

ARCHITECTURE OF BUKHARA MOSQUES DURING THE SHAYBANIDS**Karsiboeva Mavluda Abdullayevna**

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Annatation

This article examines the formation, development, and distinctive characteristics of mosque architecture in Bukhara during the Shaybanid period. The study highlights the construction activities carried out in sixteenth-century Bukhara, with particular attention to the architectural structure, functional roles, and artistic ornamentation of mosques built and restored during the reigns of Ubaydullah Khan, Abdulaziz Khan I, and Abdullah Khan II. Using the examples of the Kalyan Mosque, Khoja Kalon Mosque, the Khoja Zayniddin mosque-khanqah, the Volaidai Abdulaziz Khan Mosque, and the Shah Axiy, Fayzobod, Namozgoh, and Kukaldosh mosques, the article elucidates the principal features of Shaybanid mosque architecture. In addition, on the basis of epigraphic sources, waqf documents, and written historical works, the article assesses the historical and cultural significance of these monuments and their place in the development of the Bukhara school of architecture.

Keywords

Shaybanids, architecture of Bukhara, mosques, religious buildings, architectural traditions, Bukhara school of architecture, sixteenth century.

SHAYBONIYLAR DAVRIDA BUXORO MASJIDLARI ME'MORCHILIGI**Annotatsiya**

Mazkur maqolada Shayboniylar davrida Buxoro masjidlari me'morchiligining shakllanishi, taraqqiyoti va o'ziga xos xususiyatlari tahlil qilinadi. Tadqiqotda XVI asrda Buxoroda amalga oshirilgan bunyodkorlik ishlari, xususan Ubaydullaxon, Abdulazizxon I va Abdullaxon II davrida qurilgan hamda ta'mirlangan masjidlarining me'moriy tuzilishi, funksional vazifalari va badiiy bezaklari yoritiladi. Masjidi Kalon, Xoja Kalon masjidi, Xoja Zayniddin masjid-xonaqohi, Volidai Abdulazizxon masjidi, Shoh Axiy, Fayzobod, Namozgoh va Ko'kaldosh masjidlari misolida Shayboniylar davri masjid me'morchiligining asosiy tamoyillari ochib beriladi. Shuningdek, maqolada epigrafik manbalar, vaqf hujjatlari va yozma tarixiy asarlar asosida mazkur inshootlarning tarixiy-madaniy ahamiyati hamda Buxoro me'morchilik maktabi taraqqiyotidagi o'rni baholanadi.

Kalit so'zlar

Shayboniylar, Buxoro me'morchiligi, masjidlar, diniy inshootlar, me'moriy an'analar, Buxoro me'morchilik maktabi, XVI asr.

АРХИТЕКТУРА МЕЧЕТЕЙ БУХАРЫ ВО ВРЕМЕНА ШЕЙБАНИДОВ**Аннотация**

В данной статье анализируются формирование, развитие и специфические особенности архитектуры бухарских мечетей в эпоху Шейбанидов. В исследовании освещаются созидательные и строительные работы, осуществлённые в Бухаре в XVI веке, в частности архитектурная структура, функциональные задачи и художественное убранство мечетей, возведённых и отремонтированных в правление Убайдуллахана, Абдулазизхана I и Абдуллахана II. На примере мечети Калян, мечети Ходжа Калон,



мечети-ханаки Ходжа Зайниддина, мечети Волидаи Абдулазизхана, а также мечетей Шах Ахсий, Файзабад, Намазгох и Кукельташ раскрываются основные принципы архитектуры мечетей эпохи Шейбанидов. Кроме того, на основе эпиграфических источников, вакфных документов и письменных исторических сочинений в статье оцениваются историко-культурное значение данных сооружений и их место в развитии бухарской архитектурной школы.

Ключевые слова

Шейбаниды, архитектура Бухары, мечети, культовые сооружения, архитектурные традиции, бухарская архитектурная школа, XVI век.

Introduction. In the 16th century, the strengthening of the processes of political centralization and cultural development in the territory of Movarounnahr was clearly reflected in the development of the educational system, science and social institutions. Especially during the reign of the shaybanids, mosques and madrasas formed as important social institutions of society's life, and their functions were not limited to the scope of religious education. During this period, madrasas took an important place in the development of science, spiritual and moral education, ensuring social stability and training of necessary personnel for the public administration system.

Analysis of thematic literature. The question of the architectural development of Bukhara architecture of the period of the shaybanids, in particular the XVI–XVII centuries, was studied in historiography at different times and on the basis of various methodological approaches. In the coverage of this topic, fundamental research on the history of general architecture, Special Research on the architectural appearance and special monuments of the city of Bukhara, epigraphic sources, written articles.

Research methodology. The use of a number of scientific methods in the comprehensive and in-depth coverage of this topic serves as an important methodological basis. In particular, the historical-consistency method makes it possible to identify the functional changes of madrasas that have occurred over time as well as the stages of development. Comparative analysis, on the other hand, serves to reveal the general and specific aspects of the madrasas of the Abdullah II era through comparative study with the educational institutions of the Timurid period. The systematic approach also makes it possible to analyze the institutions of the madrasa, mosque, market and Waqf within a unified socio-cultural system that is inextricably linked. The architectural and analytical method, on the other hand, helps to illuminate the material and organizational foundations of the educational process from a scientific point of view by identifying the features of the plan-structure, internal functional zones and spatial organization of madrasas.

Analysis and results. Bukhara, the capital of the Shaybanid state in the 16th century, experienced one of the highest and brightest stages of its development after the Samanid era. The architecture of Bukhara in the 16th century in particular has a special scientific focus. After all, during the reign of the Shaybani rulers Ubaydullahan (1512-1540), his son Abdulaziz Khan I (1540-1550) as well as especially during the reign of Abdullah Khan II (1556-1598), extensive construction work was carried out in the city.

V.L. As Voronina noted, in the architecture of this period, “not glory and luxury, as in The Times of Timur and his descendants, but publicity and expediency were the main criteria. This is exactly what the important achievement of the period is also manifested in” [4, – B. 304].

The first major building initiatives in the field of architecture under the shaybanids were made at the expense of the material goods acquired by Ubaydullahan as a result of the victories over the Babur and Safavid armies. In particular, in 1514-1515, in exchange for funds received



during the March of Gijduvan, the mosque was rebuilt the pedestal and front facade of the Kalon and decorated with maiolica and tin [8 – B.101]. On the pedestal at the entrance to the mosque, a marble plaque from 1542 reads the decree of Abdulaziz Khan I on the liberation of Bukhara residents from certain taxes, the text in question is embroidered by Mirshaykh al-Rurani, son of Nuriddin Muhammad [7; – B. 161].

Also, Mullah Orzi mosque, namely Toqi Sarrofon mosque, was built in 1515-1516. This mosque was originally built as an independent structure, and Toqi Sarrofon was later incorporated into the ensemble when it was built. Architecturally, it is notable for the fact that its mosque was built on a supa like a high one. The mosque in question has remained relatively well preserved to this day, and craftsman shops operate on its territory today.

One of the important architectural building works of the ubaydullahan period is associated with the construction of the Mir Arab madrasa in 1535-1536 by Syed Abdullah Yamani opposite Masjid Kalon. The madrasa in question was one of the major and influential examples of Shaybanid era architecture, which also included a mosque. This mosque served as an important component of the religious-educational activities of the madrasa.

The Volidai Abdulaziz Khan Mosque also occupies a special place in the architectural heritage of Bukhara. For a long time, this mosque was interpreted in the scientific literature as a monument dating back to the 17th century and referred to by the names of the mosque “Khalifa Khudoydod” or “Volidai Abdulaziz Khan” [6; – B. 112]. However, epigraphic studies in 1989 found this view to be a mistake and clarified that the mosque was built by Order of Abdulaziz Khan (1539-1550). The inscription found on the foundation of the column records that the ruler built this structure at his own expense and provided it with the property of the foundation. Also, the colorful mosaic scroll found above the north entrance door of the mosque states that this sacred construction was erected as a charity by Abdulaziz Bahadir in the way of God's approval [3 – B. 158].

Shaibani rulers also paid special attention to the restoration of mosques by repairing them. In particular, Abdulaziz ibn Ubaydullahan Khaja Zayniddin mosque [13 – B. 239] and also significantly renovated the Magoki Attor mosque, one of the ancient architectural landmarks. Analysis of architectural-constructive methods, methodological signs, bricklaying techniques and majolica inscriptions shows that the eastern pedestal was built precisely during the reign of Abdulaziz Khan [11; – B.24]. This situation shows that the attitude of the Shaybani rulers to architectural heritage is not limited to the construction of new structures, but also a consistent focus on the preservation and restoration of existing religious-architectural monuments.

Hasan Nisori's “Muzakkiri ahbob”, created in the second half of the 16th century, is considered one of the important written sources in covering the history of Bukharan architecture of the Shaybanid period. This work contains information about Ubaydullahan (1533-1539) as well as the major creative works carried out in Bukhara during the reign of his son Abdulaziz Khan, in particular about khonakah and dahma associated with the Bahauddin Naqshband Complex [1; – B. 40-47]. In this respect, this source can be assessed as an important historical argument that reveals not only the architectural life of the era, but also the rulers' emphasis on religious-spiritual centers.

Hasan Nisori noted that the largest in the structure of Bahauddin Naqshband architectural Hazira, the most perfect in terms of architectural skill point and an extremely unique structure mosque in terms of artistic structure was considered Jome'. According to the author, this mosque was built by Abdulaziz Khan in 1544. This argument shows that during Abdulaziz Khan's reign, the progress of architecture continued consistently, and a significant rise was observed, especially in the construction of religious-complex structures. This process, in turn, means that the architectural policy of the Shaibani rulers is not limited only to the satisfaction of practical needs, but also to strengthen the prestige of religious centers and enrich their architectural appearance.



During Abdulaziz Khan's administration of the country, the establishment of a number of large architectural structures in Bukhara was observed. In particular, Toqi Sarrofon and the Guzar mosque in its composition are also mentioned in connection with the name of this very ruler [12; - B.12]. This situation shows that under Abdulaziz Khan, the architectural image of the city of Bukhara was formed not only at the expense of religious, but also at the expense of trade and public facilities. So, during this period, architecture developed in close connection with the social, economic and spiritual life of the city.

During the reign of Abdullah II, the consolidation of centralized political power and the provision of state stability brought to the surface the height of the development of 16th-century Movarounnahr architecture. It was during this period that the Bukhara School of architecture was actively formed, further improving the architectural types of religious structures such as mosques, madrasas and khanakah. Direct Shaybanids of many architectural monuments in Bukhara, especially Abdullakh.

The architectural structures that are today valued as historical monuments were built in their day on the basis of a certain social need, political necessity and spiritual goals. In this sense, it was not accidental that with the rise to power of Abdullah II, he set about building a mosque for his piri Khoja Islam (1492-1563) in Sumitan Village [9; – B. 244]. This initiative reflects, on the one hand, the ruler's focus on religious-spiritual values, and on the other hand, the practical need to establish a new religious center due to the absence of a mosque in the same area.

In 1579-1580, the Khoja Kalon mosque, considered the second jome mosque in Bukhara, was built in the northern part of Gavkushon madrasa by Khoja sa'd, son of Juibor Shaykh Khoja Islam [8; – - B. 101]. In terms of architecture, this structure belongs to the type of a traditional. Friday mosque and is arranged along the perimeter of the courtyard with a rave-column gallery, as well as in the deep part of the longitudinal axis of the courtyard.

Abdullah Khan II was also one of the rulers directly involved in the work of the establishment. Historian Hofiz Tanish Bukhari writes that he carried out large – scale construction work in Bukhara between 1559 and 1568 in brogan [2; - B. 157]. It was during this period that the mosques-khanakahs of King Akhsiya, Faizabad and Chor-Bakr were built. The King Ahsi mosque, which has not been sufficiently studied so far, was also built in those years, being made 17 columns. Waqf documents record that this mosque-khanakah was built in Mavlono Poyan by Muhammad Akhsiy [13]. It is now known as Faizabad Jome' mosque [12; – - B. 243].

In 1585-1586, a skyscraper mosque was built in Bukhara by Qulbobo Kocaldosh. The mosque is built of ashlar brick and is located opposite the Mirzo Hamdam madrasa [5; – - B. 183]. The documents of the foundation also note that this structure was built precisely by Qulbobo Kocaldosh.

In conclusion, under the Shaybanids, the architecture of the mosque rose to a significant stage of development. During this period, structures such as Masjid Kalon, Khoja Kalon mosque, Khoja Zainiddin masjid-khanakahi, Mulla Orqi Sarrofon mosque, Volidai Abdulaziz Khan Mosque, King Ahsi mosque, Faizabad masjid-khanakahi, Namazgah mosque and Kokaldash mosque played an important role in shaping Bukhara's religious-architectural image. These mosques functioned not only as a place of worship, but also as centers of neighborhood, guzar, education and social life.

The mosques of the shaybanid period followed a path of unique progress in terms of architecture, functional function and decorative style. In particular, the formation of jome mosques and Guzar mosques, the emergence of structures of the masjid-khanaqoh type, roof-domed compositions, rave-column galleries, porch solutions and the widespread use of baked brick and koshin decoration of this period of mosque architecture



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