 and is buried in his native village (northern part of present-day Tashkent). In the 10th century, his tomb became a place of pilgrimage for fans. During this period, the mausoleum was built, and later formed the first foundation of the complex of dahmas and religious buildings, now known as Hazrat Imam. The mausoleum was built on his tomb almost five hundred years after the death of Kaffol Shoshi, during the reign of the Shaybani dynasty. During this period, the city of Tashkent flourished, handicrafts and trade developed and became one of the cultural centers of Mavoranakhr.

The mausoleum of Kaffol Shoshi is also noteworthy in that all its facades are built differently. While the northern and southern facades are symmetrical, the eastern and western facades are not identical. The mausoleum may have been built in this way because it was built in the middle of the courtyard. The square-shaped main roof of the mausoleum is mounted on a high plinth. The pylons on the sides of the roof separate the arched roofs. The upper part of the roof has not been preserved, and the roof itself has been repaired and its appearance has changed.

The current building of the Kaffol Shoshi mausoleum was built almost five hundred years after the death of this priest, in the 16th century, during the reign of the Shaybani dynasty, when Tashkent flourished. At the end of the 16th century, the mausoleum of Bobokhoja (died in 1519) was built near the Kaffol Shoshi mausoleum. The result was a double mausoleum common in Central Asian architecture.

The entrance to the Kaffol Shoshi Mausoleum is a domed structure with a north-facing entrance. However, the main entrance to the other

monuments built during this period (Barakkhan Madrasah and Mausoleum) and the central axis traditionally face west-east.

The mausoleum of Kaffol Shoshi is also noteworthy in that it is built in a different way on all sides. The northern and southern sides are symmetrical, while the eastern and western sides are not symmetrical. The mausoleum may have been built in this way because it was built in the middle. The main roof of the mausoleum, which has a rectangular shape, is mounted on a high base. The pylons on the sides of the roof are divided into small arches. The top of the roof has not been preserved. The surviving part of the wall has the remains of inscriptions decorated with surkor pottery. The central room under the dome has a square shape. On the east-west side of the room with the door where the tomb of the religious leader is placed, there is an edged altar, and on the north-south side there are endor arches with doors symmetrically located.

The roof of Kaffol Shoshi Mausoleum is a north-facing domed structure that follows classical traditions in the construction of the building. The composition of the building is based on two mutually perpendicular axes. One of them faces Mecca and the other faces north-south. According to the city structure, which dates back to the X-XI centuries, the building was probably built in this way. Of the monuments of that period, the main road would face west-east.

The wheel dome of the mausoleum is not placed on a circular base as usual, but on a truncated cone-shaped base, which is the only example in Central Asian architecture. All sides of the mausoleum are covered with domes. The top of the main room is double (inner and outer) domed. [3] It continued the architectural traditions of Timur and the Timurids.

The spherical cone-shaped dome of the mausoleum is not cast on a cylindrical drum base as usual, but is mounted on a truncated cone, which is the only example in Central Asian architecture. The main building has a double dome. It followed the architectural samples of Timur and the Timurids.

Hazrat Imam Cemetery is located in a large area, well supplied with water from the Kalkovuz stream, and the shade there is reminiscent of a well-groomed garden with cool trees. The elements of the ensemble are located in this area. In the XIX century, the ensemble expanded significantly and new buildings were built: Moy Muborak Madrasa, Juma Mosque, Tilla Sheikh, Namazgoh, Chillaxona mosques. All of these buildings are beautifully placed next to a pool among the blue trees.

Like the Barakhan and Kukaldosh madrassas, the Kaffol Shoshi mausoleum provides an opportunity to reflect on the artistic value of its monuments in Tashkent. These monuments are not inferior to the famous monuments of Samarkand.

After the adoption of the Resolution of the President of the Republic of Uzbekistan No. 592 of February 23, 2007, the construction, repair, reconstruction and beautification of the architectural complex was carried out at a rapid pace. The surviving parts of the five monuments in the Hazrati Imam complex have been repaired and all the damaged parts have been restored. Surviving photographs and written sources are used in the repair and restoration of the monuments. Experienced repairmen from Tashkent, Samarkand, Bukhara and Shakhrisabz took part in the repair and restoration works.

In summary, by the Resolution of the First President of the Republic of Uzbekistan No. 587 of February 20, 2007 [6] "On support of the Hazrati Imam (Hastimom) Public Fund" and the Resolution of the President of the Republic of Uzbekistan No. 592 of February 23, 2007 (Hastimom) on the construction, repair, reconstruction and beautification of the architectural complex. It is known from the rich and ancient history of our country that a lot of creative work has been done by our ancestors. Preservation and restoration of these monuments is one of the most invaluable values and traditions. These values have been reflecting the wide-ranging efforts, rehabilitation and long life for the implementation of the good works, such as wats of particular importance.

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