The History of Kalon Mosque

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Abstract
This article is devoted to the issue of Kalon Mosque and its history. Also analysis of the historical information about the history of construction, architecture and internal and external structure of Kalon Mosque is conducted.

Keywords: architecture, brick, dome, excavations, guzar, mausoleums, monuments, mosques, project

INTRODUCTION
According to the famous local historian I.I. Umnyakov (1890-1976), a scholar of Central Asian history, the first mosque was built inside the Ark. This information is based on the views of Narshakhi and A.D.Kalmykov. I.I.Umnyakov draws the topography of Bukhara city. The 8th century mosque between Shahristan and the Ark dates back to the time of the Karakhanid Arslan Khan, and Arslan Khan built a new mosque in its place in 1121, more precisely in the area where the present Kalon Mosque is located.

DISCUSSION
Representatives of the Bukhara School of History Muhammad Ali ibn Muhammad Sayyid Baljuvani’s book “Tariikh nofeiy” lists 17 mosques in Bukhara. The first mosque Kalon was founded by Qutayba, the next building is Shams-ul-mulki. The third building was built by Abdulazizkhan ibn Abdullahkhan Mahmud Sultan. He is now known as Abdullah. According to another legend, the second building was considered red and claimed to belong to Arslankhon. The author has not made an in-depth analysis of the history of Kalon Mosque with the first mosque built by Qutayba in the arch on the basis of sources. The Kalon Mosque is not the first mosque in Movarounnahr. Probably the first mosque was in the Bukhara Ark. Because Arslankhan built the mosque to the east of Hissar. The reason for this was that the arch was destroyed by the invaders and the mosque was severely damaged.

In 1220, the Genghis Khans conquered Bukhara. According to Vamberi in his book “History of Bukhara or Movaunnahr”, Genghis Khan’s eyes fell on the Kalon Mosque. He and his son Tuli entered the Mosque without dismounting. He stopped in front of the pulpit and asked, “Is this the king’s palace?” They said to him, “This is the house of Allah! That is, the house of Allah is the mosque!” He then dismounted. He ascended a few steps from the pulpit and shouted at the Mongols behind him: “The meadow is cut! Feed your horses!” It was a sign of permission to loot.

Sheikh Nuriddin Sirfi was one of the disciples of Shah Shamsulaimma Kardari. On the eve of Genghis Khan’s invasion, he was the imam of the Grand Mosque.

The following exemplary story is narrated in “Tookhfat az zoirin”. When Genghis Khan entered the Kalon Mosque, Imam Nuriddii Sirfi was praying near the altar.

While everyone was bowing to Genghis Khan, Genghis Khan turned to Mavlana Nuriddin, who was not paying attention to him, and said, “Why is this man not respecting me? Tell him to look at me!” They angrily conveyed Genghis Khan’s order to Mavlana Nuriddin. Sheikh Nuriddin said: “Let my eyes never fall on his blessed face! I will never look at him!”. From this answer, Genghis Khan became angry and drew his sword from its scabbard, and Sheikh
Nuriddin turned his neck to his side with the sword. Sheikh Nuriddin spits in disgust on Genghis Khan’s face. Unexpectedly, Genghis Khan trembled for the first time in his life and immediately seized himself and beheaded Sheikh Nuriddin. After this incident, another fierce battle broke out inside Kalon Mosque. There are legends that tens of thousands of people were martyred in the mosque.

Sheikh Nuriddin’s tomb was near the Ahangaran Gate, near the Kalon Mosque. According to historical sources, inside the Kalon Mosque were large chests made of leather. Inside the chests were ancient manuscripts. Genghis Khan fed the chests to the horses and threw the sacred, unique books at the feet of the horses. Seeing this atrocity, the people of Bukhara again fought with the Chingiz hordes, as a result of which many people were martyred.

Genghis Khan destroyed the Kalon Mosque. Kalon Mosque of Samandar, which was resurrected from the ashes, has also been rebuilt.

During the reign of Amir Temur, magnificent buildings were built mainly in Samarkand and Shakhrisabz. But during the reign of Ulugbek, the clergy of Bukhara tried to build a new mosque on the old land. It was behind the Amir Temur mosque in Samarkand in terms of artistic decoration.

S.N.Yurenev’s excavations in Bukhara in the 1970s show that a second brick mosque was built at the site of the fire in the late 13th and early 14th centuries. It was soon destroyed because the foundation was not strong.

Finally, the current appearance of Kalon Mosque was built in the early 16th century. The date of reconstruction is given in the inscription under the roof arch. At the end of the verse from the Qur’an, 902 AH, i.e. 1514-1515 CE, is indicated. The Kalon Mosque was rebuilt by order of Ubaydullah, a representative of the Shaybanid dynasty. According to the inscriptions on the marble slab at the entrance to the mosque, a special decree was issued by Ubaydullah to repair each part of the guzar during the construction work and to exempt it from certain taxes. In addition, the military booty of Ubaydullah during his advance to Gijduvan in 1513 was used for these glorious deeds.

In 1541, near the main door, there is a marble slab carved with the decree of the First Abdulazizkhan on the exemption of the people of Bukhara from certain taxes.

The construction of the Kalon Mosque (In Persian - large mosque) - a new style - combines the experience of the Bukhara school. The scheme of the Kalon Mosque is a traditional rectangular courtyard, in the western part of which stands a large and high-rise building, with porches on the axis of the courtyard, and column-domed galleries around the courtyard. Kalon Mosque is a mosque similar in size to the Bibikhanum Mosque in Samarkand. Although they are unique buildings, they belong to completely different types of architecture. Monumental flower pillars (pylons) ended with a multi-domed building with a gallery surrounding the courtyard of Kalon mosque, on top of which a huge blue dome with a mosaic drum was installed.

It is said that the Kalon Mosque was built to resemble the Kabatullo project. The Kaaba mosque in Makkah Mukarrama has lost its former appearance due to several enlarges.

Baked bricks and tiles were used in the construction of the mosque. The name of Allah, as well as verses of the Qur’an and hadiths are engraved on the walls of the mosque. One of the tallest buildings in Bukhara is the Kalon Mosque. In addition, the magnificent tiled altar in the main building of the mosque dates back to the 16th century, it was at the level of the floor that existed at that time - almost a step above the level of the original building of the 15th century. During the unveiling of the floor, which was raised as a result of a hundred-year renovation, a panel of six-sided blue checkers with mosaic frames depicting ivy typical of 15th-century monuments was found under it.
According to Ubaydullah, the construction of the mosque was completed in 1514. In the center of the front of the mosque there is a roof, corner minarets-flowers, arches on the partition walls. The decoration of the mosque has been preserved. It features coatings based on vinegar bricks and slab blocks typical of 16th-century Bukhara. Such coatings are found in the central part of the front of the mosque and in the altar. It is noteworthy that under the carpet of the altar there is the name of the master Boyazid Purani. But the calligrapher Mirshaykh al-Purani had also put his signature under Abdulaziz’s decree. If the two are assumed to be the same person, then the altar was built in 1541.

Like an altar shining under a huge blue dome on the side of Makkatullah, he calls to himself and urges him to worship Allah.

As for the design of the architectural monument, the mosque is rectangular in shape (127 × 78 m), surrounded by a wide courtyard with a domed awning. 288 domes rest on 208 pillars. They have a distinctive majestic appearance, and the columns are later fitted with square-shaped pedestals. The roof is typical of the first quarter of the 15th century - it was built in the form of a transition from the square to the octagonal arched parts that support the inner dome, above it is a blue spherical-conical outer dome, which rises slightly in the part holding the dome, and is represented in the shadow image (silhouette) of Bukhara.

There are a variety of ways to cover galleries with a dome. The courtyard of the mosque is entered by several steps. There are embossed roofs in the center on all four sides of the courtyard. The exterior on the east is distinguished by the majestic roof majesty and magnificent decoration. The mosque is the outer 7 gates of Kalon, with wide porches in front and inside the main east gate. The attic in the attic and the side arches on its sides are decorated with tiles and glazed bricks. In particular, the ganchkori arches stand out. Through the roof, the khanaqah in the courtyard net goes to the target.

The outer dome of the inn is high, and the blue dome is thrown from a distance. A series of 16 small arches were used for the inner dome in the style of “mold”. The ornaments of the altar are a masterpiece of fine tiling. The main façade of the Kalon Mosque faces east. The roof of the mosque, which is large and decorated with mosaics, is located a little higher. Inside the courtyard are two blue domes.

When observing and analyzing the shape of the domes in Central Asia, the domes resembling the domes of the ancient Turks Kalon Mosque were effectively created in architecture.

There are also domes of ancient architectural monuments preserved in Central Asia - majestic public buildings (palaces, mosques, lodges, caravanserais, mausoleums, baths), in the sardobas there are balkhi dome, charkhi dome, chortark dome, chorkunjak dome, piltavor, garavli, kulak, mirzoi, turnip species, some of them also have double (inner and outer) domes.

Palace, mosque, madrasa and other buildings, the main large room of the mausoleum - the inn is covered with an altar dome. The reason why the top of the altar was covered with a dome was that it amplified the sound. The structure of the Balkhi dome is quite simple and is widely used in madrassas, baths, caravanserais, ordinary rooms, cauldrons and buildings. The courtyard of the Kalon Mosque, which has a straight rectangular shape, is surrounded by a gallery of 228 domes.

**Results**

The central entrance of the Kalon Mosque porch is decorated with an external front portal overlooking the square and an internal portal overlooking the courtyard. The new facade of the mosque was completed in 1970. On the east side of the mosque is the main building of the high-domed Kalon Mosque, with storks built on top of the dome. In the 1920s and 1930s, storks left the city because the swamps around Bukhara dried up.
The target is square in shape, on the transverse axis - a deep ridge and an altar on the side of the head. In the net of the huge open stage above the mosque, a special place was built for the ruler and his officials to perform the prayer. Usually, the emirs of Bukhara performed Friday prayers every week in this mosque along with other Muslims in this mosque along with other Muslims, heard citizens’ complaints and accepted petitions.

According to other sources, the pavilion in front of the roof of the mosque, called “Tomb of the Shahidan”, was built in 1913 by the order of Amir Alimkhjan master Shirin Murodov. Ibadullokhan Eshan, the last imam of Kalon Mosque, served as imam until 1930.

CONCLUSION
The Kalon Minaret was built in 1127 by Arslankhan under the Kalon Mosque. The minarets were part of the mosques and were designed to call the Muslims to prayer by reciting the adhan. Every day, and especially on Fridays, 4 muezzins would cross the stone bridge on the roof of the Kalon Mosque to the minaret and call the azan. Then the Sufis in the minarets of more than 200 other mosques in the city recited the adhan and called the people to prayer.

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