



THOUGHTS ABOUT THE BIBIKHONIM MOSQUE AND THE HISTORY OF ITS CONSTRUCTION

Rahmonali Hasanov

Associate Professor of the National Institute of Arts and Design named after Kamoliddin Behzod, member of the Turan International Writers Association, director of the Tashkent branch of the Institute of the History of the Peoples of Central Asia named after Makhpirat, professor, academician and vice president of the Turan Academy of Sciences (Tashkent Uzbekistan)

(+998939) 795-65-50 Email. Xasanov.Raxmonali 1959@ gmailcom

Yangilzhon Saburova

4th year student of the Faculty of Applied Arts of the National Institute of Arts and Design named after Kamoliddin Behzod, member of the International Union of Turan Writers

Article history:	Abstract:
Received: 6 th February 2023 Accepted: 6 th March 2023 Published: 10 th April 2023	This article describes the research, historical written sources and opinions expressed in the works on the Bibikhanum mosque and the history of its construction, which showed the glory and creativity of the great statesman, patron of science and culture during the reign of Amir Temur.
Keywords: Amir Temur, Bibikhanim, Bibikhanim mosque, Jame mosque, "Zafarnoma", "Boburnoma", "Matlay Sa'dayn va Majmay Bahrain", "Samaria", Sharafuddin Ali Yazdi, Nizamiddin Shami, Ibn Arabshah Abdurazok Samarkandi, Abu Tahirchoja . Samarkandy.	

INTRODUCTION

Every state has historical monuments and monuments that remind people of their past and glorious history. Through these monuments, people

get spiritual food, are proud of the history of their country and feel a sense of pride. One of these historical monuments is the BIBIKHONYM mosque in Samarkand.



PURPOSE, TASK AND COST OF THE RESEARCH

After gaining independence, the Republic of Uzbekistan created a new era of its development. Our nation has a rich historical, cultural and spiritual heritage. Many opportunities have been created not only to visit, but also to study and restore the history of our architecture and urban planning, even the architectural monuments that are forbidden to visit.

It is planned to teach students and young people about rare architectural monuments created in our country, the history of the creation of urban

planning, construction methods and rules. Currently, large-scale work is being carried out in this regard.

Taking into account the above, the national-spiritual heritage of our great ancestors over the centuries is very important for personal development, it is necessary to properly use the spiritual treasures left by our ancestors, to introduce and teach them more to the young generation. In this sense, the importance of oriental decorations is incomparable in shaping young people's aesthetic abilities and raising them to be spiritually high, beautiful and refined. The aim is to increase students' and young people's



interest in national architectural monuments and to form their aesthetic abilities.

Oriental decorations in mosques and mausoleums expand the imagination and worldview to see the harmony of colors in them and understand their effect on each other. Enriching young people's understanding of

national architecture, familiarizing them with construction materials, construction drawing, and practical art should be the highest goal. Therefore, it is important to teach the national architectural experiences of our ancestors to the young generation, to interest them in knowledge, cultural values and professions, to educate them based on the tradition of master-disciple, to educate students in morals, level of knowledge, and in general, the formation of their spirituality.

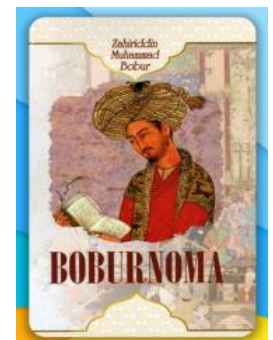
As our first president Islam Karimov said, "A nation that does not know its history and forgets its past has no future." This truth has been proven many times in the history of people. [2, B.4] Every architectural monument built in our motherland is a part of our passing history. In the words of the great writer, Abdulla Qadiri, teaching the history of architecture, urban planning and construction, and their secrets, to students and youth, taking into account the need to "go back to work" is the most important issue of the present time.

Therefore, this burden is due to the extensive works carried out by the statesman, patron of science and culture, Sahibqiran Amir Temur, and the cities, fortresses, caravanserais, markets, rabots, irrigation networks, fields, gardens, mosques built as a result of it. rooms, mausoleums come to our eyes, and taking into account the sources written down in the works of the authors of their time, in this article, it is appropriate to observe the Jome Mosque built during the reign of Sahibgiron Amir Temur, we analyze the relevant facts and express them according to the tone.

MAIN PART STATEMENT

In fact, if we pay attention to the information given in the written sources about this Jome mosque, the matter becomes clearer and they complement each other. According to Sharifuddin Ali Yazdi's work "Zafarnama", the construction of this mosque began on Sunday, the fourth of Ramadan, in history eight hundred and one (May 10, 1399) by the supreme decree of Amir Temur. Amir Temur returned to Samarkand from the Indian campaign on April 29, 1399. During his stay in India, he made the intention that "if I return to Samarkand safely, then I will build the mosque". As a result of this intention, they laid the foundation stone for the mosque building near the Ohanin gate. The date of this day corresponds to May 11, 1399. [10.] Amir Temur chose the best place in the capital for the mosque. Famous masters and architects created the project of this huge building and began to build its foundation on the most auspicious days." [9.]

About this, Zahiriddin Muhammad Babur says that he saw this mosque with his own eyes when he was in Samarkand in 1497-1498: "(Temurbek) built a stone mosque inside the fortress near the Ohanin Gate, where mostly stone masons brought from India worked. In the



book-inscription on the front of the mosque: "Va' iz yarfa'u Ibrahim wrote the verse of al-Qawaida (ilo akhirihi) in such large letters that it can be read in a place of about one kuruh (2.5 kilometers). This is also a very high building" [4] Amir Temur personally supervised the construction of the mosque. But due to the situation in the western regions of the country, he will go on a trip again. He entrusts the continuation of the construction work to the sarkors, that is, the foremen, such as Mahmud Dawood and Muhammad Jald.

It seems that the construction work will continue without the owner and without his supervision. Amir Temur, who returned to Samarkand after a five-year campaign in 1404, was not satisfied when he saw the mosque. Because the gate of the mosque is much lower than the gate of the madrasa of Bibikhanim, which was raised in his absence, the owner, who is angry with this,



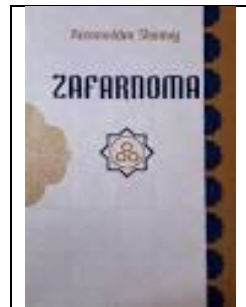
orders to raise the gate of the mosque again to make it grander. It is said that the gate is made of seven different metal compounds in two layers and installed in the mosque.

Regarding the definition and description of Jome Mosque, it is mentioned in the works "Zafarnoma" by Nizamiddin Shami and "Zafarnoma" by Sharafiddin Ali Yazdi. In addition to local craftsmen and engineers, five hundred people from Azerbaijan, Persia, India and other countries cut stones in the mountains and transported these stones from the mountains to Samarkand with the help of 95 strong elephants brought from India. Oxen-drawn carts were also used, and 480 pillars, seven cubits long each, were carved from the rocks of the mountain for the mosque; the height of the mosque from the floor to the roof is ten gaz, the door is made of seven different metal mixtures (haft josh), and the mihrab is made of metal. Amir Timur appointed officials from the princes and emirs for the construction of the mosque. [13] Historians Abdurazzaq Samarkandi in his works "Matlai sa'dayn wa majmai bahrain" and Abu Tahir Khoja Samarkandi in "Samaria" described in detail the majesty of the mosque, that the inner and outer walls are decorated with verses and surahs of the Qur'an carved in stone, and the interior is decorated with carpets and expensive chandeliers.[13] 10

The mosque was also mentioned in the diary of Rui González de Clavijo, the Spanish ambassador who was in Samarkand in 1403-1406, and he gives the following information: "The mosque built in honor of the parents of his wife Kanyo (Saroyulkhonim) by the order of the king was supposed to be the most important building in the city. When the king saw the completed mosque, he was dissatisfied with the fact that the front wall was built in a low-lying manner and ordered it to be demolished. In order to speed up the work, the tsar said that he would personally supervise part of the construction, and handed over the supervision of the other half to his eunuchs"[10].

Sharafiddin Ali Yazdi writes that Amir Timur took control of the main part of the Jame Mosque in the chapter dedicated to the construction of the Jame Mosque in Samarkand in "Zafarnama": "At that time, Amir Timur often stayed in the house of Khanim and Tuman Aqo, madrasas near the mosque." If Amir

Temur was not in Samarkand, when Bibikhanim was entrusted with the task of continuing the rest of the unfinished mosque, big mistakes and ostracism in the construction of the mosque would not have been allowed. Mahmud Dawood and Muhammad Jaldlar, the sarkars who made these mistakes, would not have been executed.



Indeed, according to the information given in the sources, Amir Temur's mosque was built according to the project approved by him. But the owner did not see the design and construction

process of the Bibikhanim madrasa, which was built in front of it. Academician B. Valikhojhaev commented that "Amir Temur, who returned from a trip in 1404, compared the two buildings to each other, and it seems natural that the madrasa built by Mrs. Saraymulk was more luxurious than the mosque he built, and as a result, he took revenge on the sarkars" [10]. explains.

The Jome Mosque, built on the basis of Amir Temur's decree, began to be called "BIBIKHONIM MOSQUE" over the years. and had high towers at the corners, which were demolished for reasons unknown to us. By now, these towers have been restored.

Before the renovation, the mosque consisted of 6 architectural parts that were not connected to each other. The courtyard of the mosque is covered with marble slabs.

In particular, the main mehrab building of the Bibikhanim Mosque gives an idea of the architectural styles of the time of Amir Temur. The front of the main building has a gable, an arch in the center, and two multifaceted towers at the corners. The room behind the peshtok consists of a set of simple but powerful geometric shapes (a cubic prism, a drum falling on an octagonal part of the room, and a dome).

A drum is attached to the circular base of the dome. Quranic verses are written on the surface of the drum, and it is covered with a dome covered with turquoise tiles. Its entrances are also covered with colorful tiles like the main facade. Ceramic bricks are laid flat, glazed colored bricks are piled upright. The main patterns are made of clear bricks and their spaces are filled with blue bricks and white stones.

Simple geometric shapes and ivy-like scrolled inscriptions form part of the building's decoration. Up the stairs went to the platform with a golden arch, and from there went to the tower. The wide surface of the peshtok is decorated with glossy tiles, colorful, shield-shaped patterns.

The level of the tall towers of the mirabed building is divided into small four-cornered panels. Geometric shapes and plant-like patterns are decorated in different colors. They are made in the style of riveting and tiling. The surface of the peshtok wall is covered with cut tiles. Each piece of tile decoration, the stems, calyxes, stems, buds and leaves of flowers are cut separately from a piece of special floor tiles, and the tiles are placed together without leaving gaps.

In particular, solving complex architectural and construction issues in the construction of monumental

large buildings and structures during the Timurid era motivated the development of this field. Our great grandfather Amir Temur did not say for nothing that "If you want to know our strength, look at the structures we have created."

According to the testimony of the historian Ibn Arabshah, his contemporaries, who were amazed by the grandeur of the Jame' Mosque, proudly exclaimed, "Our monuments will tell generations about who we are." [11] In 1868, when the Russian troops besieged Samarkand, the mosque of Bibikhanim was destroyed by cannon [11]. Even though it is in ruins, the architectural forms of the mosque have been attracting people's attention with the elegance of the decorations. Its colorful patterns show the fine taste and high skill of the folk craftsmen of that time.



The state of Jame' Mosque in 1890

After the independence of our country, on the initiative of the First President of the Republic of Uzbekistan, Islam Karimov, special attention was paid to the restoration of the Bibikhanim Jame Mosque, along with other architectural monuments of our past.

In the middle of the 15th century, according to the decree of Mirzo Ulugbek, a huge marble tablet was installed in the middle of the courtyard. It is a special chair for reciting the Koran. It was originally located inside the main building and in 1875, due to the danger of the collapse of the big dome, it was moved

to the middle of the courtyard. The plate is decorated with elegant borders, muqarnas, plant-like patterns and inscriptions.

The facade of the Jome Mosque is majestic, with an 18.8-meter-wide arch in the middle. The towers on the sides were higher than the roof. A smaller (second) arch is installed on the inner side of the peshtok. The sides of the porch are decorated with carved marble stones. The year of construction of the mosque and the family tree of Amir Temur are written on the plaque above it.



The double-layer gate is made of seven different iron alloys, "haft josh". The main building of the Jome Mosque provides information about the architectural styles of Amir Temur's time. Holy Qur'anic verses are written on the surface of the dome of the mosque, and the dome is decorated with turquoise tiles.

The two small buildings next to the mosque are mostly replicas of the mehrab room on a smaller scale,

but differ in the simplicity of their patterns and the yellowness of their domes.

In the decoration of the interior of the Jome mosque, among the decorative elements, gilded embossed paper was used.

In the subsequent period, fundamental changes were made in the repair and restoration of the Bibikhanim Jame Mosque, and these works are being continued.



Today's view of Jame' Mosque, built during the reign of Amir Temur

It should be noted that "in most of the sources of the 15th century and in the works written in the following centuries, the description of the Jame Mosque built by Amir Temur is given in great detail. He mentions that there is also information about the poems written about him.

According to the sources, the saddest thing is that the luxurious double-layered gates installed in the Amir Temur Jame Mosque will disappear after the death of Amir Temur. According to some assumptions, the third ruler of the Mangit dynasty, Amir Haidar, melted those gates and minted money[10].

In its time, this blessed structure, which gained fame as "Masjidi Jomei Buzruk" - the Great Jame Mosque, and showed the fame and creativity of Amir Temur's reign, is still visible to Samarkand today.

As Amir Temur himself admitted, "If you don't believe in the power of our kingdom, look at the buildings we built!" This magnificent structure alone proves how right it is.

Wise man al-Ma'mun, evaluating many cities, says with a high status, "The eye of Movarunnahr is Samarkand."

Every time we look at the mosque built by Amir Temur, we first of all admire the skill of human genius, the thinking power of architects, painters, carpenters and craftsmen. Jame' Mosque has another unique

monument that speaks of an indelible page of history. It is a huge marble slab placed in the middle of the mosque courtyard. It is decorated with elegant borders, various patterns and inscriptions. This tablet was made by order of Mirza Ulugbek, the grandson of the great master, and was intended for the Koran of Caliph Hazrat Osman. This plaque is still visible in the mosque. Any tourist, visitor to our city, stepping on the threshold of the historical-architectural monument, will notice the counter that provides information about this structure. The first impression of the building begins with this picture.

CONCLUSIONS AND SUGGESTIONS

In conclusion, we can say that in order to introduce the buildings and historical monuments of the Timurid period to the general public, we should pay attention to the issues related to this.

- the restoration of historical monuments and historical urban planning is a very complex and sensitive process. In this process, the need to convey the beauty and elegance of the Bibikhanim Mosque to the next generation;

- on the basis of modern materials and constructions, it is necessary to carry out restoration in harmony with nationalism;



- It is necessary to carefully preserve the buildings built by our great grandfathers, to prepare and publish pamphlets and booklets about them:

- Research of complex architectural and construction issues in the construction of monumental buildings and structures during the Timurid period;

- to promote the culture and art of our country, which is the glory of our country, by providing foreign tourists with extensive and comprehensive information about the rare architectural monuments created in our country, the history of the creation of urban planning, construction methods and rules;

- it is desirable to attract students studying architecture in higher educational institutions to scientific research on these issues and to study the material and spiritual heritage left by our great ancestors on the basis of relevant sources

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