

## ARCHITECTURE AND TYPOLOGY OF QUARTERLY MOSQUES IN THE CITY OF BUKHARA

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**Abstract.** *In the process of studying the architecture of Bukhara quarters and the public buildings connecting them, it was found that the quarter mosques served as the most important public center for the residents of the quarter. These mosques are very close in shape to folk architecture, devoid of pompous grandeur, and they harmoniously combine with the architecture of residential areas. The freedom and openness of its design, hauzas and surrounding greenery created a bright spot against the background of the monotony of Bukhara quarters.*

**Key words:** *Bukhara, mahalla, quarter mosque, ivan, khanak mosque.*

In the process of studying the residential areas of the city of Bukhara, we found out that the residential areas of this eastern feudal city differ from the areas of other cities in Central Asia. The concept of a modern quarter is a group of houses bounded on four sides by streets, usually occupying a square-shaped area. In this case, the street separates one block from another, and the houses located on opposite sides belong to different blocks. On the contrary, in a Central Asian feudal city, the street connected the people living in it; it served as the center, the core of the quarter<sup>17</sup>. The boundaries of the blocks ran along the back walls of the houses, facing different streets. Thereby, the blocks are separated from each other by empty walls and at the same time surrounded by a continuous massif. Such arrangement of the residential part of the city was necessary and expedient under feudalism with frequent internecine wars and invasions. This isolation of the quarter provided protection to its residents. The streets were fenced with gates, the surrounding area turned into a kind of fortress, and to a certain extent it was possible to prevent the invasion of enemies.

Ethnographic sources and literature were used to study the environs of the city of Bukhara, which were formed during the period of feudalism of the late XIX th and early XX th centuries.

Most quarters of the city of Bukhara have a certain set of public institutions, which in general constituted an integral feature of the appearance of the residential quarter of the feudal city, at least in the last stages of its history. In each district of Bukhara there was one mosque for performing prayers five times a day. All residents of the neighborhood used it.

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<sup>17</sup> The Formation of Rural Population Centers and the Significance of Neighborhoods, SG Adilbaevna - Pioneer: Journal of Advanced Research and Scientific ..., 2023

As a result of a systematic study of the surrounding areas of Bukhara, it became known that there are also neighborhoods without mosques. Their residents used other neighborhoods mosques or a large mosque located nearby. But a feature of the Bukhara quarters was the almost complete identity of the quarter and the parish, unlike, for example, Tashkent, where there were many quarters that, while maintaining their unity as one quarter community, mahalla, split into two or even three parishes formed during construction in the quarter of the second or third mosque, while the first continued to function. In Bukhara at the end of the XIX th and beginning of the XX th century there was not a single quarter that had two parish mosques. In the past, apparently, such a situation occurred in some cases, but it probably lasted for a short time, and after the construction of the second mosque, its parishioners were allocated to a special quarter, to a separate community. The fact that at certain moments in the history of a particular quarter there was sometimes a second mosque in it can only be judged by the presence in the waqf documents of quarters that bore a name with which the name of its mosque did not coincide.

So, one of the characteristic features of the quarter was the presence of a mosque in it - it was made necessary by the Islamic injunction to perform public prayers daily. Since compliance with this regulation was under the constant control of the authorities, the presence of a mosque close to the homes of parishioners was an absolutely necessary condition for city life.

Bukhara is distinguished by its large number of religious institutions compared to other Central Asian cities when examining the public buildings connecting the neighborhoods.

In Central Asia they appeared with the Arab conquests and Islamization of the region, first in Merv at the end of the VII th century, then in Bukhara at the beginning of the VIII th century. The specific appearance of the mosque took shape towards the end of the 8th century, when the minaret, maksura and mihrab were formed, then a minbar for the preacher appeared.

From the early periods of Islam, along with Friday mosques, neighborhood and home mosques (in palaces) were built, later - holiday mosques, and even later - mosques as part of caravanserais, madrassas and funeral mosques in cemeteries.

**Mosques** took first place in terms of number and importance. There were more than two hundred mosques in Bukhara. Usually they held prayers only five times a day; some of them served as cathedral mosques. There were also mosques intended only for general Friday prayers. I. Khanikov mentioned eight Friday mosques<sup>18</sup>. Due to the fact that not a single mosque could accommodate the entire male population of the city, holiday prayers were traditionally held in a special prayer hall located outside the city. According to Narshakhi, the first place where prayer services were held annually on holidays was the Bukhara Registan, which was located outside the city at that time<sup>19</sup>.

<sup>18</sup> N. Khanykov, Description of the Bukhara Khanate , art . 87.

<sup>19</sup> M.Narshahi, History of Bukhari, st. 68. The question is whether this place was at the beginning of the 8th century. covered by the city wall, remains controversial (see O. A. Sukhareva, On the history of cities..., p.

Some pre-revolutionary researchers of the 19th century, for example in the works of L.F. Kostenko and P.P. Shubinsky, mention that there were 360 mosques in Bukhara. Some studies demonstrate even higher values<sup>20</sup>. But if we consider that in Bukhara there were a total of 220 quarters, and in 3 of them (two of the same name - Pistashikanon and Paykan) there were no mosques, then there were 217 of them.

As mentioned above, daily prayers were mainly performed in mosques located in the neighborhoods. It was the latter that made up the bulk of the mosques in Bukhara. The mosques, located in the neighborhoods, varied greatly in their architecture. These mosques in their forms are very close to folk architecture, devoid of pompous grandeur. These mosques blend harmoniously with the architecture of residential areas. The freedom and openness of its design, hauzas and surrounding greenery created a bright spot against the background of the monotony of Bukhara quarters. There were mosques built of burnt bricks with vaulted ceilings (for example, the Mir Dostim Mosque), as well as frame mosques with flat earthen roofs. Such mosques began to be built more often after the 18th century, whereas previously the main form of mosque in neighborhoods was a domed building. The design of domes was not found in mosques built at the end of the 19th and beginning of the 20th centuries, even during the renovation of old mosques, they were replaced with flat beam ceilings.

Quarter mosques are domed halls with or without columns (Baland Mosque, Masjid Besutun), surrounded on one side, often on two or three sides, by a porch supported by wooden columns. Brick mosques can be found in some wealthy areas. The rest are mostly built clay-framed, that is, built on the basis of a double-sinchi design with walls made of a double wooden frame filled with mud bricks or guval.

The quarterly mosques of Baland and Khoja Zainiddin are the oldest examples of buildings of this type preserved in Central Asia.

Unlike others, the Baland Guzar Mosque was built of baked brick on a high stone stylobate, which contributed to its good preservation. As noted, the small cuboid building with an L-shaped columned aivan was modestly decorated on the facades and richly decorated with decor (mosaics, majolica and kundal painting) inside the hall.

The Khanako Mosque of Khoja Zainiddin is very similar in its architecture, plan shape and rich decoration to the Baland Mosque (*Figure-1*) But the difference from the second one is that this building, combining the functions of a khanaka and a Guzar mosque, was multi-room, and the mosque hall was domed. It consists of a complex with cages built around the perimeter and a pool in the middle of the courtyard.

Among the mosques built on the basis of a monumental structure and richly decorated, the building built by Subkhankulikhan (1680-1702) on the principle of a quarter mosque in the residence of the Bukhara khans stands out. - Ark Citadel. The hall of the mosque on four wooden pillars was surrounded on three sides by a columned iwan. Their lampshades were richly painted with polychrome patterns.

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<sup>20</sup> M.M. Soloviev, Expedition to Bukhara..., st. 78, where Vitkevich says that "there were 450 mosques in the city."



Figure 1. Mosque-khanako Khoja Zainiddin.

Continuing the old traditions, in the 15th-17th centuries, dome-pillar quarter mosques were built entirely from baked brick. In this case, the ceiling was divided into square cells corresponding to the number of domes<sup>21</sup>. In each chamber, the dome rests on four through pointed arches, and these arches rest on brick pillars in the walls. Simply blocking such cells gave various options for dome-pillar compositions. Examples of such regional mosques with domed columns are the single-column four-domed Kulbobob Kukaldosh mosque in Bukhara, as well as the Magoki Attar (*figure2*) and Magoki Kurpa mosques, which are similar in plan. In addition, similar mosques were built in remote areas of the Bukhara oasis, and because of their monumentality they were called the Stone Mosque. An example of this is the four-column, nine-domed Stone Mosque of the 15th century in the village of Gazhdumak, Gizhduvan region, and the two-column, six-domed Stone Mosque of the 16th century in the Vobkent region.

Sometimes among the pillar-domed mosques you can also find a type of ivan with wooden pillars on 2-3 sides. In Tashmechet in Vobkent and the Kukaldosh mosque in Bukhara, a similar ivan was built in the northern and eastern parts of the building.

Many neighborhood mosques have a side courtyard along the perimeter of which they were located depending on the development of the complex: the entrance room is dalon or darvazakhona; taharathana (place for ritual ablutions); or sometimes - guslkhona (place for complete ablutions); tavuthana (a place for storing funeral biers) with a hauz in the center of the courtyard. From the second half of the 17th century, with the greater spread of Sufism and the decrease in the size of buildings, some Guzar mosques served as residential buildings, and sometimes, on the contrary, houses in the Sufi complex served as mosques for the

Figure 2. Magoki Attar. A) Facade B)Plan

<sup>21</sup> M. Yusupova, Bukhara school of architecture XV-XVII, art . 117

adjacent neighborhoods. This trend subsequently became widespread in the architecture of Bukhara in the 18th - 19th centuries. (khonako mosques in the Sufi complexes of Khalifa Niyazkul, Khalifa Khudoydot, etc.).

The largest city mosque in Bukhara was the Kalon Mosque, built in the 16th century. The Bolokhauz Cathedral Mosque, built in the early 19th century, was used for five daily prayers simultaneously. This mosque was also used in this area of the city and nearby neighborhoods, especially in the Pistashikanon area, which did not have its own mosque. Several other large mosques were also used for the five daily prayers, such as Nadir Devonbegi Hanako, located in the city's busiest shopping center. These large mosques, in which five daily prayers were performed, were mainly intended for traders and their customers in the market. For residents of nearby neighborhoods, they often served as a place for public Friday prayers.

The houses of worship of the Shiite population were called husaynikhona. There were only four husaynikhonas in the city: three were located in the Juybar area - in the Janafaran, Morkush and Hauzi-baland quarters, and the fourth was in the Tupona quarter.

There were two Jewish synagogues: the old one in the Old Quarter and the new one in the Amirabad quarter.

Thus, we will divide the quarter mosques of the Bukhara oasis into 3 types:

**1. *Domed mosque surrounded by an ivan.***

*with a double-sided L-shaped aivan:* the mosque-khanako of Khoja Zainiddin in Bukhara; Hanako and Labi-hauz Mir-Dostum (XVI century, not preserved);

*with a three-sided U-shaped ivan in plan:* Kurgan Mosque (XVI century, Vangozi village); Raboti-Poyon (Bukhara region);

**2. *A beamed columned hall of a mosque with a columned aivan adjacent on 1-3 sides:*** *with a one-sided columned aiwan:* in Bukhara - Imam Gazoli; mosque-khanako Mavloni Sharif (1679-1680)

*with a double-sided L-shaped aivan:* in Bukhara, the Shokhi-Akhsi Khonak Mosque (late 16th century, with a ten-domed hall);

*with a three-sided U-shaped aivan in plan:* Kasri-Orifon (XVI century, Bukhara region), a memorial mosque that combined the functions of a quarter mosque, and the Kozi-Abdullo mosque (XVII century, Vabkent) with four-column halls.

**3. *Pillar-domed mosques:***

*Four domes with one column* ( Gulbobo Kokaldosh mosque in Bukhara - 1585-1586);

*two-pillar six-domed* (Stone Mosque in Vobkent);

*with four columns and nine domes* in Gijduvan;

*with six columns and twelve domes* (Magoki-Attori and Magoki Korpa mosques).

In conclusion, we can say that the quarterly mosques will undoubtedly be harmoniously combined with the architectural monuments of the Middle Ages and will personify the amazing and unique historical past of Uzbekistan.



## SOURCES AND LITERATURE

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