



## **ARCHITECTURE SELF-BUILT KHANAKA BUILDINGS OF MEDIEVAL CENTRAL ASIA**

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<b>Received:</b> August 17 <sup>th</sup> 2021	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 townbuilding.
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In architectural terms, the independent construction of khanaka building of all three groups, in contrast to the above considered attached buildings, as a rule, are solved in a multi-chamber portal-domed structure in the layout of which we can trace the central, longitudinal - axial, frontal and courtyard scheme of composition. Khanakas of yard composition have hudjras for dervishes and pilgrims, attached separately from the main ceremonial hall, usually forming a closed courtyard of madrasah or dor ush-shifo type. Sometimes there are so-called front composition, when a high entrance portal with a deep aivan occupies almost the entire façade and the front side is flanked on both sides by «guldasta» (towers in the form of a bouquet).

Translated with [www.DeepL.com/Translator](http://www.DeepL.com/Translator) (free version) Self-constructed hanaka buildings are divided into three groups:

- those built at graves, cemeteries, and memorial-cultural complexes;
- constituted in architectural ensembles or public complexes;

Stand-alone buildings (independent from other buildings in terms of urban planning).

Among the groups of self-constructed buildings, the most widespread are khanakas constructed at memorial - cult complexes. This is understandable, since the ubiquitous custom of worshipping «saints» often led to the construction of khanaka in order to meet the religious needs of pilgrims and dervishes from delicate places. In this connection, khanaka with khujras and other services were formed at the graves of saints, and their layout highlights a central hall, which is often both a mosque and a place for dervish collective rejoicing (zikrkhan). As a rule, two-storied

hudjras are located in the corner spaces of buildings, and vaulted aivans are on the axes along the facades. Such are the architectural and planning solutions of the central composition of 15th century khanaka, Sheikh Sadreddin armani in Herat, Mullo Kalyan in Ziaratgah of Herat, Sheikh Abu Said in Meyan (Southern Turkmenistan). Khanaka Zarnigarkhan, built in the XV century near the memorial ensemble of Abdullah Ansari in Herat, is also designed in multi-chamber structure, but with a longitudinal - axial composition, where the longitudinal axis of the building has a square lobby, followed by the main hall and then the service rooms. Also have a longitudinal - axial composition of the XVI century Imam Bukhari khanaka in the mound Kalai - Dabus near Navoi and khanaka at the necropolis Chor - Bakr near Bukhara.

In the 16th century, under the patronage of the Sheybanids, the architecture of khanaka becomes more representative. Architecture of this period develops on the basis of achievements of the previous era, and especially the Timur period, the architectural form, design, decoration and planning composition of buildings, including khanaka are improved. This is evidenced by erection of khanaka at the grave of Bakhauddin in Bukhara, khanaka at Kasym-sheikh necropolis in Kariana, and khanaka of Imam Bahri near Navoi. Their plans are distinguished by compactness and symmetry, the observance of proportional relations between parts and the whole, the presence of a cross-shaped or close to it in terms of the central hall, covered on a high slender drum dome (khanaka Kasim-Sheikh in Karman, Imam Bukhara near Navoi) or on intersecting arches (khanaka Bahauddin in Bukhara).



Independently built portal - domed multi-chambered khanaka usually have one main entrance portal, but there are varieties when on the main axis of the building are two main portals, between them raised on the drum of the outer dome. Such are, for example, khanaka Imam - Bukhara XVI (century) in the settlement of Kalai - Dabus between Navoi and Ingichki and Kasim Sheikh (XVI century) in Karman. The latter also has a third portal from the side facade, which serves as an external aivan. The main entrance portal is usually high, sometimes topped with a through arcade. It should be noted that in many khanakas with a central composition, the central ceremonial hall has a cross-shaped or close to it layout, the square layout of the hall is also encountered.

Independently built portals - domed multi-chambered khanakas usually have one main entrance portal, but there are varieties when there are two main portals on the main axis of the building, between which the outer dome rises on a drum. Such are, for example, the Imam - Bukhara khanaka of the XVI (century) in the settlement of Kalay - Dabus between Navoi and Ingichki and Kasim Sheikh (XVI century) in Karman. The latter also has a third portal from the side facade, which serves as an external aivan. The portal of the main entrance is usually high, sometimes topped with a through arcade. It should be noted that in many khanakas with a central composition the central ceremonial hall has a cross-shaped or close to it layout, the square layout of the hall is also found.

We traced the facade composition in three variants: central (for example, khanaka Yar - Muhammed Atalyk in Bukhara) longitudinal - axial (khanaka Nadir Divan - Begi in Bukhara) and frontal (khanaka Khoja Ilm - Khana in Kitab district). Among the self-constructed buildings, khanaka with yard composition (for example, khanaka of Khalifa Khudaydad in Bukhara) are less common, khanaka with frontal composition (Najmiddin Kubra in Kunya-Urgench, Kokiljora near Termez) were also built less frequently.

Khanaka consisting in architectural ensembles or complexes of public purpose, as a rule, can be traced with madrassah buildings. In Samarkand at the end of XIV century, as mentioned, for prince Mohammed Sultan was built architectural ensemble, consisting of madrassah and khanaka, which stood against each other and were united by a square courtyard. The madrasah trained noble young men, who, however, were trained not for clerical service but for public service. The khanaka, on the other hand, was evidently the place of the revered Sufis, madrassah

madrassahs and special guests of honor. In the same city on Registan square opposite Ulugbek madrassah was erected a khanaka, most probably not inferior in its external volume to the madrassah. Apparently, it had a central-dome hall with the high portal facing madrasah, as grandiose dome of khanaka amazed Babur in his time, according to the words of which «there are few such high domes in the whole world».

A fine example of ensemble combination of khanaka and public buildings is the above-mentioned complex built by Mir Alisher Navoi «Ihlosiya» on the bank of the Injil in Herat. The Khalasiya khanaka included in this complex, as well as the khanaka of Sultan Hussein Vaikara in the ensemble with his madrassah, apparently, had a somewhat different purpose and appropriate architectural design, because not only Sufis, but also men of science, literature and art stayed in them.

The mosque complex at Anau settlement, erected near the tomb of revered in the Turkmen environment Sheikh Jemaliddin, included not only a mosque, but also a madrasah and khanaka, the external volumes of which once played a significant form-forming role in the overall composition of the complex. However, these khanaka have not reached our days, only some ruins have survived.

Separate khanaka, i.e. independent from other buildings in urban planning relation, are often found in Bukhara, Bukhara region and Termez. They are khanaka Faizabad near Bukhara and Kokildora near Termez with frontal composition of the plans, khanaka Yar-Muhammad Atalyk in Bukhara and Mulla-Mir in Remitan with central-facade composition, khanaka Nadir Divan-begi in Bukhara with longitudinal-axis front composition of the plan, etc. Among them is somewhat different khanaka Faizabad, the external appearance and planning solution which is predetermined by the free staging of the building on the site. Along the side facades stretches arcade domed open galleries, which best meet the conditions of the Asian climate. At the corners of the pylons and at the back of the khanaka hall there are one-story hudjras. The freestanding khanakas were distinguished by their monumentality, refinement of the interior and parade of external forms.

L.Yu. Mankovskaya in her work «Typological foundations of the architecture of Central Asia» did not quite clearly guess the multi-door composition for the layout of buildings khanaka.

It does not give an example of a similar plan of khanaka from the buildings constructed in practice. And from the text of the Bukhara documents of the IV c, which allowed her to reconstruct and trace the



multi-dvoronny type of composition, it is impossible to guess a detailed planning structure for khanaka, at more careful acquaintance of the dissertant with these documents waqf revealed that the assumed L.Yu. Mankovskaya multi-court planning structure refers not to the building itself, but to the entire memorial - a religious complex formed then at Fadhabad square in Bukhara near the tomb of «saint» Sheikh Saifuddin Voharzi, which included the khanaka.

We were also interested in the Sufi khanaka, which functioned with the memorial - a religious complex formed at the tomb of Bahauddin in Bukhara before the construction here in the 16th century of a new khanaka Abdulaziz - khan. Analysis of the structures of this complex showed that they are divided into two parts, the first of which, the most ancient and most revered, is a closed courtyard, most isolated from the outside world, it contains the tomb of Bahauddin, next to it a small square in terms of steps stone hauz, on the bank of which is arranged «kushk» for the sacred bowl. There is also a sacred well, as well as mosques and a mausoleum. The courtyard is the «holy of holies» of this complex. Beyond the walls of the courtyard on its three sides stretches the cemetery, on the fourth is the second external part of the complex, which includes a mosque with a minaret for daily prayers, a caravanserai with hudjras for pilgrims behind a large house and completes the complex its main building - the Hanaka Bahauddin XVI century. Before the construction of this building, the old khanaka evidently formed a courtyard, and its ceremonial hall was probably located on the site of one of the current mosques, facing the courtyard and located on the ancient part of the complex, because there was also the tomb of Bahauddin. Hujras and other service and business premises of the khanak were located around the courtyard partially beyond its limits forming a complex. Thus, until the 16th century, i.e. before the construction of a new khanaka by Abdulaziz-khan, its old structure was formed directly near the tomb of Bahauddin and had a yard structure which included in addition to the holy grave and three more hanging attributes: a large hauz, a sacred bowl and a well

The study of the evolution of khanaka allowed us to reconsider the purpose of some architectural monuments of Central Asia and, first of all, mausoleums, which were related to khanaka in connection with the veneration of the cult of saints. It was this custom, introduced into Islam under the influence of Sufism and pre-Islamic religions, that required the construction of a khanaka memorial hall and hujra for pilgrims and dervishes from distant

places near the mausoleums of «saints». The hall of khanaka was usually built adjacent to a tomb or ziyaratkhana<sup>1</sup> and served simultaneously as a mosque and zirkhana where Sufis performed their ritual rites. Separate halls or at least two halls were often built for these functions. For example, the mausoleums of Sheikh Mukhtor-Vali in Khorezm and Najmiddin Kubra in Kunya-Urgench have khanaka with two halls: ziyaratkhana and zirkhana. Later, in the twentieth century, due to the function of the ritual, khanaka began to be called ziyaratkhana or mosque; the complex of the building was still referred to as a mausoleum.

In this way, the khanaka buildings attached to the graves of some saints in the twentieth century were formed as mausoleums. It is in this form has reached us, for example, khanaka as part of the mausoleum of Muhammad Bosharo in the village of Mazari Sharif Penjikent district of Tajikistan, in which the «gurkhan» was founded in the XVI century XII-XIII centuries, khanaka later called a mosque built in the XIV century, the mausoleum of Sheikh Maslukkiddin in Khujand, the basis of which scientists attributed to the XII-XVIII centuries. Mausoleum of Najmiddin Kubro, the famous founder of the Kubrawiya order in Kunya - Urgench, originally his khanaka became a mausoleum only after the death of this famous sheikh. Therefore, these famous monuments of architecture, which are called mausoleums in the literature, it would be more correct to call them mausoleums - khanaka with khujras, rather than ziyaratkhanas or mosques.

Thus, the architectural design of khanaka, which began its way from a courtyard composition in the pre-Mongol period and merged with the memorial complexes of «saints» and «mashads», having passed through the centuries, have reached us as mosques and mausoleums, and as an independent freestanding building khanaka, designed in a multi-chamber partition-domed structure with different planning compositions: centric, longitudinal - axial, frontal and courtyard.

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