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**ОСОБЕННОСТИ МЕЧЕТЕЙ В КАЧЕСТВЕ ПРЕДСТАВИТЕЛЯ  
АРХИТЕКТУРЫ ЦЕНТРАЛЬНОЙ АЗИИ**

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*Аннотация: В статье ниже представлены мечети как один из элементов видимой культуры жителей Центральной Азии, в частности узбекской архитектуры. Кроме того, в статье анализируется разнообразие архитектурных устройств, применяемых при строительстве мечетей.*

*Ключевые слова: мечети, молитвенные мечети, однокамерные мечети, мемориальные мечети, многокамерные мечети, однокупольные мечети, двор мечети.*

**PECULIARITIES OF MOSQUES AS A REPRESENTATIVE OF THE  
ARCHITECTURE IN CENTRAL ASIA**

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*Abstract: The article below intends to introduce mosques as one of the elements of "Big C" of Central Asians, in particular Uzbek architecture. Moreover, the paper analyses the variety of architectural devices applied in mosque construction.*

*Key words: Mosques, praying, chamber mosques, memorial mosques, multi chamber mosques, single domed mosques, courtyard.*

In Orthodox Islam, the canonical Friday praying was performed with any number of participants, preferably in a mosque. In the first centuries of Islam, the mosque was not intended solely for prayers. It was a kind of public house for believers who performed in it all the everyday rituals associated with birth, death and other events of family life. From the 9th century separation of functions of mosques begins distinction of various categories. Some of them (namazgoh, idgoh, musalla) were intended for mass prayers of a whole district on major holidays - Kurban and Ramadan; a vast area outside the city was allocated for them. Others built "cathedral" juma mosques for Friday prayers of the entire population of the city. A place for Friday mosques in the village was chosen near public crowded squares. They could be built both in Shakhristan (downtown) and suburbs. Among the bazaars there were mosques used for obligatory day prayers of those whose workplaces were located nearby, often they were built by communities of craft workshops. Buildings for daily five-fold prayers were built in community centers. Diverse memorial mosques (Ziarathana) were erected in numerous city and suburban cemeteries.

Judging by the variety of architectural types of mosques, there were no strict standarts for their construction, only some ritual provisions common to all compositions were observed: the correct orientation of the worshipers facing Mecca (qibla). To achieve right direction, a special niche was arranged in the

western (or southern) wall - mihrab, highlighted by architectural decor and plastic as the main emphasis in the interior; next to it is a rostrum for a preacher.

**Single-chamber mosques** were erected throughout the history of the development of Central Asian architecture. The local pre-Islamic single chamber mosques: Shir Kabir dates back to the 9th-10th centuries, while Iranian mosques of this type were known earlier than the 11th century. The type of single-chamber mosques, one can distinguish the main compositional types of buildings: facade (entry from 1-2-3 sides); portal-domed (with a cubic building, from which the portal protrudes). In this case, the function of a mosque is perceived by nonspecific structures. The combination of a closed room and aivan is specific to traditional mosques. This typological attribute has many species manifestations depending on the structures and the position of the aivan to the building (1-2-3-sided, with the angular solution - "left" and "right" options).

Single-chamber domed mosques with one-sided aivan: Tash-mosque in Beshkent, Gumbaz in Lagandi, Kashkadarya region, Bolo-Hauz in Bukhara, Seyd-ata, Bogbonly in Khiva, Khayrabad-ishan in Tashkent; Ismail-ishan-bobo mosque in the Khorezm region.

The single-domed mosque with a double-sided aivan, bypassing the eastern side and one of the side facades, north or south, is known, depending on the situation of the site: with a dome gallery - the Sangin mosque of the XV-XVI centuries in Gissar; with columned aivan - Fathullah Kushbegi of the 18th century in Bukhara; Tatar-Guzar in Yakkabag, etc.

Dome mosques with three-sided aivan are known in monumental constructions (Olim Dodhoh mosque in Penjikent, Akhun-Guzar mosque in Tashkent). Further course of development in the composition of mosques with any overlap: multiplying the number of pillars or columns in the hall and on aivan, with variations of a rectangular and square halls, 1-2-3-sided aivan have been noticed in

Mirmiron mosque near Karshi, Ak-mosque in Khiva, Mirhamid mosque in Shakhrisabz through the course of years.

The increase in the number of support-columns and the expansion of the size of the hall was not a process of evolution that happened at once: one- and four-pillar compositions existed in parallel with six-eight-pillar ones. Monuments of this variety were preserved in Bukhara in the 16th-17th centuries: these are the mosques of Magoki-Attari (1546-1547) and Magoki-Kurpa (1636-1637). This composition with the end location of the entrance can be seen in Tashkent Till-Sheikh mosque (1902) in the Hazret-Imam ensemble. The same, but in the frontal version in combination with a two-row wooden aivan along the long side of the domed hall was used in the Mahdumi Azam mosque in Dagbit.

With a further increase in the number of support-columns inside the hall, single-chamber compositions develop into the ancient structure of hypostyle mosques ("forest of columns"). Even in Persepolis (Iran), multi-columned halls prevail; This is the predominant type of cathedral mosque of early Islam. Undoubtedly, hypostyle mosques were built, but only a few were preserved. The largest are located in Khiva and Khazarasp, Urgench.

**Multi chamber mosques** are characteristic with Small hujras and chillahanas on the sides. Students of the madrasah lived in the hujra; chillahana was intended for forty-day prayers and meditators. These buildings and some of the mosques are called khanaka mosques. In the late medieval period, in these buildings, in addition to the daily fivefold and Friday prayers, loud-rejoice-ceremonies of the dervishes were performed. These are the Khazret Khizr and Bagi-Maidan mosques in Samarkand, Khoja-Isparas near Kitab.

Sometimes khanaka mosques were erected as five-chamber buildings (a hall and four hujras in the corners). From the monumental khanaka of the XV-XVI centuries. They were notable for their small size and the presence of an aivan. The

five-chamber mosques of Khoja Zainiddin of the 16th century, Khalifa Khudaydod mosque in Bukhara of the 18th century are known.

Another variety of the mosque of the frontal composition stands out - these are two-chamber mosques with aivan along the facade. The mosque in Lyangar (mid-16th century) is a rectangular brick structure with two halls, united by a common aivan with a flat ceiling on two rows of wooden columns. Aivan mosques (memorial and prayer halls). In medieval Central Asian architecture, various forms of aivans were built, starting from the 9th-10th centuries.

The second species group is the iwan mosques of the frontal composition, within which the varieties are distinguished - portal and multi-column variants. In terms of functions, these are mainly commemorative mosques during burials in the open air and less often - prayers. Among the mosques-aivans we will name a two-portal building at the graves in Merv, the immense mosque of Yusuf Hamadani, a summer mosque at the entrance to Shahi Zinda.

**Namazgokh mosques** served for holiday prayers twice a year and were located outside the city on the square, collecting people from all over the district. In the early stages of type addition, it was not even a building, but a wall with a mihrab. Such a wall of the XII century preserved in the mosque-namazgokh in Bukhara, it is also known in Merv. Single row mosques of the namazgokh type of the 16th-17th centuries were examined in the Sultan-Mir-Khaidar complex in Kasby, Astana-bobo in the Samarkand region, the Kok-Gumbaz mosque in Karshi (the 80s of the 16th century).

The courtyard organization of the space was convenient for buildings for various purposes, including cathedral mosques. Already in the early stages of the formation of forms in the courtyard type of a mosque (space in volume) three species schemes are distinguished, similar to courtyards:

1) a courtyard surrounded by galleries without highlighting the axes of the composition (“Arabic”);

2) a courtyard surrounded by galleries, with the front door and maksura highlighted on the longitudinal axis;

3) a courtyard with galleries, divided by crosswise longitudinal and transverse axes marked with monumental aivans or portal-domed buildings (“Iranian” or “aivan”).

The early mosques of Central Asia are of the “Arabian” type. Historical sources mark them in courtyards with pillars in the form of wooden columns; because of the likelihood of fires, mosques began to be erected from burnt bricks.

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