The Analysis Of Town-Planning Conditions Of Placement Of Hanakah Buildings In The Structure Of Central Asian Cities

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Abstract: Historical architectural monuments of Uzbekistan attracts attention with their geometrical and compositional harmony. This harmony is one of the fundamentals of Central Asian Islamic architecture, which based on decision of Middle Age architects to create hanakah buildings in the structure of Central Asian cities. The article is discussing questions of organization and development of institute of “sufizm” in Middle Asia and connected with him buildings of “Khonakoh”, their architecture and place in town building.

Index Terms: hanakah, complexes, central asia, historic town, middle ages, town-building

1 INTRODUCTION

The term "hanakah" comes from the Iranian word of "khana" - the house and means "dwelling", "shelter" for mystics-sufis. Hanakah as an architectural object is studied in the works of Pugachenkova G.A., Remtil L.I., Notkin I.I., Zokhidov P.Sh., Arshavskaya Z.A., Rtveladze L., Rtveladze E., Mankovskaya L.Yu., Nemtseva N.B., Hakimov Z.A., Shishkin V.A., Uralov A.S., Nozilov D.A. and others. We can find the information about the earliest sufiy shelters in Central Asia in the work of al-Maksidi, in his geographical treatise in 982. He reports about Manichean monasteries as “hanakah” of the 10th century in Samarkand, Fergana, Huttale, Dzhurdzhan, Merveyuda and Nishapure, too [1]. Pugachenkova G.A. has assumed the existence of small sufiy monastery of 9th century on the place of the memorial and cultural ensemble which has reached us Hakeem at-Termiziy in Termez. At excavation of complexes under floors the remains of early medieval construction have been found [2, page 32].

2 HISTORY OF HANAKAH

The 11th century played a big role in determination of the status of a hanakah in structure of the city. In that period the outstanding representative of Sufism Abu-Said who has spent the most part of his life in Meykhena (Mean city in the Southern Turkmenistan). There was his hanakah and in front of it the mausoleum has been built for him after Abu-Sayeeeda's death [3, page]. Abdulkadyr Gilyani has bosed the known Sufi branch Qadiriyya in Fergana in 12th century. A significant amount of adherents was also at the branch "Yassaviyya" very popular among the nomadic and semi-nomadic people of Central Asia and the based Hodge Ahmed Yassavi living in the 12th century in Turkestan. At this time in Khwarezm there was not less known branch "Kubraviya" called by the name of its founder Najmiddin Kubro.

In the 12-15th centuries the Sufi theory of Nakshbandiya became very popular all around Central Asia. It was founded in Bukhara by Bakhauddin Nakshbandi. In those days each of these Sufi brotherhoods had their own hanakah in which sufi-mystics not only lived, but also made ritual ceremonies-zikr (zeals).

Fig. 1. Hanakah of Bakhauddin and his memorial complex in Bukhara.

It should be noted that in structure of the city during that time these hanakahs were settled down, generally in detached from city and everyday bustle places what demanded then the status of a hanakah which corresponded to modest life and sufiy citvities. According to Nemtseva N.B. from 11 and 12 centuries hanakahs were quite often built at Mashad, that is on places of martyr death of the first preachers of Islam [4, page 124, 127]. From that period system of ‘Kalam’ (scholastic Muslim divinity) acknowledges legality of honoring ‘Saints’. The pilgrimage to tombs of Saints – Mashads was designated by the term, “ziyarat” (meaning “visit”). In the 11-12 centuries repeated ziyarat to especially esteemed sacred graves waere considered even a hajj to Mecca [4, page 128]. Tombs of martyrs and related Mashads are also equated to the holy sites and hanakahs gradually became extensive memorial and cultural complexes with numerous auxiliary rooms for service of pilgrims (Image. 1). Such architectural complexes were evolved sometimes by the whole cities (for example, Mashhad in Iraq, Mazar-i-Sharif in the Balkh region, etc.). These circumstances had considerably increased the authority of sufiys among local population. From the increasing the authority of the Sufiy branches the number of supporters and local rulers visiting hanakahs were

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increased in the 11 and 12th centuries, while the Mongol invasion has considerably slowed down sufis' construction in the 12th century. During the period of Temurids construction of hanakahs were increased in the 14 and 15th centuries when in the country favorable social and economic conditions have been created [5] again. In “Temur's Codes” among other objects of charitable character which construction has to be regulated by the state also the building of a hanakah and also “langarkhana” is specified [5, page 100]. And langarkhana is noted as the building intended for distribution of free food and a shelter for the wandering pilgrims, dervishes and poor people. There are data that similar charitable buildings were built also during Ulugbek period in Mavaraunnahr and at Alisher Naviy period in Khurasan. In particular, Khandamir mentioned the langarkhana constructed by Naviy: Mavlono Sirry in Merv, Sheikh Yakhyo and Sheikh Mukhyi at the cemeteries of the same name in Herat, Ziyaratgah near Herat, etc. [6, page 62, 82, 90]. In Temurids time as it was already noted, functions of a hanakah extend: now they not only sufis monasteries and shelter for the wandering dervishes and pilgrims, but also the place of intellectual meetings where there arrived the poets, theologians, the court nobility esteeming the head of a Sufi branch [9, page 6].

Therefore the hanakah of this period is got not only by new architectural concepts, but also other town-planning methods of their placement. So, during that period hanakahs were constructed at graves of Muslim Saints or cemeteries of the esteemed Sufi sects and branches (for example, a hanakah at a grave Kusama Ibn Abbasa and Haji Abdou-Darun in Samarkand, at Sheikh Mukhtar-Valiy in Kharezm, at mausoleum of Hakeem at-Termiziy in Termez, etc.), which made ensembles with buildings of madrasah and settled down on sites of city appointment. So, for example, in Samarkand Muhammad Sultan's ensemble connecting by means of a square court yard of madrasah and a hanakah (Image 2) settled down near the gate of Charrakha in a hisar, and Ulugbek's hanakah had been erected opposite to his madrasah on the Registan square, on the most popular place of the city (Image 3).

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architectural concept, but also a town-planning design (Fig. 5) nowadays.

Fig. 5. Architectural hanakah of Kasym-sheikh in Karmana.

Thus hanakahs were constructed in the cities, suburbs and settlements in the Middle Ages. The social-ideological structure and the role of Sufizm influenced in building of hanakas. The historical development to Muslim shrines encouraged in construction of architectural complexes with other city buildings, in particular, with madrasah.

REFERENCES