

## MODERN TRADITIONS OF DEVELOPMENT AND IMPROVEMENT OF MOSQUE ARCHITECTURE

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### ABSTRACT

*The article describes the traditions of the historical formation of Central Asian mosques and the results of research conducted by the authors on the development and improvement of the architecture of modern mosques. The role and significance of the sacred religion of Islam, and hence the importance of mosques in our national values and identity, and freedom of religion, is great in this authoritative work. Such typological requirements are taken into account in the construction of most modern mosques.*

**KEYWORDS:** *Mosques, Their Varieties, History Of Formation, Architectural Features, Modern Mosques, Proposals For Development And Improvement Of Their Architecture.*

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### INTRODUCTION

The capital of the Republic of Uzbekistan, Tashkent, has been declared the "Capital of Islamic Culture" by the International Islamic Organization. The role and significance of the sacred religion of Islam, and hence the importance of mosques in our national values and identity, and freedom of religion, is great in this authoritative work. However, to date there are virtually no scientific works and literature on the architecture of modern mosques being built in Uzbekistan. Therefore, the subject of this article about the architecture of mosques is not irrelevant. [1]

**Main part.** During the years of independence, a total of 600 mosques have been built and commissioned in the cities of Samarkand, district centers and villages of Samarkand region, including over 300 mosques and over 50 mahalla mosques. Around 250 preexisting mosques have been refurbished and commissioned.

The architectural typology of mosques established in Central Asia corresponds to the structural structure of our historic cities. They can be divided into mosques built as individual buildings, mosques built under or inside other public buildings and complexes. Individual mosques are divided into urban and rural mosques. Urban mosques usually include guzars or mahallas, Friday mosques and mosques. [2]

Mosques formed under or inside other public buildings may include mosques attached to madrasas and khanakas or mosques attached to temples and cemeteries.

The main features of the architecture of historic mosques are:

- The formation of the mosque on the basis of local building materials and building traditions;

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- The use of two types of canopied compositions in the architectural and planning solutions of most mosques, especially mosques: the first is a canopied composition with a compact inner hall. In such mosques, the canopies face outward from the building, on one, two or three sides. The second is a composition with an interior courtyard symmetrical in relation to the longitudinal axis, in which the mosque premises and porches face towards the courtyard; [3]
- The presence of winter and summer groups in the mosque premises, the formation of open (courtyard), semi-enclosed (porch) and closed rooms (winter room);
- Exaggeration of minaret, dome, altar, chair, entrance and gates of mosques, orientation of altar to qibla;
- Attempts were made to ensure architectural integrity and harmony, in short, architectural harmony between architectural forms, parts and elements of mosques (winter hanakas, canopies, minarets, altar, courtyard, gatehouse);
- The combination of external style and interior of the mosque with the original entrance, Islamic, written ornaments, muqarnas and other ornaments and colors;
- The construction and placement of mosques, especially mosques, in the most populous and densely populated areas (registans, madrassas, markets and other prestigious places);
- Historic mosques are built in symbiosis with other public buildings and functions (e.g., historic schools and khanakas).
- Landscaping and landscaping around mosques.

These features have evolved and modernized over the centuries. Many of them are typical of modern mosques as well.

The architecture of most modern mosques under construction today meets the most basic requirements of Islamic tradition for mosques. These include: the erection of a minaret in front of the mosque building, the separation of the mosque compound from its surroundings by a wall or barrier, the installation of gates at the entrance to the mosque compound, the mosque roof (the main hall) covered with a dome, and the arrangement of a level ground and vestibules in the hall in summer, the arrangement of toilets and latrines in the mosque compound. [4]

Such typological requirements are taken into account in the construction of most modern mosques. However, the only altar installed in modern large mosques is insufficient for the assembly of worshippers. It is advisable to increase their number to 2-3. In mosques, toilets, especially toilets, should preferably be placed in the worshippers and, if possible, downstairs. [5]

The regional characteristics of the architecture of modern mosques built in Samarkand region during the years of independence are mainly characterized as follows:

- In the first case, the direct use and application of traditional historical forms characteristic of the architecture of Islamic culture (khanaka, altar, dome, terraces and an open courtyard adjacent to them);
- Elements of folk arts and crafts, such as domes, arts and crafts, patterns, and ornaments, which are historical landmark systems, are common to the architecture of newly constructed mosques. Harmony in l;

- Placement and construction of mosques in the most prestigious locations in terms of urban planning, providing them with utilities (hot and cold water, sewerage, electricity, gas), landscaping and beautification of the mosque area;
- Ensuring the design and creation of parking spaces for private cars of worshippers and employees of the mosque.

An analysis of the decorations and ornaments in the interiors of most of the newly-built mosques has revealed the following traditional artistic solutions:

- The use of geometric (girih) and plant (Islamic) patterns made in different ways;
- The use of traditional muqar nasl patterns in the decoration of domes and altars;
- Use of written ornaments (in the decoration of walls, altar and dome flanges).

The current mosque in Samarkand does not have its own complete and coherent architectural solution. It does not meet modern aesthetic demands of high-ranking Islamic scholars visiting Samarkand. Therefore, the construction of a separate modern mosque in Samarkand is one of the most pressing issues today. As its total capacity is 5,000 for Friday and festive prayers, it is also desirable to have at least 3 altars and be located in the most prestigious area of the city. [6]

It is legally stipulated that the qibla of the mosque should be oriented to the southwest, more precisely to the west of the compass arrow at 14 degrees.

From now on, the architecture of modern mosques should be based only on the national mentality and high artistic-aesthetic concepts. At the same time, they should not remain outside the influence of universal values of architecture and art, the modern architectural styles of the Islamic world.

Regardless of whether contemporary mosque buildings, especially mosques, are designed as masterpieces of national architecture and represent great historicity in architectural and volumetric solutions, whether they are built with modern solutions or designed in completely new architectural styles, they would always be in the hearts of our people and nation, it must be clear and acceptable, formed on the basis of universal human values, very simple in use and economic in its construction.



When it comes to the minarets of mosques, the question of how many there should be is of great importance. The fact is that in the mosques we have observed and studied, their number varies from one to four, and in some cases even more. To solve this question we made the following observation. The number of towers should be at least one. However, it is desirable that there should not be more than four. This is because when the four corners of a mosque building are inflated by a single minaret (true

minarets in the two corners of the main style, bucket minarets in the two corners of the back style), at least two minarets are visible from either side. Symbolically, these two towers are the two hands of a man who comes to worship him in the house of God and extends his hand to the sky, that is, to the god of heaven. The figure between the two arms is the head of man, which can be compared with the top of the main room of the mosque and the dome. Hence it is advisable that the main styles of mosques have at least two minarets, both symbolically and in the sense of reference points. In addition to the five daily and Friday collective prayers, mosques should have a large courtyard for the biannual Islamic Eid prayers. Given that the worshippers line up in the mosque facing the qibla, it is desirable that the width of the winter mosque-khanaka and the mosque courtyard should be much larger. The large area in which the prayers are performed in the courtyard should be coherent, cohesive, and level. It is desirable that the perimeter of the courtyard should be embossed on the inside with wide and high porches.

The size and shape of the minaret, which plays a subordinate role to the winter mosque (khanaka), is also worthy of attention in exaggerating the volumetric and spatial composition of the mosque, since its composition can sometimes play a decisive role. It depends on how the mosque is located in the urban architectural environment, and also serves as a reference point for the minaret.

Independence was the greatest gift God gave us. The efforts of President Shavkat Mirziyoyev are leading in this direction. The spirituality, culture and religious values of our people, matured and developed in the depths of centuries, have been realized and further developed thanks to independence. Yes, independence is the glorious way of our future. We were once again convinced of this while studying the architecture of mosques.

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