



Architecture of Mukhammad Naqibbek Madrasa-Mosque in 19th-20th Century in Kattakurgan City

Yarashev F.S.

PhD student of Samarkand State architectural and Civil engineering University

ABSTRACT

This article talks about its architecture and specific features based on the little-studied archival materials of the Mukhammad Naqibbek mosque, built in the 19th-20th centuries, located in the city of Kattakurgan, Samarkand region. Besides that, based on the analysis of the history of research related to this monument, relevant conclusions and recommendations are presented.

Keywords:

Mukhammad Naqibbek mosque, Samarkand, Kattakurgan, madrasa-mosque, khanakah, minaret, kayvan.

The Mukhammad Naqibbek complex was built in the 19th-20th centuries and was one of the largest complexes of the city of Kattakurgan in its time. Russian traveler F.F. Pospelov, who visited Kattakurgan. Pospelov wrote the following comments about this complex: "Mukhammad Naqibbek madrasa in Kattakurgan was a special attraction of the city" [2]. F.F. Pospelov's source of information does not specify the exact date of construction of the madrasa, which is probably due to a misprint in the text in the publication, writes Bekmurodov I., an employee of the Kattakurgan Local History Museum. (in his article) states that Mukhammad Amin Naqib madrasas were built in Payshanba in 1791 and in Kattakurgan in 1804 [5]. V.V. Radlov also gives a more interesting description of the city of Kattakurgan [3]. However, the author mentions the Naqibbek Madrasa does not mentioned in the year of its construction. In addition, historian K.E. In Bendrikov's book, information is given about the construction of a madrasa in the city of Kattakurgan in 1804: "It was named after Mukhammad Amin, viceroy, 55 students studied at this madrasa," writes [4]. Jalilov Mukhammadjon Jalilovich, born in 1911, living at 11 Lomonosov street, Kattakurgan city,

said that his father Jalil was a shoemaker. He allocated money to build the second floor of the madrasa, and for this he was given a place to sell his finished products in front of the madrasa. Also, in exchange for the funds allocated for the construction of the madrasa, the tea shop Shodimetar was given a place for a teahouse in front of the madrasa [8]. Our research shows that the madrasa was originally a one-story building and later the second floor of the complex was built with the allocated funds.

Also, according to the information obtained from the research conducted by the UzNIPI Institute, it was possible to draw certain conclusions about the in-depth study of the monument and its restoration. It was found that the complex was not built at the same time, that is, first the madrasa was built in 1804, a one-story building, then the second floor was completed in 1909 [10]. Later, in 1934-1935, the cells were dismantled by the local authorities for the needs of warehouses. Only 4 two-story cells remained near the mosque [10]. The stories of older people about the existence of four two-story rooms in the northern style of the madrasa until 1960 are confirmed by the photos of the photographer Polyakov [8].

So, to say a few words about Mukhammad Amin Naqib himself, he was the ruler of Kattakurgan. His contemporary historian and poet Mu Ying mentions that Mukhammad Amin Khoja Naqib was one of the few begs who remained loyal to the ruler of Bukhara, Amir Haidar, during the uprisings against the government and the centrists. It is mentioned here that Khoja Nakib built a mosque and a madrasa in the city of Kattakurgan in 1230/1815 [8].

It should be noted that the madrasa named after Mukhammad Naqibbek was built in Payshanba, 7 km away from the city of Kattakurgan. The similarity of these two madrasas lies in the presence of mosque buildings in both complexes. These madrasas differ from each other in terms of their structure and size. The building of the madrasa located in

Payshanba was one-story. Mukhammad Naqibbek madrasa has two floors and the complex is considered large. In this place, the overall appearance and architectural structure of the Muhammad Naqibbek madrasa is similar to the madrasas of Central Asian cities, but the difference is the mosque building in the Naqibbek complex. Also, the unique aspect of Mukhammad Naqibbek madrasa, different from the madrasas of Samarkand, Bukhara, is the presence of a minaret in the middle of the courtyard of the complex. In Bukhara, minarets were built in the corner of the complex [1]. Such complexes are usually built mostly in the Ferghana Valley. Another unique aspect of the complex is that the madrasa building is two stories high, equal to the one story high mosque building.

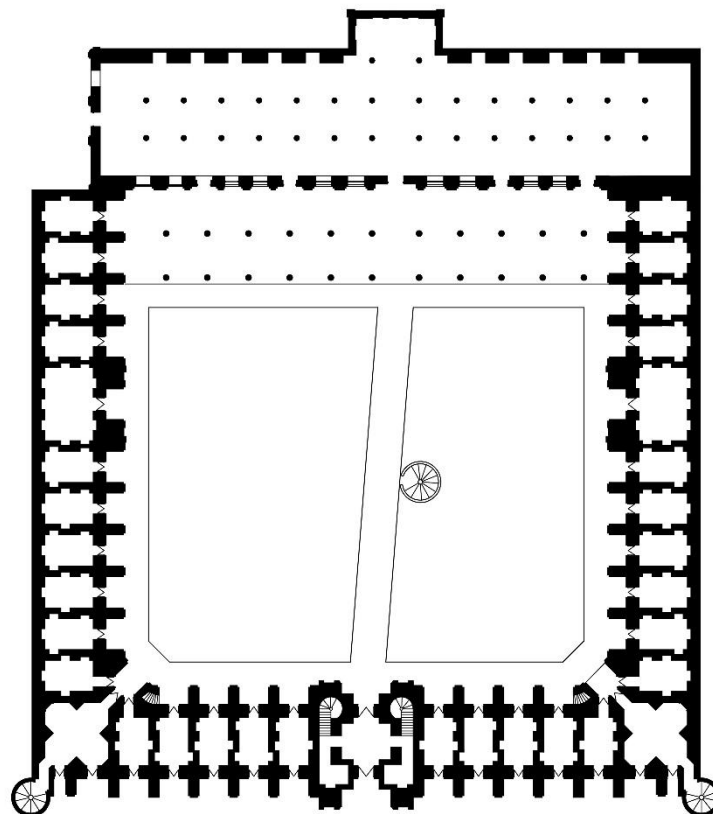


Figure 1. The location of the complex in the center of the city of Kattakurgan. 1875

Archive of Kattakurgan Local History Museum.

It should be said that the composition of the Mukhammad Naqibbek complex is located in the center of the city, next to the main street,

which gave the composition of the city solemnity. The general appearance of the complex is chaotic with the mosque and madrasa and cells. The layout of the complex is rectangular, with rooms (khujra) along the

perimeter with a courtyard in the middle, and a minaret in the middle of the courtyard. The main entrance of the complex faces east and has a gabled gate. There is a minaret in the northeast and southeast corners of the madrasa [9]. From this tower, they climbed to the second floor of the madrasa. The Madrasah's appearance, rooms, attractive entrance porch, and the beauty of the minaret in the courtyard gave the complex a special solemnity. The structure of the complex consisted of madrasa, gate house and mosque buildings [9]. Until now, unfortunately, only the mosque part of the complex has been preserved, without the buildings of the madrasa, minaret and gatehouse.

The general appearance of the complex, the mosque with its porch and the madrasah and its cells, is in harmony. The mosque building is located on the west side of the complex and is adjacent to the P-shaped two-story madrasa building on the east side (Fig. 3).

There are 30 rooms on the 1st floor and 30 rooms on the 2nd floor of the madrasa building. It has a gated entrance to the complex. The main style of the complex facing the street has a gable. This, in turn, gives a sense of solemnity to the entrance of the complex. There is an open porch (balcony) on the outside of the 2nd floor of the madrasa's gatehouse. The upper part of the porch is made of arches.



Figure 2. The history of the complex. 1909.
Archive Glav NPU. No. S7035/P-88.

The minaret in the middle of the courtyard of the complex gives the complex a special solemnity. The tower was circular and 15 meters high. The tower was reached through the spiral stairs inside it. In general, the building

of the madrasa with its unique architectural solution, with its similarity in design and style, gives a special beauty to the complex.

The preserved one-story Mukhammad Naqibbek mosque is one of the largest mosques in the city of Kattakurgan, and this mosque

building was the largest mosque in the city. Also, the unique aspect of the mosque building differs from other mosques in the city with its architectural structure and compositional solution. Such mosques are usually built in front of madrasas, where there are many people.

The mosque building consists of a 50.87x12.08 m rectangular building with an open pillared porch on the eastern side of almost the entire length, extending from north to south. Its height to the ceiling is 6.20 m. Before the destruction of the madrasa building, it was surrounded by porches and madrasa walls from the north and south, and later two rooms were built on both sides of the mosque, north and south. One of these rooms is intended for the imam of the mosque and one for the mutawalli. Moreover, both these rooms were built 2.5 meters away from the southeast and

northeast corners of the building, respectively [8].

The room of the mosque has a symmetrical shape, and the altar is located in the middle of it. The dimensions of the winter room of the mosque are 11.6x51.4 m. There are 2 rows of columns depending on the length of the khanakah, and it consists of 14 columns in total. Columns are arranged in 15 rows in length and 3 rows in width. The distance between the columns is almost the same and is 3.3 m. The altar part of the mosque is also made in a special way and protrudes 3 m from the western wall in the center of the room. There are 4 columns about the mihrab, which intersect with them at the same interval. The mihrab of the mosque is located in the central part of the western wall of the hall, but it has not been preserved in its original state due to repeated improper repairs.

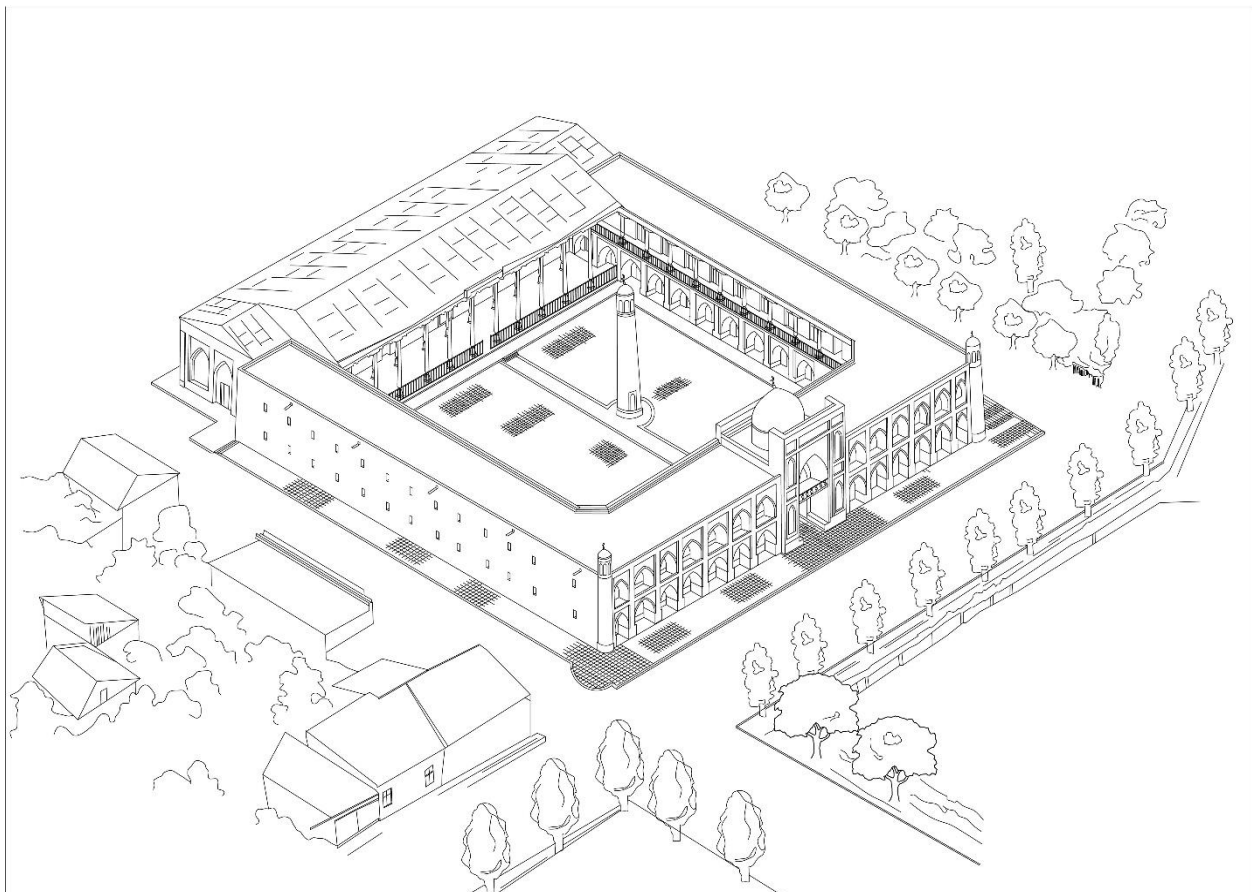


Figure 3. General view of the complex. Condition restored by UzNIPI restoration. Archive Glav NPU. No. S7035/P-88.

The height of the mosque building is different from the height of other mosque buildings in other cities, it is built to fit a two-

story building. In the design and style of the mosque, we can see the architecture of Central Asia belonging to the 17th-18th centuries.

Because the city of Kattakurgan was under the rule of the Bukhara Emirate. Therefore, masters and architects from Bukhara were involved in the construction of the madrasa complex. The provision of shelves on the walls of the interior of the mosque room, the arrangement of the columns and the symmetrical arrangement of the room give a special solemnity to the interior of the building. The mosque, its combination with the summer veranda, ensures harmony not only in the design, but also in the style of the building. The ceiling of the mosque hall is made in two ways. Balustrade and square ceiling. The main part of the ceiling of the room was plastered with marble. Special attention is paid to the middle part of the mosque. Two rows of ceilings of the middle part of the living room

ceiling, adjacent to the porch, are raised by 60 centimeters compared to the others. This part of the ceiling is divided into squares. The squares are delicately painted with various oriental motifs. Small floral motifs are applied to the surfaces of the squares. The beams of this part of the ceiling are rectangular in shape and painted with red, yellow, and green patterns. The beams on the ceiling, covered with smooth painted boards, are divided into several parts, so they become large and small rectangles and squares, separated from each other by means of a high-relief vassajupt. Such ceilings can also be found in the old mosques of Samarkand and Bukhara. They are known as "stepped ceiling" [7].



Fig. 4, 5. Views of the mosque building. 20th century Archive Glav NPU. No. S7035/P-88.

From the center of the room, the left and right sides have a ceiling in the shape of a marble. The beams on the center right side of the honaqah are painted in blue and red in the middle and are patterned with the same thin white and red stripes. Along the edge of the ceiling you can find white balls with a narrow blue line. They have a pattern with a thin line. The sides of the beams are painted green. In the middle of it, patterns are carved in white and red. Bolors and vassas are also decorated with patterns of different colors. Vassas are painted in white and red in a checkerboard pattern. The beams and beams of the room left from the center are painted in green, red, and blue colors. The sides and lower parts of the beams are decorated with floral

motifs. Most of the bolars are unpatterned, but the sides of some intermediate bolars are patterned. Vassajupts are repeated in a checkerboard pattern in red and white.

At the same time, the porch of the mosque was located in a semi-metrical shape and was a two-row porch. The middle part of the porch is made in the style of Kayvan. This style is also common in Bukhara. According to the craftsmen, the raised middle part of the Kayvan porch is derived from the local name of the highest star in the sky, "Kayvan" [6]. The porches were more beautiful and luxurious. This part of the mosque disappeared later (Fig. 5).

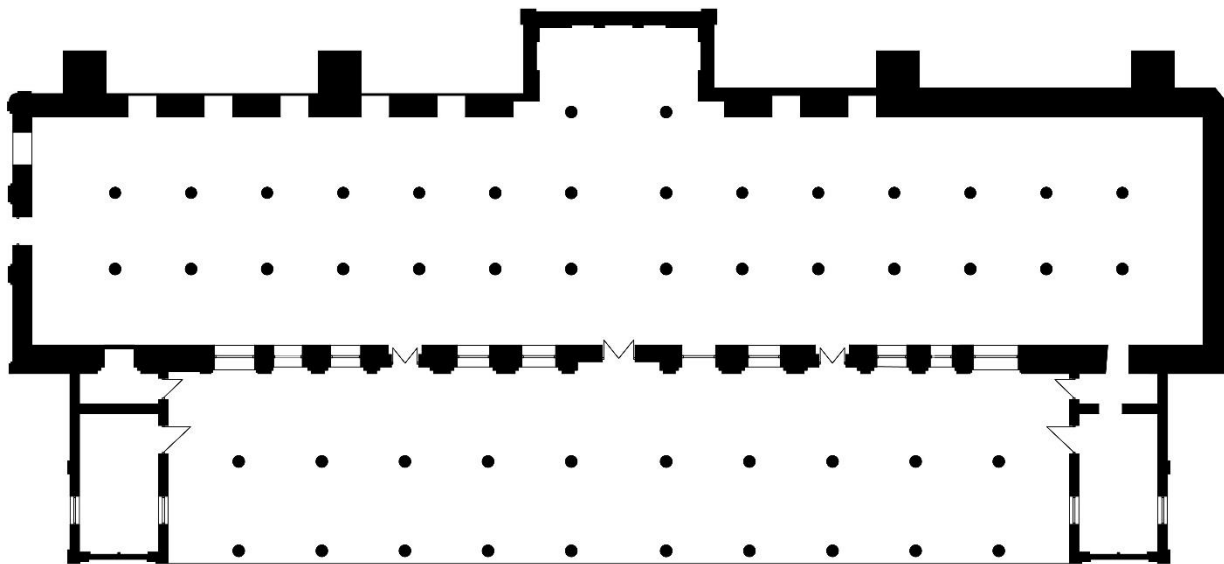


Figure 6. The current layout of the mosque building (author's drawing).

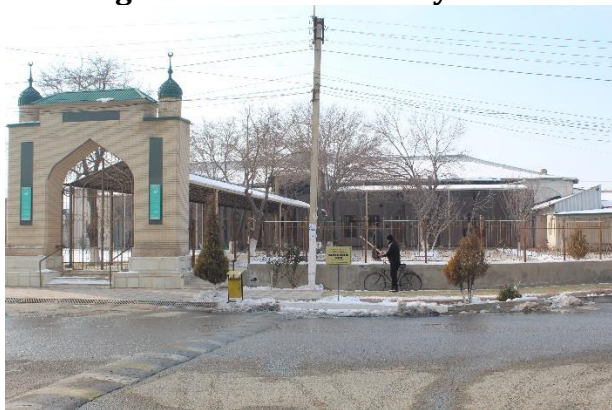


Fig 7, 8. General view of the mosque. 2023 (author's photo).

Two different styles of ceiling were used in the mosque porch:

1). One part of the entrance of the mosque is a smooth flat ceiling, the surface of which is treated with patterns and decorations in the form of tulip flowers. Along the perimeter of the ceiling, muqarnas is applied. The second span of the entrance is a square coffered ceiling, which is divided into squares, and the middle of the squares is worked in the form of a pool. In the middle part of the ceiling, the pool style is used. Such ceilings were widely used in Samarkand (Fig. 10).

2). The left and right sides of the madrasa have a coffered ceiling. The beams on the ceiling are decorated with carvings and paintings.

Wall decorations. The walls of the mosque are smooth. In the middle parts of the wall,

curved shelves are provided. The walls are made of ganch and plaster. A eaves is built along the perimeter of the room to the upper part of the wall. The mihrab of the mosque is decorated with plaster. On the wall of the mihrab, three arched plaster patterns are used.

The appearance of the mosque columns is characteristic of the majestic architecture of Central Asia. Some of them are decorated with geometric carvings. The pillars of the mosque are made very differently. Columns are distinguished by their thickness, size, patterns and decorations carved on them. Since the height of the mosque is 2 stories high, the pillars are also high. The pillars of the house are homogeneous in structure. But the columns differed in thickness, patterns, and types of decorations (Fig. 8).



Fig. 9, 10. Ceiling decoration of the mosque room, as it looks today (author's photo).

Columns consist of a base course, a socket, and a main body. The base part of the column is made into a hexagon. Its height is 90 centimeters. All four corners are bordered by semi-columns. The surface of the column with columns is separated by chains consisting of a system of triangles. The squared surfaces of the column are turned into a tall octagonal neck ending in an octagonal crown.

Here, the upper part of the pillars above the base course is decorated with mahodil carving patterns. In some columns, the upper 20 centimeters of this part is decorated with muqarnas decorations. The main body of the column is cut into 20 horizontal surfaces. This part of some columns is cut in a circular shape. The upper part of this column is finished with a column head. The pillars of the porch are similar to the pillars of the house. Porch pillars are made almost homogeneously in terms of compositional structure. But they are distinguished by the size, length, and length of the upper part of the base course. Also, on some columns, muqarnas patterns are made on the upper part of the socket, just like khanakah columns. Madohil ornaments are used in the socket part of the column. These decorations are made on columns of different lengths.

The construction of the mosque is made of baked bricks, the thickness of the wall is 1.2 m. The bricks were of various shapes and sizes: 25x25x5 cm, 27x27x5 cm, 27x13x6.5 cm. The roof and columns are made of wood.

It is worth mentioning that the mosque was active even during the Second World War. During the war, it was used as a storehouse and

master's rooms. Later, the mosque resumed its activity and is still in use today.

The above research allows us to make the following conclusions and suggestions:

- based on our research, we can say that the madrasa complex was started in the 19th century and completed at the beginning of the 20th century, we can see from the photos of 1872 that the madrasa had one floor before (photo 2);
- the madrasa building, which can compete with other urban madrasas with its unique architectural solution, has completely disappeared today due to repeated destructions, due to its use for various purposes, i.e., during the Second World War, it was used as a warehouse, and later as a dormitory;
- it should be noted that as a result of improper repair of the complex, the buildings of the madrasah, minaret, and gatehouse have not been preserved to this day, only the mosque building of the complex has been preserved to us, and it has arrived in a highly modified state;
- the distinctive feature of the Mukhammad Naqibbek madrasa, which has not been preserved, is the presence of a minaret in the middle of the courtyard of the complex;
- it is desirable to restore the complex, i.e. make its model and make it a museum, create a virtual model, conserve and restore the mosque building that has been preserved until now;
- to ensure the continuity of control and preservation of the preserved monument;
- and taking into account the fact that the historical monument is currently used as a religious institution, it is necessary to preserve the architectural integrity and original

decoration of the monument, to preserve its integrity during the conservation of the monument.

To date, our small and medium-sized historical monuments in our cities are not adequately established. Monuments in these cities have an incomparable place in the history of our country. That is why we, architects, should scientifically establish our historical monuments. It is necessary to create maps of historical monuments in these cities, conservation, restoration and tourism cards. Only then can we deliver our cultural heritage objects to the next generation and increase the tourism potential of our country.

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