

## HAZRATI IMOM (HASTIMOM) ME'MORIY MAJMUASINIG QAYTA TIKLANISHI

**Usarov Jamoliddin Tolkinovich**

“Architectural design” department

Teacher, Jizzakh Polytechnic Institute

E-mail: [osarovjamolliddin@mail.com](mailto:osarovjamolliddin@mail.com)

**Abstract:** As you know, every architecture has been used, restored, repaired, restored and sometimes restored according to each service. In 2007, the Islamic Organization for Education, Science and Culture - ISESCO (ISESCO) welcomed the announcement of Tashkent as the "Capital of Islamic Culture".

**Keywords:** His Majesty, cultural, heritage, restoration, protection, monuments, architecture, monuments, historical architecture.

The Law of the Republic of Uzbekistan "On Preservation and Use of Cultural Heritage Objects" (adopted on August 30, 2001) created a legal framework in the field of protection and use of historical and architectural monuments that meets world standards.

Unfortunately, from the 20s and 30s of the 20th century, as a result of the "policy" of destroying and leveling the cultural heritage of our people, our architectural monuments were turned into warehouses, abandoned places, and even prisons where prisoners are kept. We have all witnessed the fact that hundreds of Islamic monuments, such as mosques, madrassas, mausoleums, have become ruins. This sad truth has been revealed since the first years of our independence, and the principle of creativity has been one of the main trends in our country.

During the years of independence, many historical monuments and architectural monuments were renovated and are being renovated. With this, the ground is being created for the further development of foreign and domestic tourism.

By the decision of the President of the Republic of Uzbekistan No. 587 dated February 20, 2007 "On support of Hazrat Imam (Hastimom) public fund" and by Decision No. 592 dated February 23, 2007 "On support of Hazrat Imam (Hastimom) public fund" Decisions were made on the implementation of construction-repair, restoration and beautification works in the Imam (Hastimom) architectural complex. Decision No. 587 states: "Hazrat Imam (Hastimom) architectural complex, located in Tashkent, the capital of our country, which is an integral part of the spiritual heritage of our nation, is a blessed place that has gained great reputation and attention in our country and the Muslim world. . Historical monuments such as Kaffol Shoshiy mahabara, Baraqqhan and Mo'yi Mubarak madrasas, Tilla Sheikh and Namazgoh mosques within the complex have been preserved by our people for centuries.

This blessed dargah serves as a major scientific and educational center for spreading the holy religion and philosophy of Islam, its humanistic ideas in our country, especially the oldest and most respected Qur'an, which is kept in the library of the Office of Muslims of Uzbekistan. It should be noted that one of the copies of the famous Uthman Qur'an, as well as thousands of unique manuscripts, are attracting the attention of the world public"...

It is known from history that one of the most developed cities, old Tashkent, had a further development trend from the point of view of architecture by the 16th century. In particular, the



construction of the mausoleums of Sheikh Khavandi Tohur and Yunus Khan was completed. Barakkhan madrasa, Sheikh Abubakr Muhammed Qaffol Shoshiy mausoleum, Ko'kaldosh madrasa will be built. These monuments were restored in the years of independence. Now the office of the Muslims of Uzbekistan is located in the Baraqqhan madrasa. It is considered one of the most beautiful monuments of Tashkent. Tashkent in the years of independence attracts the attention of the world public not only as a model of modern urban planning and architecture, but also with its unique historical monuments.

The builders of Tashkent joint-stock company "Repair of Historical Monuments" were actively involved in the renovation of the Baraqqhan madrasa. All of us are happy that the ancient serjilo patterns of the entrance gate of the madrasa, the Kufic inscriptions on the upper part of the gate have been polished. The small dome, which is located on the left side of the main porch, and its surface is covered with tin, was newly polished and repaired.

Based on historical sources, restoration of the original appearance of the madrasa was achieved. On the right and left sides of the peshtoq, decorative blue domes typical of the 16th century were built. These six-meter-diameter domes are covered with majolica. A magnificent blue dome with a diameter of ten meters was built in the place of the dome called the Blue Dome, which collapsed in the past. Also, the small cells were slightly enlarged.

The renovation, restoration, repair and beautification of the Hazrat Imam (Hastimom) architectural complex has enriched our cultural heritage and added beauty to our city. The solution and idea of these architectural monuments are inextricably linked with national traditions and show a unique image of artistry.

In particular, the restoration of two large minarets made our city even more beautiful. Undoubtedly, the restoration of the architectural complex of Hazrat Imam (Hastimam) and its monuments is a great help to the growing young generation in learning about our heritage and historical monuments left by our ancestors.

The city of Tashkent played an important role in the Shosh region in the 14th - 15th centuries. Historians of the 15th century wrote: "Shosh region was one of the largest border fortifications on the border with the Turks. And this was one of the largest cities, rich in all kinds of blessings." Outside the city, Sheikh Hovandi Tokhur Juma mosque and madrasa were built during this period of the city's life.

The main monument of the Hazrat Imam complex is the mausoleum of Abu Bakr Muhammad Kaffol, a theologian who lived in the 10th century. (Kaffol means locksmith, but it is not known whether he or his ancestors were engaged in this profession.) The addition of the nickname Shoshiy to his name indicates that he is from this oasis. The place where he lived was a big center of trade and crafts. Many materials found around the mausoleum as a result of archeological excavations testify to this. These include stoneware and ironstone, glass and ceramic vessels, remains of various tools, pottery pottery.

The **Kaffol Shoshiy** mausoleum is one of the monumental architectural monuments of the 16th century. Abu Bakir Muhammad Kaffol was one of the leaders of the Shoshi religion. He died in 976 and was buried in his native village (now the northern part of Tashkent). In the 10th century, his tomb became a shrine for fans. During this period, the mausoleum was built, and later it formed the foundation of the complex of religious buildings and shrines, which is now known as Hazrat Imam. The mausoleum was built over his grave during the reign of the Shaibani dynasty, almost five hundred years after the death of Kaffol Shoshi. During this period, the city of Tashkent flourished, crafts and trade were more developed and became one of the cultural centers of Mavoranahr.

The Kaffol Shoshii mausoleum is remarkable from the point that all its facades are built differently. The northern and southern facades are symmetrical, while the eastern and western facades do not resemble each other. The mausoleum was built in the middle of the courtyard, so it may have been built in this way. The main square-shaped entrance of the mausoleum is placed on a high plinth. Pylons on the sides of the peshtok separate the arches. The upper part of the peshtok has not been preserved, and the appearance of the peshtok itself has changed due to repairs. The existing building of the Kaffol Shoshiy mausoleum was built almost five hundred years after the death of this priest, that is, in the 16th century, when the Shaibani dynasty ruled, during the prosperity of Tashkent. At the end of the 16th century, the mausoleum of Bobohoja (died in 1519) was built near the Kaffol Shoshiy mausoleum. As a result, a double mausoleum was created, which is common in the architecture of Central Asia. Kaffol Shoshi's mausoleum is a one-domed structure with its entrance facing north. It is interesting to note that the construction of the building did not follow the composition style of the classical traditions of architecture. The building is built on the basis of two perpendicular axes. One of them, the room under the dome, is located in Mecca, that is, along the west-east axis, and the other is built facing north-south. According to the traditions that arose during the construction of the city in the 10th-11th centuries, the main entrance to the mausoleum was made from the north side. However, the main entrance and central axis of other monuments built during this period (Madrasah and Mausoleum of Baraq Khan) traditionally face west-east.

The Kaffol Shoshii mausoleum is also remarkable in that all sides of it are made in different ways. The north and south sides are symmetrical, while the east and west sides are not symmetrical. It is possible that the mausoleum was built in this way because it was built in the middle. The main square-shaped entrance of the mausoleum is placed on a high wall. The pylons on the sides of the peshtok are divided into small arches. The upper part of the roof is not preserved. Peshtok itself has been renovated and its appearance has changed. In the preserved part of the wall, there are remains of inscriptions and patterns covered with ceramic tiles. The central room under the dome has a square shape. The room with the door where the grave of the religious leader is placed has a sharp mihrab on the east-west side, and on the north-south side there are archways with doors symmetrically located.

Kaffol Shoshiy mausoleum is a one-domed structure facing north, and classical traditions were followed in the construction of the building. The building composition is built on the basis of two perpendicular axes. One of them faces Mecca, and the other two faces north-south. According to the construction of the city in the 10th-11th centuries, the building was probably built in this way. Accordingly, the entrance to the mausoleum was built towards the north. From the monuments of that time, the main road was facing west-east.

The circular dome of the mausoleum is placed not on the usual circular base, but on a truncated cone-shaped base, which is considered the only example in Central Asian architecture. All sides of the mausoleum are covered with a dome. The top of the main room has a double (inner and outer) dome. The architectural traditions of the time of Timur and the Timurids were continued.

The spherical cone-shaped dome of the mausoleum is not cast on a cylindrical drum base, as usual, but is placed on a truncated cone, which is considered the only example in Central Asian architecture. The main building has a double dome. In this case, the architectural examples of the period of Timur and Timurids were observed.

Hazrat Imam's cemetery is located on a large area, well supplied with water from the Kalkovuz stream, and the shade of cool trees there resembles a well-kept garden. Ensemble

elements are located in this area. In the 19th century, the ensemble expanded considerably and new buildings were built: Moy Mubarak Madrasa, Juma Mosque, Tilla Sheikh, Namazgoh, and Chillakhona mosques. All these buildings are beautifully placed near the pond among blue trees.

Like the Barakhon and Kukaldosh madrasas, the Kaffol Shoshiy mausoleum also allows one to reflect on the artistic value of monuments in Tashkent. These monuments do not remain among the dead monuments of Samarkand.

After the adoption of the decision of the President of the Republic of Uzbekistan No. 592 of February 23, 2007, construction repair, restoration and beautification of the architectural complex was carried out at a rapid pace. The remaining parts of the five monuments in Hazrat Imam's complex have been repaired and all the damaged parts have been restored. Photographs and written sources preserved during the repair and restoration of monuments are used as a basis. Experienced repairmen from the cities of Tashkent, Samarkand, Bukhara, Shahrizabz of our republic participated in the repair and restoration works.

#### **Adabiyotlar**

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**Annotasiya:** Maqolada istiqloq yillarida Toshkent shahrining tarixiy qismida joylashgan ko'p asrlik arxitektura yodgorliklaridan biri Hazrati Imom majmuasida joylashgan me'moriy yodgorliklar to'g'risida va ularni qayta tiklanishi, ta'mirlanishida olib borilgan ishlari yoritilgan.

**Annotasiya:** V statye osvещена istoriya, rekonstruksiya i restavrasiya mnogovekovnykh arxitekturnykh pamyatnikov raspolozhennykh v starogorodskoy chasti goroda Tashkenta v arxitekturnom komplekse Hazrati Imam, a takje raboty po yego vozrojdeniyu v gody nezavisimosti.

**Annotasiya:** There are enlightened the history, the reconstruction and restoration of more ancient architectural monuments where located in old part of Tashkent city in architectural complex of Khazrat Imam in this article. As well as, there are shown renovation work, which done in the years of Independence.