



HISTORY AND ARCHITECTURAL SOLUTIONS OF TILLASHAYKH JOME MOSQUE

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Annotation

This article is devoted to the architecture and construction style, peculiarities and structure of the 19th century Tillashaykh Mosque in Tashkent. Exterior and interior artistic composition solutions of the mosque building have been found and improved. A separate building was also studied and the evolution of its formation as well as its unique architectural features are described.

Keywords: Architecture, roof, porch, decoration, corner, mosque, courtyard, wall, height, tile, meter, Muslim.

Introduction

The construction of mosques in Muslim lands was widespread during the reign of the Umayyad Caliphs in 661-749. During the reign of Caliph Walid, in 709, a large mosque was built on the site of St. John's Church in Damascus with the participation of invited masters from Byzantium. Although the Byzantines introduced their Hellenistic style into the mosque's architecture, it was later adopted by Muslim masters and given a new look. From this period, certain norms were developed regarding the condition of the building chosen for worship or the mosques to be built[1].

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In the Middle Ages, mosques and small mosques embodied the most important features of Muslim cities. Mosques are the most characteristic feature of Muslim cities, and their presence has had a direct impact on the city's location, expansion, and demographic growth.





The second type of mosque is the mahalla or guzar mosque, which is designed to pray five times a day. They are built on the 1st, 2nd and 3rd sides of the prayer hall with wooden columns. Examples are many mahalla mosques in Bukhara, Samarkand, and Shakhrisabz, Uzbekistan. For example, the Baland Mosque in Bukhara and the Khoja Zayniddin Mosque-Khanaqah[2].

In general, mosques and their 14-century history have been extensively studied by European researchers since the early twentieth century as an integral part of the socio-political, economic, cultural and spiritual life of Islam and Muslim countries. To this day, many mosques in Muslim countries around the world, dedicated to the role of mosques in public life and especially to the history of architectural traditions, are being reconstructed without losing their majesty. The Tilla Sheikh Mosque, located at 112 Zarfaynar Street, Sabir Rakhimov District, is one of them.

The Tilla Sheikh Mosque is located to the west of the Moi Mubarak Madrasa. It was built by Tilla Sheikh (merchant), who was born in Parchabof mahalla of Hazrat Imam district. The average size of the mosque is 14 meters wide and 17.3 meters high. At the two corners are two identical small towers, with a larger tower in the middle. As a novelty in traditional architecture, the foundation of the mosque has been raised by 0.85 meters. There is also a rectangular brick porch at the entrance. The mosque is divided into four sections, which show the height of the khanaqah. Tilla Sheikh was one of the first mosques to reopen in 1943, when Muslims in Central Asia and Kazakhstan were allowed to establish religious control.



Figure 1. Tilla-Sheikh Mosque 1966.

Photo by Yuri Abramochkin entitled Prayer Time[4].

In 1972-1973, the mosque was renovated and expanded, another khanaqah was built next to the qibla, and the walls on both sides of the previous altar were removed and added. After the construction and renovation in 2007, the building of the Tilla Sheikh Mosque has become more beautiful on the outside and inside, more convenient for



worship. The inside of the domes is decorated with different colored patterns, decorated with ornate ganchkori ornaments. The chandeliers and lights on the ceilings and walls made the room even brighter and more elegant.

According to the writer Abduqahhor Ibragimov, Tilla Sheikh was a descendant of his grandfather Khoja Ubaydullah Ahror. After the October coup, he fled to East Turkestan, where he was persecuted during the Soviet era. His descendants returned to their homeland in the early 1950s. Many famous intellectuals grew up in this sacred house[4].

According to the son of Sheikh Botu Fatih, who introduced himself as the great-grandson of Tilla Sheikh, Tilla Sheikh was born in 1855 in Tashkent. His income came from livestock and trade. Tilla Sheikh was respected by the people for his kindness and generosity[5].

Some information about the mosque and some memories of Tillashaikh have been preserved among his descendants. According to them, Tillashaikh was a descendant of Hoja Ahror and was born in 1855 in Parchabof mahalla. During the Soviet era, he was forced to move to East Turkestan with his family. As for the construction of the mosque itself, a report on mosques in Tashkent prepared by the Council of Religious Affairs in Uzbekistan in 1951 states that the Tillashaikh Mosque was built in 1880. It is possible that this date was given incorrectly or that the mahalla mosque had been operating in its place before. This is because the mosque would have been included in the 1884 list of mosques or other official documents if it had been built on that date.

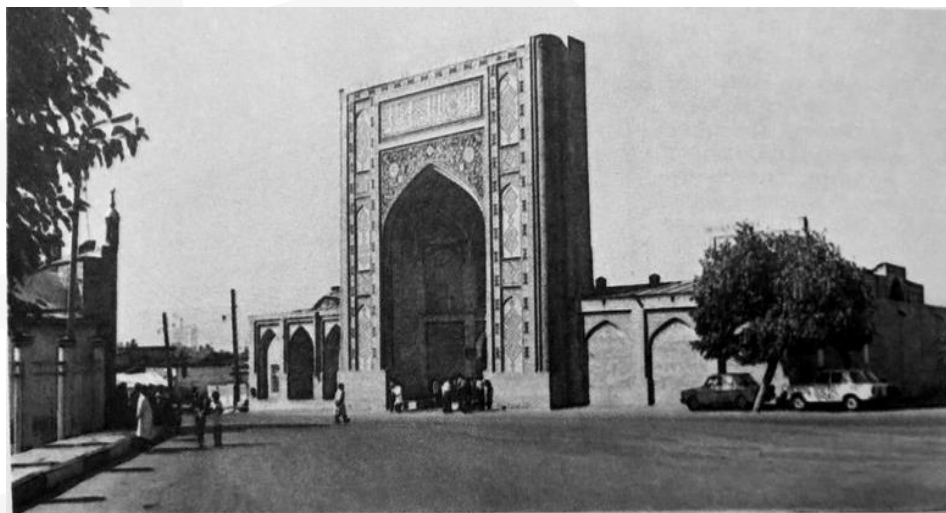


Figure 2. 15th-16th centuries Barakkhan madrasah. On the left side of Central Street is the wall of the Tilla Sheikh Sheikh Mosque [5].



The information that the mosque was built in 1890-1892 is closer to the truth. Tillashaikh Mosque reopened on May 7, 1945 and reopened. The Tillashaikh Mosque, located near the Barakkhan Madrasah, home to the Muslim Board of Central Asia and Kazakhstan, and the Qaffol Shoshi Mausoleum and the Moi Mubarak Madrasah, became one of the city's largest mosques in the 1950s. During this period, meetings with many foreign delegations, politicians and pilgrims who visited the tomb of Qaffol Shoshi were usually held at the Tillashaikh Mosque. In particular, the conversations of representatives of the Muslim Board of Central Asia and Kazakhstan with guests such as the Indian Muslim delegation led by S. Gumeri (November 1954), William Douglas (August 16, 1955), a member of the US Supreme Court. The Tillashaykh Mosque was partially renovated in 1972-1973, and in 2007 it was extensively renovated. It is now one of the architectural monuments of the Hazrat Imam Memorial Complex[6].



Figure 3. Facade of the front of the Tilla Sheikh Mosque.

In short, Tashkent's mosques have been an integral part of the city's social and spiritual life for centuries. In the former Soviet Union, only a few mosques were considered historical monuments, and many were destroyed or their buildings used for other purposes. It is now clear that the study of mosques and their role in socio-political, economic, cultural and spiritual life has become one of the most pressing issues to shed light on the past life of Tashkent. In particular, the fact that the Tillashaikh Mosque, which dates back to the XIX century, is still in operation, is the result of the attention paid to such places in our country. Due to its convenient location, the mosque serves the neighborhood, the market and the administrative area.



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