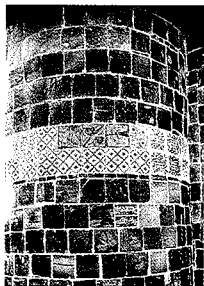
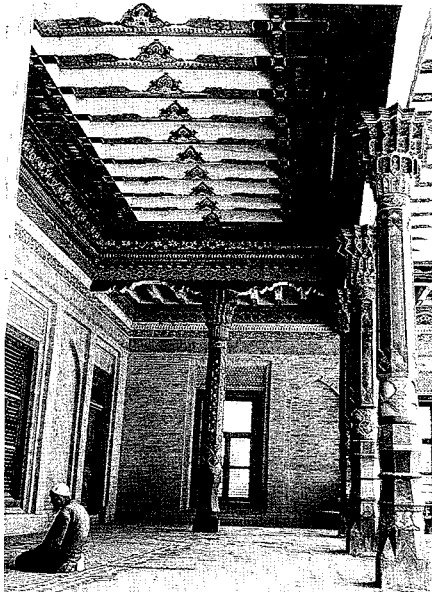


RELIGIOUS AND MORTUARY COMPLEX KASHGAR

TURKISTAN



ABOVE LEFT: Man praying in front of the *mihrab* of the high mosque (Photo: Jin Oubu)

ABOVE: Exterior and porch of high mosque near the main entry

ABOVE: The Great Mosque, concluding the space of the entire complex

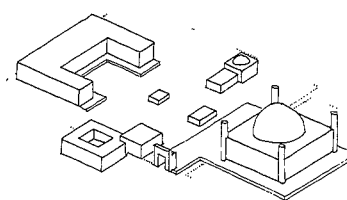
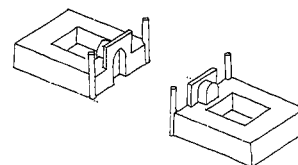
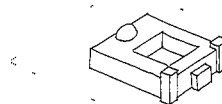
Islam came to the Sinkiang province of China between the 10th and 11th centuries. By the 15th century it became a major religion. Before Islam, Chinese architecture in this province was characterized by wooden columns, densely spaced beams with flat roofs, sun-dried mud brick, and freely laid out plans. After Islam the decorative patterns of Han, Hui, Tibet, Tadjik, and Uighur were fully absorbed. Three major kinds of Islamic buildings appeared: the mosque, the library, and the tomb.

The Abba Khodja tomb complex is located outside Kashgar. It is the shrine of Mahran Khodja, the daughter of Satuk Boghra Khan. Satuk Boghra Khan was the leader who first embraced Islam and brought it to this province. The complex consists of a tomb, four mosques, and a library, all built in the 18th century and added to over the years. The main gate, high mosque, low mosque, and library are all of the same period. The high mosque has an open hall with two towers at its corners and two other towers next to the gate. The low mosque and library lie behind the high wall. The main tomb's four large arches support a dome whose towers are decorated with green glazed tile. The great mosque is surrounded by a wall and has a large front hall with a forest of columns. Its rear hall is lower in height and has a series of arches.

ASPECTS OF FORMAL STRUCTURE:

In spatial terms, this complex of buildings can be placed between the singular mosque of western Islam (Iran) and various other religious complexes, (from top to bottom): first, the singular, self-contained religious building, typical of western Islam. Second, two religious buildings facing each other, creating a space in between (*kosh*). Third, a "campus" of religious buildings created on a fairly regular field. Fourth, a typical Chinese architectural complex of religious buildings showing a linear path of procession.

LEFT: Detail of tiles on main tomb buildings



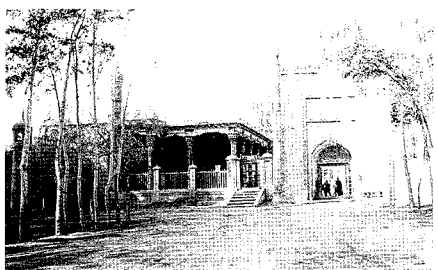
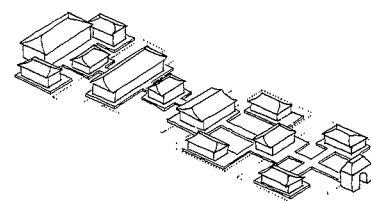
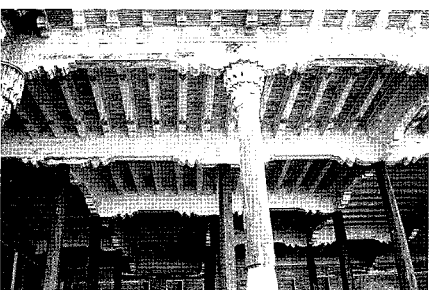
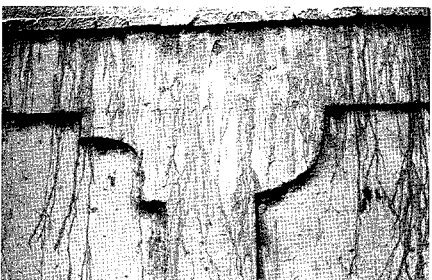
LEFT: Detail of wall and pilaster along entry wall

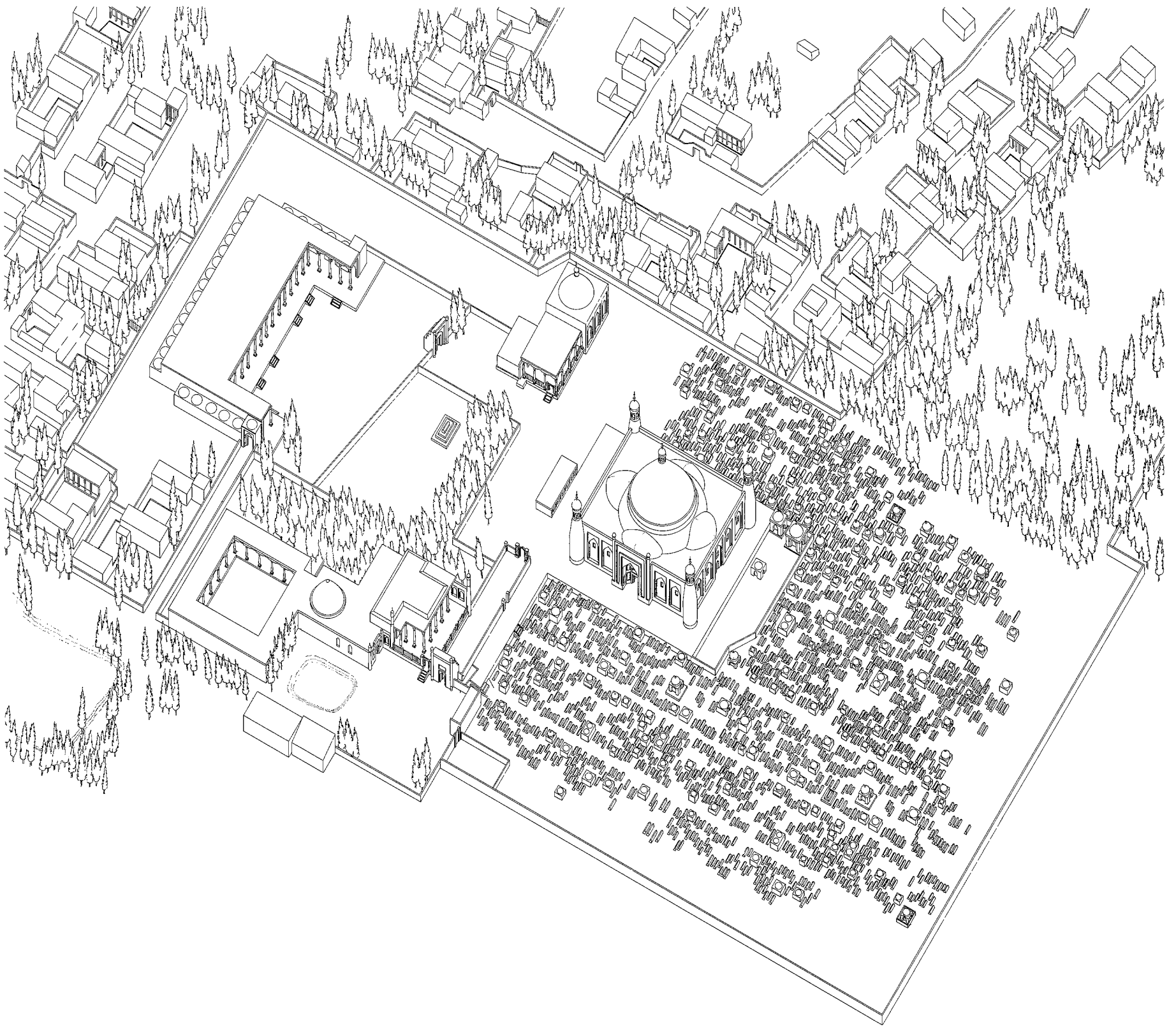
LEFT: Detail of high mosque at the entry

BELOW LEFT: Main entry to religious complex with the high mosque to the right of the entry

BELOW: Tomb of Abba Khodja and Shrine of Mahran Khodja

BELOW: Chinese professor sketching the main tomb





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