

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 its buildings of "Khanakoh", 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-sufiys. 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., Rtveldzhe L., Rtveldzhe 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 sufi 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, Dzhurdzhana, Merveruda 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-Termiziyy 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-Sayeeda's death [3, page]. Abdulkadyr Gilyani has based the known Sufi branch Qadiriyya in Fergana in 12th century. A significant amount of adherents was also at the branch "Yassaviya" 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 Nakshbandiyya became very popular all around Central Asia. It was founded in Bukhara by Bakhaudhin Nakshbandiy. 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).

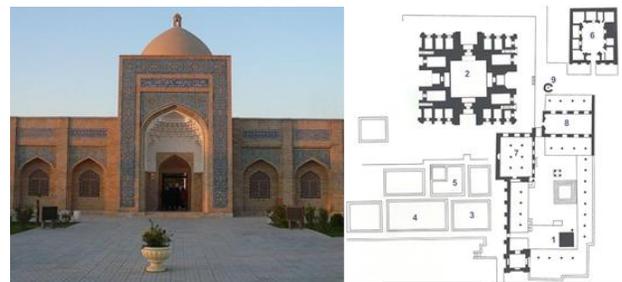


Fig. 1. Hanakah of Bakhaudhin and his memorial complex in Bukhara.

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 asufiyy activities. According to Nemtseva N.B. from 11 and 12th 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 11-12th centuries repeated ziyarats to especially esteemed sacred graves were 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 Sufiyy 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 sufiys 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 Navoiy period in Khurasan. In particular, Khandamir mentioned the langarkhana constructed by Navoiy: Mavloni Sirry in Merv, Sheikh Yakhyyo 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 sufiy 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].



Fig. 2. Madrasah and hanakah of Muhammad Sultan in Samarkand.

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 Hoji Abdou-Darun in Samarkand, at Sheikh Mukhtar-Valiy in Kharezmi, 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).



Fig. 3. Ulughbek Madrasah and hanakah in Registan square in Samarkand

Therefore Pugachenkova G.A. assumes that Ulugbek's hanakah had the special particularity here [3, page 6]. In our opinion that feature was that there were highly intellectual meetings, performances, and played as a shelter role for sufiys and other high-guests of honor arriving to madrasah. Similar to these ensembles had an arrangement of a complex of madrasah and a hanakah of the Sultan Hussein in Herat, and a hanakah Halasiya which Alisher Navoiy had made ensemble with madrasah Ikhlasiya in the northern suburb of Herat [7, page 30]. Modern historians have not emphasized more than once the magnificence of these extensions which were buried in park verdure. Davlatshakh Samarkandiy wrote: the Travellers who had passed the whole world couldn't specify a beauty of such buildings on their jewelry and care of work [3, page 6]. During this period, except hanakah which have made ensemble with madrasah and also to hanakah attached to sacred graves and mausoleums, free-standing, independent special buildings of a hanakah in the town-planning relation were under construction. For example a hanakah of the sheikh Sadriddin Armani and Mullo-Kalon in Ziyaratgoh near Herat, Faizabad near Bukhara, Bakhaudiddin Nakshband, Yor-Muhammed Atalik and Nadir Divan-begi in Bukhara, Kasym-sheykha in Karmana, Kokildara near Termez and many other (Image 4). It should be noted that these buildings of hanakah, many of which had been constructed at Sheybanids and Ashtarkhanids period (16 and 17th centuries), from the town-planning point of view it was very important that quite large cultural and memorial complexes and architectural complexes were formed. It was promoted by a

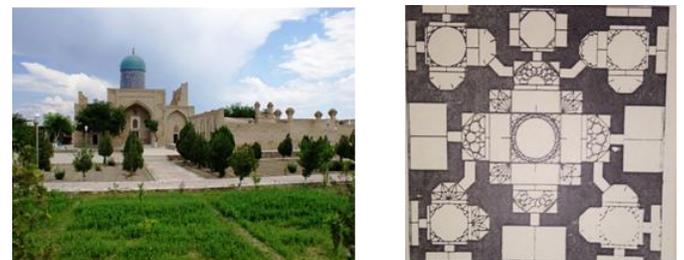


Fig. 4. Kasym-sheykha hanakah and his complex in Karmana.

cultural worship of ashes of Saints in this connection also buildings of hanakah in similar places were under construction. We will note that the complexes formed at the grave of Bakhaudiddin Nakshband in Bukhara or at the tomb of Kasym-sheykh in Karmana strike not only the

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



Fig. 5. Architectural hanakah of Kasym-sheykh 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.

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