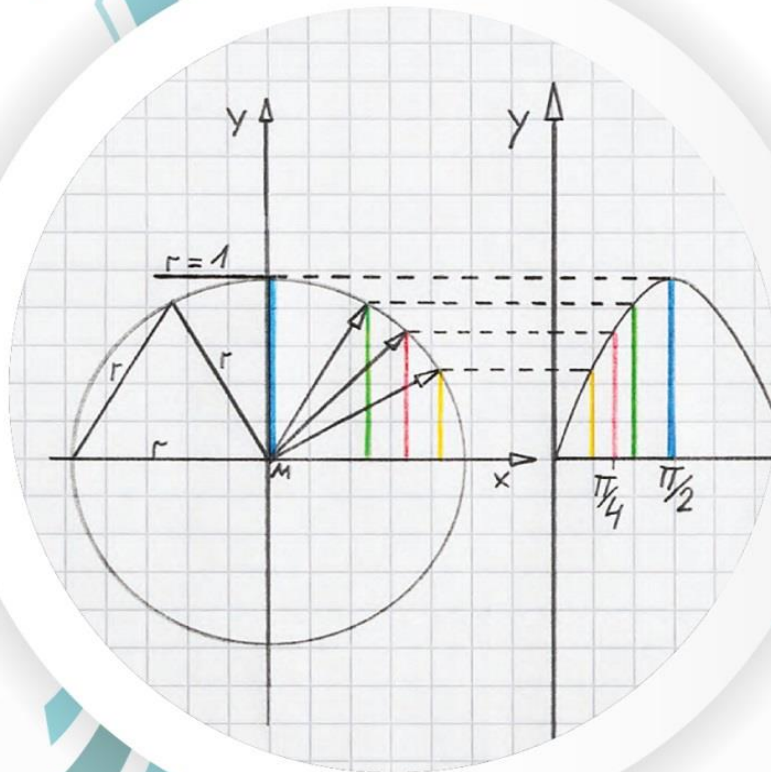


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TOWERS ARE AN EXPRESSION OF THE ARROW THAT CONNECTS THE EARTH WITH THE UNIVERSE

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Abstract: This article discusses the connection of minarets with the universe and their symbolic meanings, functions, history of origin, etc. Information is included on when and how the minarets were used.

Keywords: minaret, grandeur, creativity, lighthouse, history, cultural wealth, place of burning, quadrangle, height.

As you leaf through the pages of ancient history, you see before your eyes amazing architectural monuments like miracles. Each of the ancient architecture and buildings was restored by human hands, and the breath of our ancestors is felt in every corner of it. In the buildings restored as a result of the creativity, imagination, and labor of true artists, we see a reflection of the culture of a certain era. Monuments created and built with delicate taste, high skill, and brilliant genius are the cultural wealth, history, pride, symbol, and emblem of the people[1].

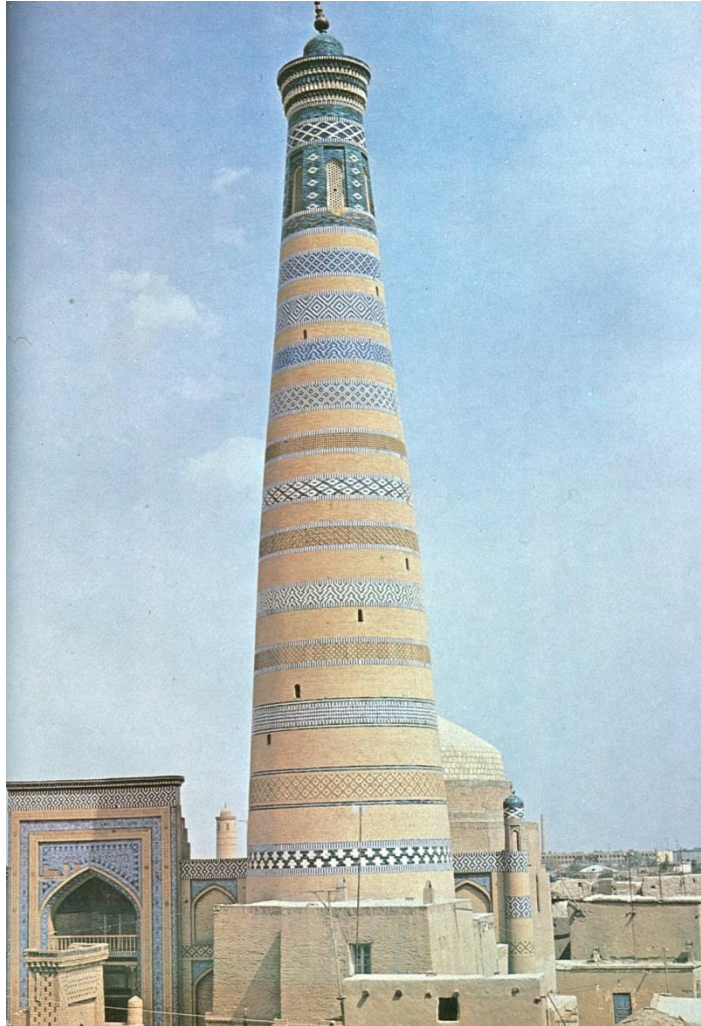
However, there are some issues related to them. Because they have not only constructive (practical) and decorative functions, but also philosophical, religious-ideological and semantic meaning. Parts of architectural monuments have a specific symbolic meaning.

Minaret (Arabic - lighthouse) - a tall structure with a vertical (vertical) dimension greater than its horizontal (width) dimension. Minarets are built in a circular, polygonal or quadrangular shape, tapering towards the top.

Vertical line - arrow, distance, direction of gravity, positivity, harmony, human connection with the universe. Higher and lower activity. Symbol of aspiration to the universe, to the sky. Symbol of activity, power, masculine



power, creativity. Divine creative power. Horizontal and vertical lines are the reference lines of the composition.



Khiva Islam Khoja Minaret.

There are also Minarets on the seashore that serve to ensure that ships do not get lost in the port (lighthouse), television, etc. purposes. There is a spiral staircase inside the structure to climb to the top. Since ancient times, Minarets have been built near or adjacent to mosques and madrasas. The muezzin would go up to the minaret and call the worshipers to prayer. Minarets were also used as guardhouses (guardhouses) (Jarkurgan Minaret, Vabkent Minaret, etc.). Initially,

the Minaret was built in Egypt in 673 by order of the Umayyad Caliph Musavi. Some Minarets were also built to give beauty and grandeur to a city or a certain ensemble, and to demonstrate the power and might of the person who built it.

In the Middle Ages in European countries, they had a dormitory, a food storehouse, a well, etc. Inside, minarets (donjons) were built in the form of a square or circular cylinder, which was intended to withstand a long siege. The Maiden's Tower in Azerbaijan (c. VI-XII centuries) was built in the form of a donjon. It housed about 200 people. The Four Minarets in Khairabad and Bukhara are unique four-minor architectural monuments. The structure of ancient minarets in Uzbekistan was built on the basis of unique national architectural traditions. Artistic expressiveness was achieved by laying bricks in the wave style and applying inscriptions. The minarets were given charm. With the development of local architectural schools based on ancient architectural traditions, colored ceramic tiles were used in the decoration of the minarets. Kalta minar, Polvan gori, Syed Sholikorboy, Sheikh Qalandar Baba minar, Islamkhoja madrasa and minar, etc. in Khiva.

Man has always strived for heights. He believed in the concept of a vertical structure, such as a building, a tree, a column connecting the underground, above and in the sky. This concept was applied in urban planning to both a separate building and the interior of a monument [2]. Therefore, buildings with a vertical structure have always been associated with divine concepts. Such buildings include the ziggurats and towers of Babylon. In the area along the Moche River, there was an 18-meter-high "Pyramid of the Sun" and a smaller "Pyramid of the Moon". Such majestic buildings symbolized a center that served as an ideological and leadership center for the community [3].

After the establishment of Islam in Central Asia, minarets began to be widely built in the composition of mosques. Minarets become the tallest type of building in the composition of cities. In particular, the minaret in Old Urgench is



61 meters high, the Great Minaret in Bukhara is 46.5 m. And the Islam Khoja Minaret in Khiva is 44.5 m. high. The word minaret is derived from the Arabic language and means "light spreader". Minarets performed several functions in terms of function. In the composition of the city, they provided dominance, that is, they ensured that all parts of the city were subordinate to the center and formed a unified composition. They served as a place for calling the call to prayer, allowing the city to be monitored. It should be emphasized that the minaret did not always serve as a place for calling to prayer in the mosque. Because the muezzin had to climb and descend the high steps five times a day, which was very difficult. Therefore, as mentioned above, it was used only to call to prayer on Fridays and holidays[2]. In addition to the functions mentioned above, minarets also had symbolic meanings. For example, the 13th-century Qutb-ud-Din minaret in India resembles the minaret of the Qaboos Mosque in Iran and the Ghurid minarets in Ghazni and Afghanistan, and rather than being a place to call to prayer, it symbolized the glory of Islam and its ability to protect Muslims. It also rose to the level of the honorific title Qutb-ud-Din (pillar of religion) and symbolized the "axis of the universe," that is, the arrow connecting the universe and the earth [5]. Minarets also acquired the aesthetic concept of "Jalal." "Jalal" symbolized the divine name[6].

The minarets built after the establishment of Islam, in addition to their function, fulfilled symbolic expressions such as "The glory of Islam", "The light of Islam", "The divine name", "The arrow of the universe".

The concept that both poetry and music have divine power has existed in the minds of the people since ancient times. This connection between sacred art forms and architecture indicates that they had a level of art.

The ancient desire to explore the secrets of the universe among peoples is evidenced by concepts such as "Tree of Life", "Mountain of the World" and the customs of reverence for heights and hills. Mountains and hills were understood



as the dwelling places of the divine. Therefore, religious buildings were mostly built on natural or artificial hills. Such buildings include temples, ziggurats, stupas, minarets and minarets.

In Central Asia, the first minarets were widely reflected in the architectural complexes of Buddhist and Zoroastrian temples. The minaret retained its divine significance even after the establishment of Islam. It became one of the main buildings of mosques and madrasas. Minarets, with their height, grandeur, and beauty, became dominant in the composition of the city. Minarets built near neighborhood mosques not only marked the center of the neighborhood, but also ensured its compositional integrity [2, 60-61]. In short, they continue to amaze tourists with their strength, height, uniqueness, and beauty. They have witnessed many events of the past, withstood the test of time, and testify to the great potential and intelligence of our ancestors in the field of architecture. These towering minarets will continue to delight our generations for many years to come, telling stories from the past.

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