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Research Article

MOSQUE IN THE HISTORICAL AND ARCHITECTURAL MONUMENT "BABOHON ESHON": OPINIONS AND CONSIDERATIONS

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ABSTRACT

The article discusses the history of a simple village mosque building located in II-Baghdad village, Baghdad district, Fergana region. It is said about who built the mosque and on what basis the mosque was built during the Kokhan Khanate. Remarks were made on the work carried out in connection with the renovation and improvement of the mosque.

KEYWORDS

Mosque, citizens, mausoleums, shrine, master, neighbourhood, Kokan Khanate.

INTRODUCTION

The II-Baghdad village is one of the ancient settlements of the Ferghana Valley, and there are different opinions about the origin of the village:

1) Bogidod - a garden that listens to the complaints of citizens (Bog'+dod).

2) The garden is a garden (dwelling) given by God.

3) Garden of David (peace be upon him) - Garden of Prophet David.

It is known from history that the rulers had special places in different parts of the country where they were received to hear the people's wishes. The II-Baghdad village was also a place where the Khans of Kokand asked citizens for their petitions [1].

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Mosque is derived from the Arabic word "sajada" (bowing down, prostrating and touching the face to the ground) and gives the meaning of "prostration, place of worship". Mosques are also called the "House of Allah".

Mosques have an important position in the religious and social life of the countries of the Muslim East. That is why mosques in the past occupied a leading place in the historical cities of Central Asia from the point of view of religious, political and urban planning.

Village mosques are usually built in large villages with markets and are located close to markets. In some large villages, there are several mosques, one of which is considered a Jame mosque.

In addition to these mosques, mosques have been formed near large houses, mausoleums, shrines, and graves to commemorate the departed Prophets and ghosts and pray for them. They are usually combined with these buildings and form unique architectural complexes. Such mosques are usually built on the outskirts of cities and villages, in areas close to them.

The mihrab, minbar, hall, maqsura and minarets of the medieval mosques that have survived to us were created later, starting from the 8th - 9th centuries.

"Mehrab" (Arabic place of worship) is built into the wall of the mosque facing Mecca in the form of a takhman, indicating the direction (qibla) from which prayers are performed. "Minbar" is a high platform (cathedra) with a wide staircase, where the imam preaches in the mosque and is placed slightly in front of the mihrab. "Minora" is the place where the muezzin calls the Muslims to prayer. It is usually built in front of the mosque. "Khonaqah" is a hall of the mosque that is mainly used in winter, that is, it is considered a winter mosque [2].

"Big Mosque" and "Small Mosque" functioned in II-Baghdad village. The "Big Mosque" is located in the Jalaer neighbourhood of the "Mehnatabad" neighbourhood of the II-Baghdad village of the Baghdad district of the Fergana region (Fig. 1).

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Figure 1. General view of the mosque building.

The building of the mosque was allowed to be built in 1876 on the basis of the decree of Murod Khan, the brother of the Khan of Koqan, Khudoyor Khan, on the exemption of the land of the mosque to be built in exchange for the material and financial support of the khanate from the rich people of Baghdad. The mosque was completed and started functioning with the support of local rich people and residents.

In 1915, the Grand Mosque was rebuilt under the leadership of the architect Usta Abdullah Farang, with the help of local generous rich people and people. Master Abdullah is from Kokan, and because of his mastery of many architectural crafts, he was given the nickname "Farang" among the people.

The mosque building was used as a kolkhoz club, fertilizer and food warehouse during the Shura regime [3-7].

In the first years of independence of the Republic of Uzbekistan, the mosque building was completely renovated at the expense of the collective economy under the initiative and leadership of the late Khamidov Khakimjon, who worked as the chairman of the Baghdad collective economy management (Fig. 2).

Figure 2. Condition after repair.

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Masjid binosi va hovli sahnlari 2021-2022 yillarda zamonaviy ko‘rinishga ega bo‘lgan yangi tahoratxona binosi bilan qayta qurildi, tom qismi, ichki va tashqi devorlari Farg‘ona viloyati tarixiy yodgorliklarni saqlash boshqarmasi roziligiga asosan binoning tarixiy bezaklariga zarar etkazilmagan xolda qishloqning saxovatpesha fuqarolari va xalq xashari ko‘magida mukammal qayta ta’mirlandi.

Masjid 1992 yildan 2003 yilga qadar jome masjid sifatida faoliyat ko‘rsatgan.

Masjid orqasida yana bir manaviy yodgorlik-Eshon Bobo Xoja dahmalari joylashgan. U kishining kelib chiqish avlodlari Bo‘rbonliq qishlog‘ida bo‘lib, mashxur so‘fiy alloma “Do‘sti Xudo” unvoniga musharraf bo‘lgan Xoja Amir Atoullohga jiyan bo‘ladilar. Eshon Bobo Xoja taxminan xijriy1180 (milodiy 1766) yilda tavallud topganlar. Tog‘alari qo‘llarida o‘ttiz yil davomida tasavvufning barcha bosqichlari o‘tib, nihoyat fotiha va irshod olganlar.Irshod yo‘llanmasi bo‘yicha maskur Bag‘dod qishlog‘iga kelib xonaqoh qurib, murid tarbiyalaganlar va xalqqa ma’rifat nurini sochganlar. Nomlari Movaraunnaxr so‘filar irshod shajarasiga “Xoja Bobo kaddasaloxi taolo ruxuloh” deb yozuv bilan bitilgan.

Conclusions

In conclusion, it can be said that the skill of colourful design, as well as carving on the ceiling, columns and other wooden elements of the mosques of the Kokan Khanate architecture, created a special feature and individuality in folk art. It also played an important role in the formation of the city of artisans today.

The reconstruction and restoration works currently being carried out on historical monuments in our country will be of great importance for the future generation to leave the original appearance of our historical buildings, for their study.

In the future, in the formation of young architects, these historical monuments will serve as a program for creating the architectural appearance of new mosque buildings.

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