

ARCHITECTURE OF THE MOSQUE OF CENTRAL ASIA AESTHETIC EXPRESSION

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ANNOTATION

This article uses a portal composition in the architecture of Central Asian mosques and provides information about the many wooden columns in the portal parts. It emphasizes the unique composition of mosques and the artistic expressiveness of patterns, ornaments, canopies, wooden columns, formed over the centuries with the high talent, skill and taste of our ancestors.

Keywords: Mosque, column, Chorsutun, Deggaron mosque, canopy, wooden columns, architectural monuments, pattern-nigor, decoration, burnt brick, furniture, repair.

INTRODUCTION

Today, Samarkand is one of the oldest cities on the caravan routes connecting west and east, cities that for centuries have occupied a unique and appropriate place in the economic, cultural and political life of the two rivers of Central Asia. Like the Bukhara and Khiva columns, the cross section of most of the body of the Samarkand columns is round. Columns with angular bodies, typical of Fergana and Tashkent, are rare here, i.e., in Samarkand, and it is almost impossible to carve additional rollers on the columns, as in Fergana, or, in other words, decorate the edges.

From the time when Islam began to spread around the world, the structure of mosques has changed and developed to the present day. For nearly 1,500 years, mosques around the world have developed a unique, local flavor and tradition-based building style with a canopy composition, and our portals are adorned with many wooden columns. Wooden columns are not only a beam device, but also decorated with unique woodcarving techniques.

The Central Asian type of mosque consists of a yard and a rectangular or square room, with domes with octagonal supports in the middle of the room and vestibules built around the yard or at the entrance to the room. Sometimes there was even a havuz in the middle of the yard. Basically, a minaret was built in front of the mosque.

MAIN PART

Khiva Friday mosque and minaret - the largest among the mosques, with a large enclosed courtyard with 227 wooden columns. At the entrance, the courtyard was 55 meters long and 43 meters wide. It is not known exactly when the building was built, but the building was repaired and built in 1789 by the Khiva nobleman Abdurakhmon Mukhtor. This mosque has several columns decorated with wood carvings.[1]

There are 24 columns in the mosque, which belong to different times. It is established that it belongs to the X-XII centuries. The location of the city in the Middle Ages can be judged by the buildings built in it. Therefore, in the Muslim world, Friday mosques located in city centers are of greater importance. The architectural and artistic appearance of the building has always attracted the special attention of the rulers of the city. Each city sought to stand out with its greatness.

The Juma Mosque in Khiva, one of the most famous mosques in Central Asia, is distinguished by its tradition and even the structure of its pictorial space. It preserves the structure of mosques from thousands of years ago. The large rectangular porch of the multi-column mosque is covered with a flat roof, has three entrance doors and is surrounded by large thick walls.

One of the highlights of the mosque is the tree. There are over 200 of them and you will see the use of beautiful patterns on the columns. Columns come in a variety of sizes and vary in architectural form, artistic design, and date of execution.

The various columns are said to have been made from materials left over from the demolition of various buildings. Some of the columns belong to an earlier period, apparently from Kyat, the capital of ancient Khorezm - a city at the foot of the undulating Amu Darya. Perhaps the reason for this is different: according to folk traditions, the construction of a mosque was considered a good deed and every Muslim had to contribute to it.

So everyone contributed, someone worked, someone brought building materials, and the rich hired carpenters, made columns and built a structure. Over time, any building becomes obsolete and will be demolished and a new one built, but it is important to preserve the unique columns of this mosque, study the patterns used in it, and convey the rich cultural heritage of our history in future buildings. Hundreds of years have passed since then, and the columns have fallen into disrepair.

Instead of them, other columns were also installed. For this reason, the columns of the mosque belong to different periods.

According to the style and patterns of carved inscriptions on the columns, erected earlier in the mosque, we can say that they belong to the X-XIV centuries. The architectural style of these styles is very interesting: they clearly show a feature of ancient Khorezmian architecture: on the theme of a plant with a "pot" with a stem with leaves hanging from the stem, the patterns of which are repeated separately. Each product is skillfully processed, which testifies to the high skill of ancient architects.

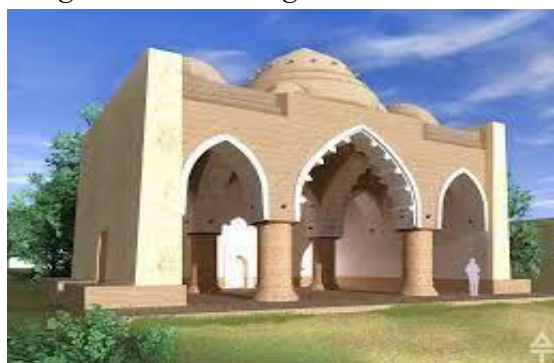


Picture. 1. Ancient columns of the Friday Mosque in Khiva.

This mosque and its columns attract many local and foreign tourists. The second group of columns includes columns with flat relief patterns. One of them preserved the date 1316 (AD 1510).

We can see the architecture of another unique mosque in our country, the pattern of wooden columns. This Deggaron mosque is one of the first medieval mosques in Bukhara. The mosque was built in the 11th century and the interior of the mosque is richly decorated compared to the outside.[2]

The four large columns of the interior of the Deggaron Mosque are large in size typical of that period; the domes and the ceiling of the building rest on these columns.



Picture. 2. Inner four large columns of the Deggaron mosque

The columns have an aesthetic appearance due to the laying of bricks in a horizontal and vertical position. We also see dividing elements in the central arches that connect the columns to the inside of the dome.

The additional side arches and unique columns of such an unadorned Juma Mosque need careful maintenance. Specialists began to clean up the ancient pests, as well as to strengthen and repair the carvings.[4]



Picture. 2. External view of the Deggaron mosque.

The front and left sides of the Deggaron Mosque are completely covered with wooden columns. The number of wooden columns is 10, which are excellent examples of wood carving.

The small arches of the northern and southern middle sections of the Deggaron Mosque, with brick piles reminiscent of honor at the top, bridge the gap. They consist of two steps: the upper one in the form of a dovetail consists of separate brick figures.

The appearance of the Chorsutun mosque in Termez, which was originally built, was restored several times, as it was in disrepair for some time. At the beginning of the twentieth century, a columnar canopy was added to the east and south sides. In the 9th-10th centuries, the art of painting developed rapidly in Turan. In architecture, brickwork has received great development. The use of gypsum and wood carvings in the interiors of buildings is widely developed.

However, the pillars of Mokh, Chorsutun, Deggaron, Magok mosques are distinguished by the fact that they are made of round bricks and covered with domes. These two devices determine the origin and development of four-column wooden hotels of the 5th-8th centuries and four-column brick mosques of the 10th-11th centuries. The composition of the house and tower premises led to the emergence of the type of mosques (four-column), identified in the Chorsutun, Mokh and Kashkadarya oases in a later period.

It looks like the Chorsutun mosque in Termez. The Chorsutun Mosque is surrounded on two sides by mud-brick walls, while the other two sides face a courtyard with arches. The arches rested on brick round columns. Inside the mosque, four such columns divide the central square and are connected to each other by sharp pointed sides. These sides held the dome of the central square.[3]

IN CONCLUSION

The mosque can be not only a place of worship, but also an architectural monument, reflecting the architectural traditions and achievements of the country, attracting tourists from near and far abroad and bringing great benefits to our country. For example, if an American, Japanese or European tourist wants to see the monuments of Arab architecture, he will definitely go to the Arab state

People come to our country to see the unique monuments of Uzbek architecture, formed over the centuries thanks to the high talent, skill and taste of our ancestors, as well as their modern interpretation. The architecture of our mosques discussed above, the wooden columns and the measures taken to repair them are well done, but in our country the unique columns of the mosque need careful care. Specialists began to clean up ancient pests, as well as to strengthen and repair the carving. Each product is skillfully processed and executed, which testifies to the high skill of ancient architects. In the modern era of globalization, harmonization of cultures, it is important to preserve the identity, unique culture and national traditions of peoples, and pass them on to future generations.

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