Historical Outline of the Takva Mosque, Sibay, Republic of Bashkortostan

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Abstract. The city of Sibay of the Republic of Bashkortostan is young, which began construction in the days of strengthened socialism; and there are no events that affected most of the mosques in the villages of Baimaksky district, such as secularization, the liquidation of the Muslim community, mosques and the confiscation of its religious property. The history of the first mosque is connected with the history of the city, since it was originally formed in the Soviet years as a result of the industrialization of the Soviet Union, and there was no need to talk about mosques in those years. But times of change came and almost all the villages of the Bashkir Trans-Urals acquired their own mosques. The Bashkirs and Tatars who settled in this area and became the reason for the appearance of our city were ethnic Muslims. In the city of Sibay, a mosque and an Orthodox church were being built at the same time. One of the features of the end of the last century is that the population recognized a certain positive significance of religion, especially in the field of the moral education of the young.

1 Introduction

Faith in God is an innate human need, if a person from infancy has not acquired an appropriate religious upbringing, then the Almighty can direct him to faith as an adult and even at an advanced age. The Creator instills a seed of faith in a person, and then a sprout of faith will grow in his soul. The purpose of the mosque is to cultivate this plant with religious knowledge, worship, so that it eventually bears fruit. The deeper a person knows the Almighty, the stronger the faith in him. Religion teaches a person to love his neighbor, to be indulgent towards the creations of the Creator. Love enters the main plan of substantiating the purpose of religion. Faith in the Creator is determined by the need to have a higher spiritual goal; often religious feelings can give an individual a mysterious moral support from above. You cannot substantiate spiritual faith with material categories.

Until 1917, Islam for the Bashkir and Tatar population of Bashkortostan was both a faith, a way of life, and a norm regulating the social aspects of life, which formed the basis of the mass consciousness of the Bashkir people, as well as the socio-political ideas of the Bashkir intelligentsia [1]. After the Great October Socialist Revolution, Islam in our country, like other religions, found itself in fundamentally new socio-economic and ideological conditions. The revolution gave rise to the process of secularization in regions with the

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traditional spread of Islam [2]. In the 1930s, religious figures were subjected to repressions, and a campaign of total closure of churches and mosques began [1]. In fact, by the beginning of the 40s, faith and believers were subjected to physical extermination. The Great Patriotic War made significant adjustments in the attitude of the state towards mosques and believers, and the Soviet government was forced to abandon the previous practice of unbridled pressure on faith and believers [1]. The pre-war anti-religious pressure reduced the external attributes - mosques, but did not reduce the number of believers.

2 Research methodology

Interest in the study of the history of the mosque arose among us, researchers in the field of natural sciences, not by chance. Spiritual search is characteristic of every person, there comes a period when an individual thinks about his personal destiny in this life. Sooner or later, everyone subconsciously asks questions: “What is the meaning of life, being?”, “Why did we come into this world?”. When writing this article, we used descriptive-narrative, historical, chronological, retrospective, philosophical, interdisciplinary research methods. To collect material, we used the materials of the periodical press of the newspapers “Sibaisky Rabochiy”, “Ataysal”, photographic materials. It should be rightly noted that the articles of the periodical press act as an original “mirror of society”.

3 Results and Discussions

The city of Sibay is young, its construction began during the time of strengthening socialism. Therefore, there are no events that affected most of the mosques in the villages of the Baimaksky district, such as secularization, the liquidation of the Muslim community, mosques and the confiscation of its religious property [3]. The history of the first mosque is connected with the history of the city, since it was originally formed in the Soviet years as a result of the industrialization of the Soviet Union, and there is no need to talk about mosques in those years. The attitude of the Soviet authorities towards religion was atheistic. But times of change came and almost all the villages of the Bashkir Trans-Urals acquired their own mosques. This gratifying event for believers touched the city of Sibay. Bashkirs and Tatars, who settled in this area and became the reason for the appearance of the city, were ethnic Muslims. The city of Sibay is deservedly called the industrial, cultural, educational, medical center of the entire Bashkir Trans-Urals, and once Sibay was a small mining village in the steppe of the Baymak region. It continues to grow, develop, improve.

Founded in the early 1930s in connection with the exploration of the Sibay copper-zinc-pyrite deposit, at that time still a small working settlement, Sibay grew and turned into a city of republican subordination. At the end of 1938, Sibay was transformed into a workers' settlement. Along with the mining industry, other branches of the national economy also developed intensively in Sibay. A solid and reliable foundation for the economy of the future city was created. The population grew: if in 1947 7 thousand people lived in Sibay, then by 1955 - over 20 thousand. On November 21, 1955, by the Decree of the Presidium of the Supreme Soviet of the RSFSR, the working settlement of Sibay was transformed into a city of republican subordination [3]. Beautiful buildings were built in Sibay for the Philharmonic, the Drama Theatre, and the Local History Museum.

laws have made serious changes in life, people's views and religious beliefs. The Federal
Assembly of the Russian Federation, confirms the right of everyone to freedom of conscience
and freedom of religion, as well as to equality before the law, regardless of attitude to religion
and beliefs, based on the fact that the Russian Federation is a secular state, recognizing the
special role of Orthodoxy in the history of Russia, in formation and development of its
spirituality and culture, respects Christianity, Islam, Buddhism, Judaism and other religions
that are an integral part of the historical heritage of the peoples of Russia, considers it
important to promote mutual understanding, tolerance and respect in matters of conscience
and freedom and religion.

At the present stage, all religious organizations have received the opportunity for a full-
blooded religious life. In the city of Sibay, a mosque and an Orthodox church were being
built at the same time. One of the features of the turn of the last century is that the population
finally recognized a certain positive significance of religion, especially in the field of moral
education of the young. The desecration of the shrines of past years, when churches and
mosques were destroyed in the name of communist ideas, is a thing of the past. The
dominance of the atheistic Marxist-Leninist ideology in our country during the Soviet era did
not affect the consciousness of believers. Since there was no mosque in Sibay, but there were
believers, in the 70-80s of the last century, the majority of believers had to be content with
performing religious rites and collective prayers at home. On Fridays and religious holidays,
believers gathered to perform collective prayers in the house of the 34th quarter of the city
of Sibay. According to Khamitova Marhaba Khajii, believers came to their house (located in the
34th quarter along Magnitogorskaya Street) to her father-in-law on Fridays, read jamat
prayers, verses, and then drank tea together and went home together. Mullah Yumaguzha
Kashanov came from the village of Old Sibay among the believers [5].

In December 1987, a general meeting of the Muslims of the city of Sibay “On the creation
and accession of the Religious Society of Muslims of the city of Sibay to the Spiritual
Administration of Muslims of the European part of the USSR and Siberia” was held. Sufyanov Kh.A. was elected the chairman of the society, and Batyrkhanov Salimyan
Davletberdinovich was elected the imam of the mosque.

On September 16, 1988, Gazizov Aglyamutdin Adigamovich, who graduated from the
Bukhara Madrasah “Mir-Arab” of the Republic of Uzbekistan, was elected imam-khatib.

In 2000, in an article in the newspaper “Yashlek” in an interview with A.A. Gazizov G.
Kharrasov [5] reports: “Officially, a religious Muslim community was formed in the city of
Sibay in 1987. Then there was no mosque in the city and in 1987 they bought a private house
on Shchorsa Street for religious ceremonies and public prayer. There were also lessons on
the study of the Koran, the foundations of Islam, prepared imams for village mosques. But
after a while the number of Muslims increased, and there was a need for a larger building.”

On September 18, 1990, a general meeting of the Muslims of the city of Sibay was held,
at the suggestion of Imam-Khatib Gazizov A.A. a decision was made to build a new mosque
in the city of Sibay according to a standard project.

The initiative to build a new mosque was supported by the Head of the city administration
Yarmukhametov Z.G. and believing Muslims who provided financial and material assistance.
Z.G. Yarmukhametov for the city of Sibay is a historical figure: candidate of technical
sciences, doctor of economic sciences, professor, honorary citizen of the city; founder and
director of the Sibai Institute of the Bashkir State University - the forge of the intelligentsia
of the Bashkir Trans-Urals. It should be noted as a positive fact that every year, for a blessing
for gaining knowledge on September 1, Zinnur Gubaidullovich invited the imam of the Takva
mosque Aglyamitdin hazrat and the clergyman of the church, father Vladimir, to the Sibay
Institute (the holiday of the day of knowledge). Z.G. Yarmukhametov built a mosque in his
native village of Khasanovo and was awarded the medal of the Russian Orthodox Church.
Reverend Sergius of Radonezh I degree [6].
In 1990, Imam-Khatib Gazizov A.A. addresses a letter to the heads of enterprises, organizations, chairmen of the Council of labor collectives, chairmen of trade union committees, where he writes: “In 1991, the construction of a mosque is planned to begin in the city of Sibay. Of course, the state does not allocate funds for construction. It will be funded by voluntary contributions from citizens and collectives. The design and estimate cost of the mosque then amounted to 200 thousand rubles [7]. In the meantime, voluntary donations in the amount of 15 thousand rubles have been received from the population of the city of Sibay and nearby areas. Islam and the mosque bring only friendship between peoples, they fight for peace on Earth and the spiritual cleanliness of man. We, Muslims, appeal to you for help and earnestly ask you, if possible, to transfer a collective contribution for the construction of a mosque. We thank you in advance for your understanding and humanism, for your contribution and your sensitivity to our request.” And there were many such letters.

Finally, the Sibay City Council allocated a land plot for the construction of a mosque. It was a great event for our city, since the presence of a mosque is of great importance for the creation of a humane, educated and cultural society, because it performs a maximum of fundamental functions. In 1991, by decision of the City Executive Committee No. 143 of May 5, a land plot was allocated to the Muslim community for the construction of a mosque building in the eastern part of the city along Chaikovsky Street. After working out the sketch of the mosque complex, already for a specific site along Tchaikovsky Street, the idea was approved by the chief architect of the city Uraksin U.G., where the protocol was issued. On the basis of this protocol, the decision of the Executive Committee of the City Executive Committee “On the allotment of a land plot of a Muslim mosque along Chaikovsky Street” No. 102 of 10.06.91 was made. The meeting was attended by representatives of the Muslim community.

In August 1992, the Religious Society of Muslims in Sibay withdrew from the Spiritual Administration of Muslims of European Russia and Siberia and became part of the Spiritual Administration of Muslims of the Republic of Bashkortostan. On October 23, 1992, by Decree No. 638 of the Head of the Administration of the city of Sibay, a Muslim religious organization was re-registered [8].

On August 17, 1992, the first stone of the new mosque was laid, a two-story building measuring 30x20 m with a minaret.

The laying of the first brick of the foundation of the Muslim mosque began only on September 24, 1992. This day was timed to coincide with the main Muslim holiday of Ramadan. In an interview with the Sibaisky Rabochiy newspaper dated September 22, 1992, in the article “The First Brick of the Palace of Allah”, F. Khakimov [6] reports: “Many Sibai Muslims, entrepreneurs, guests from other regions of the Trans-URals gathered at the service at the end of the Muslim fast. Representatives of the city administration also came, and on this occasion, the Mufti of the Spiritual Administration of Muslims of Bashkortostan Nurmuhamet Khazret Nigmatullin arrived from Ufa. Hazret Nurmuhamet greeted the audience as usual and said: “Today we have gathered at the sacred place where the mosque will be built. Let people be drawn here from an early age, learn goodness and justice. We must live with firm faith.” The head of the city administration Z.G. Yarmukhametov said: “Despite all the difficulties of today's life, we decided to build a mosque in our city. We are also considering the issue of training shakirds for service in the mosque.” Sh. Nugumanov published an article in the Ataysal newspaper dated September 25, 1992, in which it is reported that at the same time on September 22 the foundation of a new mosque was laid in the town of Baymak, an event was held to open an old mosque in the village of Yulyk, Baymak district. A collection of donations for the construction of a mosque was immediately organized. The hall could not accommodate everyone who wanted to be present at a religious holiday.
The place for the construction of the mosque was chosen outside the city, the total area of the allocated land is 1.17 hectares. At first they wanted to build a mosque for 150 people, however, after seeing how many people showed interest in building a mosque, they decided to increase it to 350 people, but for a long time they could not find a suitable project. In an interview with T. Usmanov [8], Hazrat Aglyametdin reports: “The project of the future mosque was made in the city of Yoshkar-Ola by the Proekt cooperative. According to the project, the total area of the mosque was planned to be 548 square meters, the height of the minaret was 33 meters, the height of the dome in a white frame was 8 meters. Inside the building there will be male and female prayer halls, service rooms. In the article “The Mosque is the hope of Muslims” [9], the imam mukhtasib of the Muslims of the Trans-Urals, haji-khazrat A.A. Gazizov reports: “Mosques are being built in many cities and villages. Over the past three years, their number has increased from 120 to 500 in Bashkortostan. For help, they turned to the people, enterprises and organizations, the leadership of the city. Help. We have 170 thousand rubles on our account. But this is not enough, building materials have risen in price. We continue to collect money. One more thing needs to be said. At first we wanted to build a mosque for 150 people. But this does not suit us today. Such tasks are being built in many villages, for example, in the village of Amangildino, Abzelilovsky district. Therefore, we are looking for a new project designed for at least 300-350 people [10]. But again, the delay - we will not find a suitable project. For a long time we puzzled over this issue, consulted with the old-timers. At the suggestion of some elders, they chose a high place outside the city. Of course, far, but it will look! Is it bad: you drive up to the city and see the minaret of the mosque raised to the sky - a symbol of the high spirituality of the city's inhabitants. From time immemorial, God's temples have been built on high ground. Our Sibai is growing. After some time, the mosque will remain inside the city.” And so it happened, more than ten years have passed, and now the mosque is surrounded by new buildings and structures, but, despite this, it is very noticeable and rises above them.

The mosque was built on donations from the population. In the article, the historian R. Rakhimov [10] addresses the population of the city: “My dear countrymen! Mosques have always been built together. The Bashkir people at their own expense built such a majestic monument of architecture as the Caravanserai. We need to make donations to the fund for the construction of a mosque in our city. The mosque is needed by the living and descendants. Enterprises could transfer money, builders could allocate craftsmen and materials.” Four months later, T. Alibaev [11] in the article “Not by agitation, but by the call of the soul” writes: “Having visited the divine service on the occasion of the end of the fast, which took place in April in the House of Culture on the 40th anniversary of October, we can say unequivocally: there will be a mosque. The hall could not accommodate everyone who wanted to attend a religious holiday. And people walked and walked, and not only the townspeople, but also residents of nearby districts and even regions. Not by agitation, but by the call of the soul. A collection of donations for the construction of a mosque was immediately organized. Everyone contributed as much as they could, and without any coercion. There were enough funds for the construction of the mosque.

Red brick was chosen as the main wall material for the construction of the mosque. The dome above the mosque is a metal structure, the dome covering is figured corrugated board. The dome, popular in many world cultures, has found two symbolic interpretations in Islamic architecture - the firmament and the divine dominion of the Almighty over the world.

The new mosque, according to the project, had to be different from other mosques in the Trans-Urals and, above all, in its size. The main building of the mosque is 2-storey with an additional basement. The architectural design of the facades is fully consistent with the design of the mosque. The mosque has five entrances: northern (main), western and eastern and two southern. According to the drawing plan of the mosque, on the first floor of the building there is a women's prayer hall, an imam's room, a classroom, a women's wardrobe, a men's
wardrobe, an imam's office, a living room, an administration, a vestibule, a vestibule, and then there is a staircase to the second floor. On the second floor there is a prayer hall for men, a place for the imam, a hall and a staircase leading to the minaret, it has a colonnade supporting a very beautiful dome.

According to the plan, the site was fenced, the entrance to the territory of the mosque from the side of the clinic was provided, i.e. along Tchaikovsky street. Parking space provided.

The architecture of the mosque vividly and boldly embodies its purpose. The holiness of the qibla is emphasized by the introduction of the mihrab into the architecture of the mosque - a niche showing the direction of the qibla. The interior of the mosque is a single space, in which only one wall is directed to Mecca, differs from the other by the presence of a niche-imam. A richly ornamented niche immediately stands out in the interior and orients believers to the qibla.

According to the plan, the construction of the mosque was to begin in October 1992, the deadline for the completion of the object was December 1994. Stages of work: February 1993 - foundations; December 1993 - walls, roofing; 1994 - finishing work, but, unfortunately, due to lack of funds, the construction of the mosque was completed only in 1996.

The contractor for the construction of the mosque at the first stage was the Sibay Construction and Installation Department (SSMU) of the Bashkir Copper and Sulfur Combine (BMSK), headed by the head V.V. Pelesov, who very carefully monitored the construction and provided building materials, equipment, and workers. Then the contractor changed and the construction was supervised by the construction department-2 of Bashmedstroy (headed by Davletkildin R.Kh.), which completed the construction of the mosque.

The direct construction of the first mosque in the city of Sibay began in the fall of 1992. Construction work was carried out by a team of builders led by foreman Aminev Irshat Salavatovich SSMU BMSK. The brigade consisted of six people, these are Aminev Albert, Gennady and Alexander Kitkin, Tangatarov Ramil, Khamitov Aukhadi, Vladimir Zakharov, Vladimir Glukhov. In five months, these seven people raised a beautiful building, moreover, very complex in terms of masonry technology.

On the holy day for Muslims - Friday, February 4, 1994, people gathered near the mosque under construction. It was cold, sunny and windless. The reason why even very elderly women went out into the cold from warm apartments was the celebration of the laying of the madrasah. Z. Saitkulova [12] in an interview with the newspaper article “To the Light of Islam” reported: “The excavator bucket (excavator operator Marat Tansykuzhin) trembled and slowly floated above the ground. “Bismillahir-rahmanir-rahim,” whispered in the crowd. Historical moment - the laying of a madrasah in the city.

On October 6, a mukhtasib meeting was held in our city, and on this occasion, Z. Saitkulova [13] writes in the article “We discussed the issue of a madrasah”: “A mukhtasib meeting was held in our city, which was attended not only by representatives of all regions of the Trans-Urals, but also by a distinguished guest - Mufti of the Spiritual Administration of Muslims of the Republic of Bashkortostan Nurmukhamet-Khazret. The main reason that brought together the followers of Islam that day was the issue of building a madrasah in the city (Fig. 5 - the foundation of the madrasah, located next to the mosque). The construction of the madrasah was carried out by the Construction Department - 2 Bashmedstroy, under the leadership of R.Kh. Davlektildina”.

A necessary element of the architecture of the mosque is the minaret, from which the adhan (call to prayer) is announced. Minarets were always built in height so that the azan could be heard by the believers of the whole city, village or quarter. On February 12, 1995, another important event happened in the life of the Muslims of the city - a dome was erected on top of the minaret. The design of the mosque was carried out by the artist Suleymanov.
The parishioners themselves were engaged in landscaping and landscaping of the internal space.

In 2000, the mosque was put into operation and on October 6, 2000, the grand opening of the city mosque took place in the city of Sibay. In fact, it has been working for a long time, but there was no grand opening. This significant event took place on the eve of the 10th anniversary of the sovereignty of the Republic of Bashkortostan. In the article “In a good hour we opened the mosque,” G. Biisheva [14] reports: “Guests arrived at the opening, mainly representatives of the Muslim clergy from Moscow, Ufa, Sterlitamak and nearby areas. The chairman of the Spiritual Administration of Muslims of the Rep. came to congratulate the Sibais on the holiday. Bashkortostan Nurmukhamet Nigmatullin: “In a good hour, you open a mosque - on Friday, on the eve of the 10th anniversary of the sovereignty of the republic, in the anniversary year for the city. The mosque is a holy place, it is the house of Allah, we should always come here. Look back, what did you do wrong, out of faith? Pray to Allah to forgive you your sins. Modern diseases - drug addiction, alcoholism, we can resist them if we believe. Let's live by faith, work, truth. Tranquility and peace to everyone!” On behalf of the President Murtaza Rakhimov, on behalf of the government of Bashkortostan, Vice Prime Minister Fidus Yamaletdinov congratulated the Sibais on the opening of the mosque. He noted how prettier Sibay was, he was glad that so many people had gathered for the holiday. I wished all Sibaians to live beautifully. The speech of Z.G. Yarmukhametov (when he was the head of the administration, this mosque was being built): “A lot of enterprises and organizations helped to build this mosque. I would like to express my special gratitude to V.I. Pelesov, head of the SSMU. Everyone contributed to this construction. Thank you all! In the same way, we need to help build a madrasah – after all, it is for our own guys.”

Since then, the sacred azan has not ceased in our mosque and they have not stopped reading namaz, Friday sermons and other services have been performed. For 22 years, the mosque has been bringing people the Word of Allah, satisfaction and peace to their souls, helping them find themselves in this life and adequately prepare for eternal life. It is gratifying that every year more and more people of the Bashkir Trans-Urals make a hajj - a pilgrimage to Mecca and Medina. The mosques were given the name “Takva”. The word “takwa” in Arabic means piety, piety, fear of God, religiosity.

The mosque was heated by central heating, the situation required fundamental changes. Hazrat Aglyaamitdin agreed with the Sibay gas enterprise (headed by Khismatullin Mirza Salavatovich) on sponsorship for the mosque, and in 2007 they supplied gas, built a boiler room with a gas boiler, which reduced the costs of the mosque. In the fall of 2011, an extension for the landing was completed. A shop has been built on the territory of the mosque, where books on religious topics and Islamic paraphernalia are sold.

The true world religion - Islam is aimed at educating human morality and improving it from all sides. What is forbidden in Islam is forbidden by all religions. Islam forbids violence, theft, adultery, illiteracy, alcoholic beverages, drugs, gambling, wastefulness. Islam forbids precisely that from which people suffer, die, fall ill. As the last religion, Islam is comprehensive and understandable. Islam is a great blessing for man. At the present stage, Muslims can set an example for people with their diligent lifestyle. It is necessary to write more about faith and believers. Today, religiosity should not be the object of criticism. After all, religiosity, morality, decency and family values are a factor and locomotive of the revival of society. On the contrary, the object of criticism should be an immoral, criminal way of life, which really leads to moral decay and degradation of society.

Mosque “Takva” is becoming the center of the study of Islam in the Bashkir Trans-Urals. There are daily classes for the study of the Koran, fiqh, Arabic. There are short-term courses for imams of mosques in the Trans-Urals. A 2-storey educational building of the madrasah is being completed on the territory, which is designed for the simultaneous education of 60
shakirds studying Arabic, the Koran, fiqh, the history of Islam, etc. The building of the madrasah in the future will become an architectural monument of the city of Sibay - the center of education of the Bashkir Trans-Urals.

4 Conclusions

Thus, what seemed to be left in the past reappears and continues to live in the present, proving its truth. The meaning and functions of the mosque are determined from above. The mosque is the core of life, the center of any Muslim settlement from village to city. In the newspaper articles of the believers of the city of Sibay, one can trace the rejoicing over the revival of Islam, the construction of a mosque in our city. The Bashkirs and Tatars who settled in this area and became the reason for the appearance of our city were ethnic Muslims. The history of the first mosque is connected with the history of the city, since it was originally formed in the Soviet years as a result of the industrialization of the Soviet Union. In the city of Sibay, a mosque and an Orthodox church were being built at the same time. One of the features of the end of the last century is that the population recognized a certain positive significance of religion, especially in the field of moral education of society.

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