ACADEMIC RESEARCH IN EDUCATIONAL SCIENCES VOLUME 2 | ISSUE 6 | 2021
ISSN: 2181-1385
Scientific Journal Impact Factor (SJIF) 2021: 5.723
DOI: 10.24412/2181-1385-2021-6-1411-1414

URBAN PLANNING NORMS IN THE CREATION OF A MODERN PROJECT OF A MOSQUE BUILDING WITH THE HELP OF GRAPHIC SOFTWARE

Niazi Mohammad Amjad
Master of Engineering Graphics and Design Theory

Khumoyiddin Abdugafforovich Turaev
Research advisor of Termez State University

ABSTRACT

The article discusses the role of urban planning norms and rules in the design of a mosque building using graphic software. Prior to the construction of any building, the rules and regulations of the city in which the building is to be constructed shall be thoroughly considered and followed.

Keywords: Garden, Graphics, Building, Architect, Engineer, Project, Computer.

INTRODUCTION

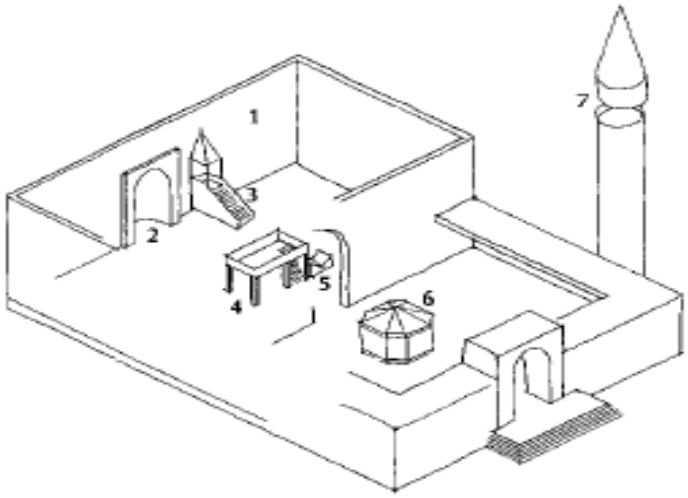
The mosque is a symbol of Islam and the most important building type in the Islamic world, which today encompasses 40 countries and a fifth of the world's population. Of all the Abrahamic religions, it is Islam that is currently expanding most rapidly. So what should a building look like whose name when translated means a "place of prostration"? The task of designing an architectonic form for the worship of a god that is invisible and in addition is prohibited from depiction has never been easy. On the one hand, their creators were afraid to construct glorious constructions for fear of falling into idolatry. On the other hand, their buildings could be no less monumental than those of the Christian faith. The difficulty arises as a result of the Islamic prohibition of figurative representation: the Hadith, the book of the words and deeds of the prophet Muhammad, states: "The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Give life to what you have created.'" Or elsewhere in the same book: "Such people as paint these pictures will receive the severest punishment on the Day of Resurrection." Accordingly, Islam - unlike Christianity - is characterized by a lack of visual symbols. A further difficulty is that Islamic architecture, which is highly contextual

ISSN: 2181-1385
Scientific Journal Impact Factor (SJIF) 2021: 5.723
DOI: 10.24412/2181-1385-2021-6-1411-1414

and predominantly characterised by small elements, does not lend itself to being a source of inspiration for monumentality.

METHODOLOGY

Muslims are less dependent on buildings devoted to worship than Jews and Christians. The rite of prayer is itself sufficient, whether undertaken at home or in the open. Prayer in a group, however, is considered more virtuous. A mosque is primarily a hall in which men and women kneel in rows on the floor and prostrate themselves in prayer in the direction of Mecca. Bythe 7th century, the following elements were already constituent parts of a mosque: the qibla wall which faces in the direction of Mecca; the mihrab, a niche or depression in the qibla wall from which the Imam leads prayers; and the minaret, a high tower from which the call for prayer is more audible. Amobile lectern, or kursi, on which the Koran was placed was also common.



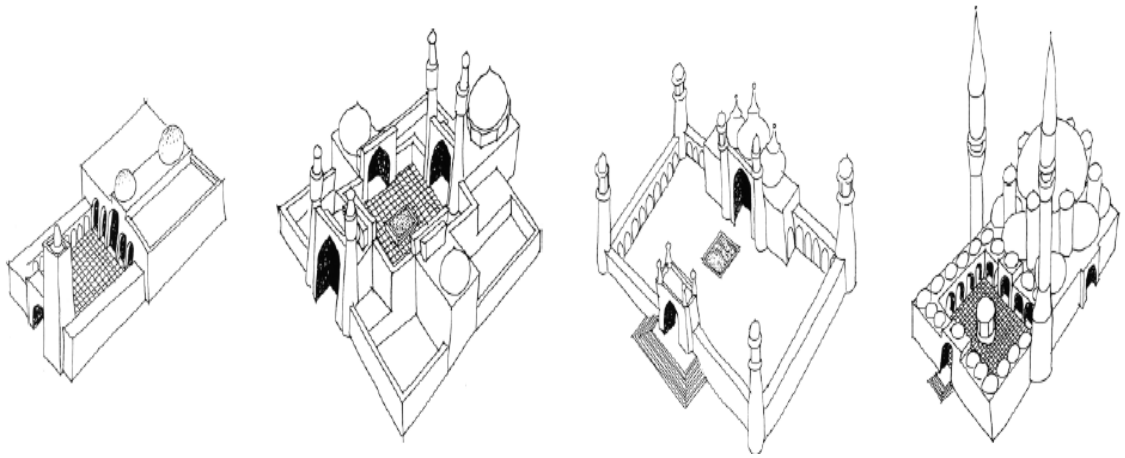
For Friday prayers, a minbar, a pulpit raised on several steps was created, sometimes along with a dikka, a raised tribune in the centre of the room from which the Imam's prayers are repeated for the rows at the back. Fountains located in a forecourt allowed Muslims to conduct ritual purification before prayers. These usually offered sufficient space for several people to wash themselves with cold running water. Over and above its essentially religious importance, the mosque also serves a social function, which largely determines the programming of its remaining spaces. The mosque is not solely for prayer but is also visited on social and family

ISSN: 2181-1385
Scientific Journal Impact Factor (SJIF) 2021: 5.723
DOI: 10.24412/2181-1385-2021-6-1411-1414

occasions. Believers are served tea and dates and therefore even the smallest of village mosques has a place for preparing tea. Larger mosques include spaces for religious instruction, to teach courses on the local language and seminars on cultural integration. In addition, there are rooms for women who are forbidden from prayer during menstruation and in the first 40 days after giving birth.

RESULTS

Over the course of the history of Islam, four basic types of mosques have arisen in western and central Asia and in North Africa: the Arab hypostyle mosque, the Persian four-iwan mosque, the Indian threedome mosque and the Turkish central-dome mosque



In light of the rapid expansion of the Islamic community during the lifetime of the prophet, the need for built constructions providing space for undisturbed communal prayer soon arose. The first mosque was built at Muhammad's behest in Yathrib. Enclosed by an earthen wall, it was a typical Arabian courtyard dwelling on a square plan. From here, the muezzin chanted the call for prayer. The first mosques built in the decades immediately thereafter all followed the same simple pattern of the original mosque in Yathrib. For example, the Mosque in Kairouan in Tunisia (670) differs only dimensionally from the first mosque. As with all later mosques, the dualism of interior courtyard and prayer hall was maintained.

DISCUSSION

The building had neither an external wall nor a main gate, but exhibited two new elements: the qibla wall and mihrab on the one hand, the minaret on the other.

ISSN: 2181-1385
Scientific Journal Impact Factor (SJIF) 2021: 5.723
DOI: 10.24412/2181-1385-2021-6-1411-1414

This tower was to become emblematic for mosques in general. The minaret was built on a square plan and topped with a ribbed dome. This form of mosque gradually acquired lasting validity throughout North Africa. As the position of the Islamic rulers stabilised in the 7th and 8th centuries, they began to consider new forms. Keeping in mind the prohibition of figurative representation, they began to develop ornamentation. The design of the mihrab acquired ever more complex geometric structures; sumptuous decorations began to cover the surfaces of the prayer niche. Such decorations can be seen clearly in the Umayyad Mosque in Damascus, Syria (7°5-715). Its basic form followed that of the original mosque but its vaulting, columns and windows gave it a magnificent appearance. It became a model for Islamic symbolism. As the central authority of the caliphate began to wane in the t ith and rzth centuries, their power was distributed among a series of new states that formed between Morocco and India. The change in political structure led to regional variations in the architecture of mosques. In the centuries that followed, diverse syntheses of Islamic and regional elements arose. Each Islamic state developed its stylistic identity, partly in response to local climate, partly with regard to locally available materials and traditional craftsmanship.

CONCLUSION

The mosque is a built facility with certain unique characteristics for Muslim prayer, as well as an institution dedicated to maintaining community life. As a building its primary and minimal role is to accommodate a congregation that performs its ritual prayers in formation while oriented toward Kaʿbah in Mecca. As an institution it marks the sociocultural existence of a Muslim community, acting both as its center and its emblem.

REFERENCES

1. H.Ubaydullayev, M.Inogamova “Typological bases of design of residential and public buildings” Tashkent 2009
2. 3-Isomuhammedov D.U. etc. “Engineering Improvement and Transport” COMMUNICATION PUBLISHING HOUSE Tashkent 2009.