



ABOUT THE PROJECT OF THE MAIN MOSQUE NAMED AFTER OUR PROPHET MUHAMMAD RASULULLAH (s.a.v.) INTENDED FOR THE CITY OF TASHKENT

Sultanov Akram Namazbayevich
independent researcher (Samdaq)

Abstract: *The article provides architectural-planning, volume-spatial, artistic-compositional, architectural-proportional and functional analysis of the project of the building of the main cathedral mosque, the construction of which is intended for the city of Tashkent, a scientific assessment is given to the mosque project executed by architects K.H. Mukhammadjonov and B.K.Mukhammadjonov.*

Keywords: *The project of the cathedral mosque, architectural planning, spatial, functional construction and harmony of the mosque forms, evaluation of the conceptual idea of the authors.*

Introduction. Due to the independence of faith in our republic, there are projects of modern mosques designed in the next 10 years that have not yet been put into practice due to various reasons. Among them, the well-known Uzbek architects Q.H.Muhammadjonov, B.Q.Muhammadjonov were created in their own modern artistic styles and architectural solutions, project is also available.

This project has attracted our attention and is distinguished by the fact that it is based on the ideological and Islamic thinking, which is not inferior to the architecture of modern mosques abroad, executed by famous architects of the world. For this reason, we have set the goal of introducing this project into scientific treatment and giving it a scientific evaluation.

The main part. Among the mosques that have been designed in our republic and have not yet been realized, the project of the main mosque named after our prophet Muhammad (s.a.v.) intended to be built in Tashkent by the architects Q.H.Muhammadjonov and B.Q.Muhammadjonov is noteworthy. The project was completed in 2010 and is distinguished by its originality. Its capacity is designed for 70,000 worshipers, including the hall on the first and lower floors. The design of the mosque is octagonal, formed by turning a square by 90 degrees, and the volume structure of the building is an octagonal truncated pyramid and a high flange and a dome placed on top of it.



Figure 1. The main style of the mosque.

The roof of the outer lower part of the mosque building consists of seven steps. The seven domes on each edge of the steps increase in size from bottom to top. As the stairs go up, the number of windows opening out from them decreases. The total number of domes located along the steps on the eight sides of the building is 56, and if the large dome on the top of the building is added to them, the total number of domes will be 57. The mosque building has 25 minarets, which the authors believe is a reference to the names of the 25 prophets mentioned in the Holy Quran. The minaret on top of the central big dome is a symbol of our prophet Muhammad (s.a.v.).

The minaret on top of the central big dome is a symbol of our prophet Muhammad (s.a.v.). The structure of mosque minarets consists of three parts: lower, middle and main parts. The authors of the project write that these minarets are "a symbol of prophets who seek God".

A large dome at the top of the mosque building is supported by eight pillars rising from inside the hall. This is because in verse 17 of Surah Al-Haqqah of the Holy Qur'an, 8 angels carry the throne of God [2].

Between the seventh step of the mosque building and the big dome is a truncated cone-shaped part. If you pay attention to the structure of the minarets of the mosque, you can see that they consist of three parts - a rectangular lower part and a middle main part. It is reminiscent of the human body; The human body is also made of three parts: the part from the heel to the waist; consisting of a waist-to-shoulder part and a head part. In this sense, the body of the towers can be compared to the human body. The towers are a symbol of the prophets seeking God.

There are 8 sheds around the building, which represent the 8 gates of paradise (as mentioned above, the number 8 is the number of repetitions of the name of Allah in the Holy Qur'an (152)).

It is formed by dividing the number of letters in the word "Bismillahir Rahmanir Rohiyim" by the number (19) ($152:19=8$).

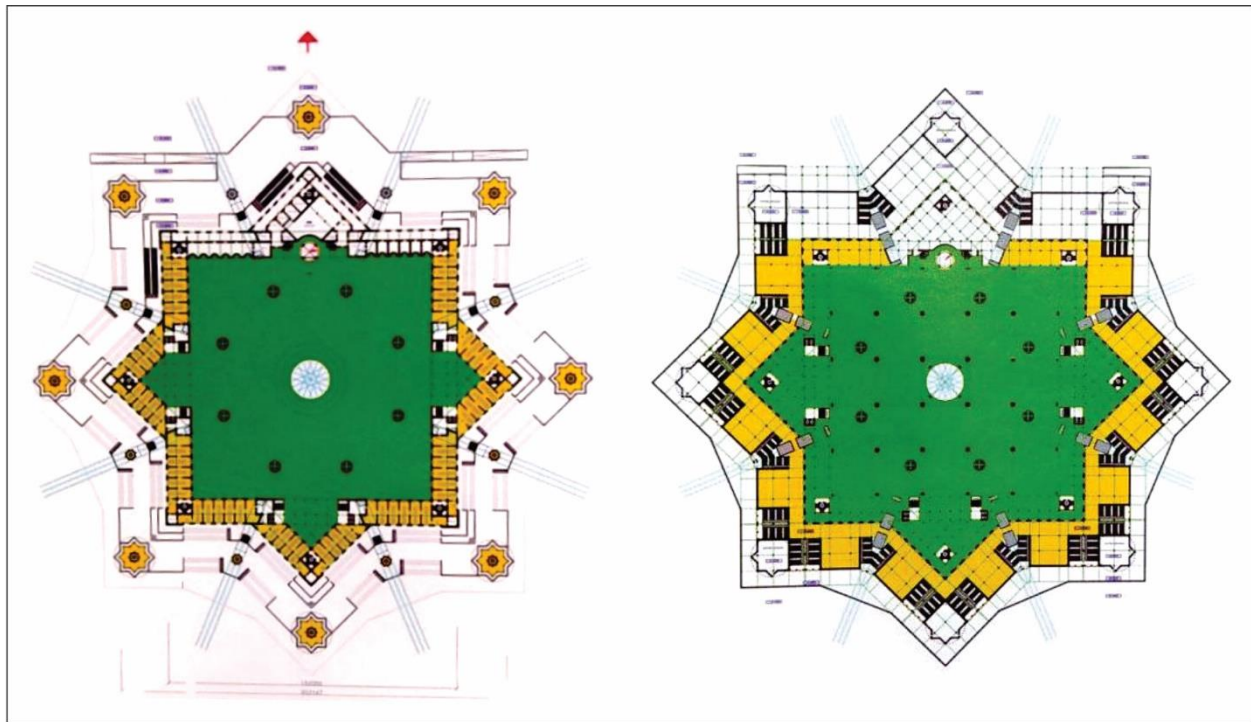


Figure 2. 1st floor and basement areas of the mosque.

The size of the mosque building can be divided into three main parts: the first - the part from the first floor level to the base of the big dome drum (height 78.609 m), the second - the part from the bottom of the big dome drum to the tip of the dome (height 45.94 m.) and the third - located above the big dome part of the tower (height 27,451 m.). The mutual ratio of the heights of the three parts of the mosque building is not random, but an amazing mathematical relationship, i.e. ratio, is hidden between them. The authors noted that these ratios are called "Golden Wurf" in mathematics [1].

When applied to geometric and architectural forms, like the "golden section", golden wurf creates a high aesthetic impression with the harmony of its proportions.

The layout of the prayer hall in the mosque building is square, each of its sides is 126 meters. The roof of the hall is supported by eight columns. These columns rise from the 12 meter high prayer hall below. Each pillar in turn consists of 5 pillars with a diameter of 1 meter, and according to the authors, these 5 pillars represent the 5 pillars of Islam: faith, prayer, fasting, zakat and pilgrimage [1].

Between these 5 pillars is placed a spiral staircase going up.

In the center of the lower prayer hall, a circular fountain named "Tasnim" with a diameter of 18.1528 meters was designed.

Professors D.A. Nozilov and Kh.Sh. Polatovs when we asked the for their opinion on this project, they replied that "the shape of the domes of the mosque is not national, they are similar to the domes of historical mosques and mausoleums in India and Pakistan." Some other architects are of the same opinion. However, the dome in mosques is symbolic, and

they are recorded in the style of "jamali" of the House of God.

Therefore, the shape of the dome in the mosque, regardless of whether it is national or not, the more beautiful it is, the better, because it is the beauty of the mosque. So, the shape of the domes in the mosque today has become national and has reached the level of nationalism.



Figure 3. View of the domes of the mosque

According to the authors, the square design of the mosque project gives symbolic meanings such as equality, balance, stability, calmness. Well-known architectural scientists P.Sh. Zohidov and M.Q. Akhmedov also agreed that "a square is based on certain geometric proportions in life, and all of them can be derived from a square"[3,4].

The octagonal shape formed by the intersection of two squares in the mosque building can be symbolically given the meaning of peace of two worlds.

One side of the square around the mosque building is 152 meters long. The total height of the building is 152 meters. The volumetric structure of the building is an octagonal shape formed by the intersection of two pyramids with sides of 152 meters. "The fact that the pyramid's sides point upwards to a single point represents a call to worship the one God at the base of all religions," the authors write.



Figure 4. A general perspective view of the mosque.

Eight sheds were placed around the mosque building, which represented the eight gates of heaven. It is interesting that there are 57 domes on the roof of the mosque, and the word Quran is repeated 57 times in the Holy Quran. "In the religious sense, the dome is a symbol of the sky, and the moon above it is a symbol of the night. It was necessary to have a dome on the old mosque buildings. Domes and dome-like spherical forms had to be used in covering the roof of the large mosque hall with baked bricks. As a result, the dome and minaret became the main architectural element in creating the image of the mosque building," the authors write. Thus, the secrets of harmony hidden in the architectural forms of this mosque fully correspond to the laws of Islamic beauty.

Each shape in the architectural-volumetric solution of this mosque building that we are considering (domes, minarets, steps, sheds) are architectural shapes in the symbolic meaning of aspiring to God in the sky. They are represented in the building of the mosque by octagonal, octahedron axes and eight planes of symmetry. No matter which way you look at the mosque building, its architectural body is dominated by laws of beauty such as symmetry, the golden section and the golden circle.



"Allah loves beauty," says the Holy Qur'an. We can understand from these words in the Qur'an why He created everything and why He made them all beautiful. God created man beautiful and gave him consciousness. Therefore, a person also has a need and desire to make his creations beautiful. The authors of the main mosque building named after our prophet Muhammad (s.a.v.), whose construction is intended for the city of Tashkent, created this object designed by them as a very beautiful and unique object. This ensured the architectural-aesthetic value of the mosque building, its beauty and harmony of forms.

In addition to the prayer halls, the building includes other rooms and halls for spiritual and enlightenment work: administration rooms, a library of rare books, a storage room for "Usman's copy", study rooms, a mass hall, rooms for religious offices, a pilgrimage center, and women's prayer rooms. There is a separate hall and other economic technical rooms, restrooms, parking lots and storage rooms.

The mosque building is designed on a circular area with a radius of 152 meters. A circular area with a radius of 190 meters is needed to accommodate the mosque itself and the rooms around it. Eight gates are placed around this square, which are a symbolic representation of the eight gates of heaven. A square, flat surface area of 661x661 meters in length and an area of 43.7 hectares is required for the construction of this mosque, including parking spaces for visitors to this mosque, toilets, landscaping, beautification, and areas necessary for people to relax and exercise.

"The proportion of forms to content is based on certain objective laws, including mathematical and geometrical laws, and the art of form creation in architecture should also obey such laws. And this directs architecture to a new stage, towards the art of objective architecture," the authors of the project write [1].

Objective architecture is the kind of architecture in which the global aesthetic and genetic program of the idea of beauty, instilled by God into the heart and soul of man, into his spiritual world, is reflected in the material world. In the manifestation of this material beauty in life, it cannot be separated from the laws and principles of objective nature that can be used by the architect. These laws are manifested in the spatial structure of the architectural object, its image, exteriors and interiors as a whole, as a whole.

And this directs architecture to a new stage, towards the art of objective architecture," the authors of the project write [1].

Objective architecture is the kind of architecture in which the global aesthetic and genetic program of the idea of beauty, instilled by God into the heart and soul of man, into his spiritual world, is reflected in the material world. In the manifestation of this material beauty in life, it cannot be separated from the laws and principles of objective nature that can be used by the architect. These laws are manifested in the spatial structure of the architectural object, its image, exteriors and interiors as a whole, as a whole.



In addition, this architect must also have a source of inspiration. The first example of the source of inspiration is nature itself. Existing laws in nature: symmetry, rhythm, contrast, nuance, golden ratio, harmony, integrity, obedience to the main volume, proportionality - all these are inspirations of creation embedded in nature. Talent, knowledge, experience and these above tools of inspiration determine the inner spirit of the architect, and this spirit manifests itself in the form of material creation in the objective architectural work created by the architect.

Summary

The architecture of this mosque, designed by architects Q.H.Muhammadjonov and B.Q.Muhammadjonov, was made with such talent and talent. It can be considered the best among the projects of mosques completed in the last 10 years in our republic. We do not want to lower the architectural-artistic level of most of the mosques of Uzbekistan, which were designed and built during this period. However, the project of the main mosque named after our prophet Rasulullah Muhammad (s.a.v.) is superior to the architecture of other mosques due to the mutual harmony of the meaning and forms of its name. That is why we believe that if the time comes and funds are found for the construction of this mosque, it will be the best house of God in our Republic. We think that if it were built, it would become a model of Uzbekistan's architecture, which would be equal to the most modern mosques in foreign Islamic countries, and perhaps even more than them.

REFERENCES:

1. Muhammadjanov Q.H., Muhammadjanov B.Q. About the art of objective architecture. -Tashkent: "Qaqnus Media" publishing house, 2019.
2. Holy Quran. Translated by Alauddin Mansur. - T.: "Cholpon", 1992.
3. Zohidov P.Sh. Canon harmony and architecture. - T.: Science, 1982.
4. Akhmedov M.Q. History of Central Asian architecture. - T.: Uzbekistan, 1995.
5. Uralov A.S. Harmonization and decoration of architectural forms. - Samarkand: SamDAQI, 2008.