



## History of Construction of Primary Bukhara Mosques

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### ABSTRACT

This article is devoted to the history of the first mosques in Bukhara, their construction and form. The article also covers the history of the first mosques on the basis of many historical sources and developed scientific hypotheses about them.

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### INTRODUCTION

A mosque is an Arabic word meaning "place of worship", and in Islam it means a place where Muslims pray in congregation. Mosques are designed to pray five times a day. Friday and Eid prayers are performed in mosques. The first mosque built by Muslims in Islam was the Quba Mosque in Medina, which was later built in Mecca. Initially, it was not possible to build a mosque on the newly conquered lands in a short time. For this reason, there has been no serious debate as to whether prayers were performed in palaces, other types of buildings, and whether their condition (e.g., buildings were decorated with various paintings, the presence of statues) was an obstacle to prayer. In this regard, it is worthwhile to briefly dwell on the emergence and formation of mosques in the Islamic world.

### MATERIALS AND METHODS.

According to research, the construction of mosques in Muslim lands was widespread during the reign of the Umayyad Caliphs (661-749). In particular, during the reign of Caliph Walid (705-715),

more precisely. In 709, a large mosque was built on the site of St. John's Church in Damascus with the participation of masters invited to Byzantium. Although the Byzantines introduced their Hellenistic style into the architectural structure of the mosque, it was later adopted by Muslim masters and given a new look. It was from this period that certain norms were developed regarding the condition of the building chosen for worship or the mosques to be built.

## RESULTS AND DISCUSSION

With the spread of Islam in Central Asia, from the 9<sup>th</sup> to the 10<sup>th</sup> centuries, the role of Islamic buildings, ie mosques, increased. In the construction of mosques began to use traditional materials - raw bricks, cotton, in addition to wood, clay, and later with the addition of baked bricks with a mixture of gypsum. The baked brick chors were small, high-quality, light yellow in color. In decorating the styles (shapes) of the building, the edges of the baked brick are machined and landscaped. This created brick patterns that seemed to shed light and shadow.

We can learn about mosque buildings mainly by looking at the remains of the earliest mosques found in archeology. For example, the Moss Mosque in Bukhara in the 9<sup>th</sup>-10<sup>th</sup> centuries, the Mosque in Dandanakon in the 10<sup>th</sup> century, the Chorsutun Mosque in Termez in the 10<sup>th</sup> century, the Mosque in Surkhandarya Sopollitepa in the 11<sup>th</sup> century, the Arslankhan Mosque in Bukhara in the 11<sup>th</sup>-12<sup>th</sup> centuries, and the Hazara in the 11<sup>th</sup>-12<sup>th</sup> centuries. Deggaron, the Magoki Attor Mosque, built in the 11<sup>th</sup> century on the site of the Moh Mosque in Bukhara, and the Namazgoh Mosque, built in the 12<sup>th</sup> century. These consisted mainly of a closed chorsi building or an open shed on one or both sides. Inside, strong brick columns supported a domed or arched-domed (sometimes both types) roof.

The relatively large mosques consisted of a courtyard with a brick porch (meaning the mosque in Dandanakan and the Arslankhan mosque in Bukhara, the Kalon mosque). Each mosque has a qibla, that is, an altar facing Mecca, and special attention is paid to its decoration. For example, the mosque in Poykand was famous for its gilded and gem-adorned altar, which stood out from all the mosques in Movarounnahr with its gold-plated altar.

After the establishment of Islam in Central Asia, mosques have traditionally been divided into three main types according to their function and architectural performance:

- makhalla's mosques where prayers are performed five times a day, as well as neighborhood mosques intended for residents of a particular place;
- Friday (or jome) mosques where public worship is held on Fridays;
- twice a year - Eid al-Fitr ("Eid al-Fitr");
- Qurban Hayit (Eid al-Adha) is divided into places of worship (idgoh, musallas).

In the Middle Ages, mosques and small mosques embodied the most important image of Muslim cities.

**Mahalla mosques.** Due to its location and architectural structure, it served as the Mokh Mosque in Bukhara, as well as a small and, apparently, a mosque. The Deggaron village mosque can be included in the list of such mosques. Considering the architectural structure of the first mahalla mosques of the 16th century preserved in Bukhara, it can be concluded that the mahalla mosques in the period under study were small, as well as a building surrounded by wooden pillars on two or three

sides. It can be assumed that next to the mosque there were auxiliary and utility rooms in the circle, and in the middle there was a courtyard with a pool. This is probably the architectural structure of the mosque with a pool, built by Abu Rizam al-Mutawwi ar-Rizami (died in 795) in Sultanqala in the Marv region. Later, a large mahalla appeared around this mosque and in the 12th century the pool was called Rizom mahalla.

**Namazgah (musalla, iydgah).** Compared to Merv and Bukhara, the city squares served as the first places of worship. For example, Istakhri testified that the mosque in Marv was located in Abu Jakhma Square in the Rasal-Maidan neighborhood. The shrine is surrounded on all sides by various buildings and is located between the Khurmuzaffar Mohon canals. Qutayba ibn Muslim said in Bukhara, "When the mosque was built inside the fortress inside the city, what people called "Registan" made the empty space a place for Eid prayers". This work was at the beginning of Islamization. Therefore, in order not to be left unattended if the enemy attacks them from the sky, the people are ordered to come here with weapons. There is no information about the architectural structure of these early mosques, so it can be assumed that these areas had an altar and a pulpit on the qibla side. Over time, as the city squares became narrower as idgoths, the Eid prayers began to be performed in large squares outside the city. For example, in 970-971, "Amir Sadid Mansur ibn Nuh ibn Nasr bought the fenced lands and good gardens in the path of Samtin (village), spent a lot of money on them, built an Eid prayer, used a beautiful altar and pulpit, and (during the Eid prayer) erected minarets so that the takbir reciters could recite the takbir. It was half a mile from the mosque to the gate of the Bukhara fortress, and during the Eid prayer it was crowded".

In 1119, for security reasons and for the convenience of the people of Bukhara (so that if the enemy attacked the city, the population would be nearby), Arslankhan decided to build a mosque near the city. This mosque was built near the Gate of Ibrahim (later Sheikh Jalal), in the land of the rulers' garden in Shamsabad, in the history of the exemplary shrines that were painted at that time.

**Jome Mosques.** The Bani Mohan Mosque, built in Merv "at the beginning of Islam in Madina", was one of the first mosques in Central Asia. Then came the second, the "old mosque" near the western gates of Shahristan, and in 750, the third mosque built by Abu Muslim in the "rabot center" along the Mokhan canal. The first mosque in Bukhara was built in 713 by the Arab viceroy Qutayba ibn Muslim. He built the mosque on the site of a temple on the arch and "ordered the people of Bukhara to gather there every Friday".

The second mosque of Bukhara was built in 770 during the reign of the viceroy Fazil ibn Yahya, when the first mosque was narrow and dilapidated, between Kohandiz and Shahristan. Subsequent rulers expanded and restored it several times. In the 10<sup>th</sup> century, Makdisi reported that "the mosque was located in the city and had several courtyards" which could be considered to have been expanded by building additional courtyards around the mosque.

In 918-919, Minister Abu Ubaydullah Jaihani built a minaret with a wooden cage that burned down in the 11<sup>th</sup> century next to the mosque. Half a century later, the Qarakhanid ruler Arslankhan built a mosque on the territory of Shahristan (1121).

According to the architectural solution, there were two types of mosques. The first type are

mosques with a rectangular courtyard surrounded by a columnar awning (such was the Kalon Mosque, built in the 10<sup>th</sup> century in Dandanakon and in the 12<sup>th</sup> century in Bukhara). This kind of solution has become a classic example of mosques in Central Asia in recent times. The second type of mosques - flat-roofed mosques with multi-domed roofs (for example, Sopollitepa of the 11<sup>th</sup> century in Surkhandarya, Farab mosque in Bukhara oasis) are rare, and we know only a few examples. The architectural solution of the 18<sup>th</sup>-century Juma Mosque in Khiva is that it uses a number of pillars that have survived from 11<sup>th</sup> to 12<sup>th</sup> century buildings. The mosque in Dandanakan is one of the earliest courtyard mosques. Its inner courtyard is surrounded by an 80 cm brick column porch, while the outer wall is made of raw brick. The mosque is decorated with carved plaster, which is why Makdisi called it "beautiful". The structure of the Masjid Kalon, built by Arslankhan in Bukhara in the 12<sup>th</sup> century with a minaret, was similar.

Only the brick base of the 12<sup>th</sup> century mosque and the traces of plaster cast underfoot have survived. In the 15<sup>th</sup> century, a new mosque, the Kalon Mosque, was built in its place, using its foundations. Its altar and main roof were rebuilt in the 16<sup>th</sup> century and have survived to the present day. Archaeologists have found the first multi-columned mosque in Sopollitepa, Surkhandarya. The mosque occupies an ovoid area of 43x25 meters and includes a multi-column hall. Here were identified about fifty columns (90x90 cm) that were regularly installed every three meters and occupied the main part of the plot. A flat-roofed mosque in Saganiyan (Chaganiyan) with a brick column and a beam probably had a similar structure.

Every time the Arabs invaded Bukhara, they would become Muslims, and when the Arabs returned, they would return to their religion. Qutayba ibn Muslim converted the people of Bukhara to Islam three times, and when the Arabs left, he turned away from the religion and became a disbeliever. When Qutayba came for the fourth time, he fought and took the city of Bukhara, and after many hardships, the people of Bukhara converted to Islam.

The people of Bukhara, on the other hand, converted to Islam only superficially and were in fact idolaters. It is known to the Arabs that some hesitant people who converted to Islam still worshiped their old goddesses and worshiped in secret places and basements. Therefore, Qutayba ordered the people of Bukhara to vacate half of their houses to the Arabs, thinking that if they stayed in the same house with the people of Bukhara and were aware of their actions, they would become Muslims out of desperation. The Arabs who settled in the house in Bukhara taught Islamic law to the householders and observed their adherence to Islamic etiquette. In this way, Qutayba established Islam in Bukhara and forced them to abide by the rules of Sharia.

In 713, Qutayba ibn Muslim built the first Banu Hanzala mosque inside the Bukhara fortress (Bukhara arch). This place used to be a temple. In pre-Islamic times, the temple of idols was a temple inside the Bukhara arch. Qutayba ordered the people of Bukhara to gather in the mosque every Friday. He used to put up a herald every Friday and call out, "I will give two dirhams to everyone who is present for Friday prayers". When the people of Bukhara first converted to Islam, they could not learn Arabic, so they recited the Qur'an in Persian.

Narshakhi gives such a testimony in his book: "I saw the mosque of the Bukhara mosque,

which had photo doors installed, the face of the painting was shaved and other parts were left as they were. I asked my teacher why this happened. He said that the people of Bukhara confessed to Islam on the tip of their tongues and secretly worshiped idols. There were seven hundred palaces outside the city, in which the rich lived, and because they were more disobedient, many people would not be present in the mosque. Only the poor were interested in going to Friday prayers to get two coins for everyone present, but the rich were not interested. The adherents of the old religion had for some time opposed the religion offered to them.

## CONCLUSION

Data from the time show that Muslims in Bukhara carried weapons with them when they went to the mosque for decades. Indigenous peoples were not allowed to bear arms, even though they had converted to Islam. In particular, the sources describe the resistance of the elders of Bukhara. When the elders of Bukhara were invited to the mosque, they responded by throwing stones. This treatment angered the Arabs, so they attacked these old men, destroyed their houses, and looted their property. Household appliances were forcibly given to repair mosques. When the above procedures did not yield the expected results, the city of Bukhara was seized from the local population and ruled by the Arabs.

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