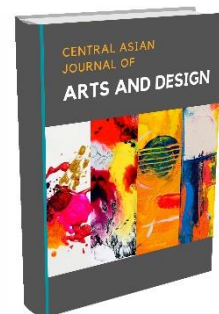




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Typology of Architectural-Compositional Solutions of Khanaka Buildings in Central Asia

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Annotation

The article indicates the typological arrangement and spatial distinction of the khanak of Central Asia. The data on the functional tasks of the khanaka premises are given.

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In the architecture of Central Asia khanaka, along with mosques and madrassas, constituted a special typological group of social and cultural buildings of Islam. For this study about fifty preserved khanaka buildings of the XIV-XVII centuries, built mainly in the Republic of Uzbekistan, Turkmenistan, Tajikistan and Afghanistan, as well as dozens of non-preserved khanaka, about which there is information in historical sources and documents were covered.

Territorially traced khanaka most in Bukhara and Bukhara region, a little less their Samarkand and near it, in about equal numbers survived khanaka reached us in Herat and near its places, in northern Afghanistan, they are also found in Kashkadarya, Navoi region, southern Turkmenistan, Tajikistan and Turkey.

The historical sources which mention the khanaka provide very material about the architecture of the khanaka. Archaeology is also not all on this topic. The earliest khanaka in the cities of the East known from the X-XI centuries. Historians have noted that khanaka as abodes of Sufi ascetics originally appeared on the basis of monasteries and rabats. We believe that when Sufi brotherhoods built their

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khanakas, they were likened to monasteries and rabats, which then had a court scheme, since this structure successfully assumed the functions of a Sufi institution. This opinion is also held by L.Yu. Mankovskaya, it is also supported by the archaeological data of M.E. Unfortunately, all but a few pre-Mongolian khanakas have not come down to us. But still, the above facts allow us to conclude that the early buildings of khanaka they perceived mainly as a courtyard composition. This is evidenced by preserved building khanaka XI century Khoja Mashad in southern Tajikistan.

It is known that in the khanaka Sufis originally practiced asceticism and mysticism. After the death of the sheikh (the preceptor of Sufism), he was buried next to the khanaka where he lived and practiced his preceptorship. Over time, a cemetery was formed around the sheikh's grave and his worshippers and a cult-memorial complex was formed where the khanaka building occupied one of the leading roles as a center of asceticism and a dwelling place for Sufis and polovniks. In Central Asia the ritual of worshipping "holy places" (ziyarat) had developed by the 11th century. Since then the ritual of worshipping the ashes of "saints" has remained, and with the help of Sufism it has developed even further. That is why in the following centuries there are often khanakas attached to mausoleums or independently built near mazars of "saints" or "shrines".

The study of the surviving khanaka buildings showed that according to the nature of their formation they can be divided into two types: 1- hanakas attached to cult buildings, and 2- self-built hanakas.

Among the first group we can distinguish the buildings:

- attached to tombs, mausoleums or simply to the tombstones of "saints", prominent figures of Sufism, Islam and secular rulers;
- khanaka included in mosques.

Khanakas attached to mausoleums, shrines or tombstones can be one- or two-chamber (hall), which are often solved in a portal-dome structure. One-chamber khanaka were usually attached to mausoleums, consisting of gurkhana (burial vault) and ziyaratkhana (memorial room) or simply to a tomb, sometimes even to a tomb structure (dakhma). Two-hall khanaka were usually attached to one-chamber mausoleums and one of the halls served as ziyaratkhana, and the other, which was bigger, played a role of mosque and ritual hall for Sufis. Depending on the number of halls, the khanaka layout often occupied a central or longitudinal-axial composition. The most common is the single-hall central portal-dome composition. They include khanaka built in the first half of the 15th century at the Abdu-Darun mazar in Samarkand, khanaka in the complex of buildings of the 11th-20th centuries at the tomb of Hakim at-Termizi in Termiz, and khanaka of the 19th century as part of the Pahlavan Mahmud mausoleum in Khiva. Two-hall buildings with the formation of a small courtyard space can include khanaka, attached in the early XIV century. to the mausoleum of Sheikh Mukhtor-Wali in the village of Ostana near Khanki in Khorezm(Fig. 1.).



Hanaka Abdu-Darun in Samarkand.



Hanaka Shaykh Mukhtor-Wali in Khorezm.

The khanaka attached to the memorial structures often formed a single architectural organism with them, and therefore the extant monuments are often called khanaka mausoleums, and sometimes even simply mausoleums. The attached one or two-chamber buildings should be regarded as a transitional stage to the independently constructed khanaka buildings or khanaka mausoleums of multi-chamber type.

The khanaka, which were part of the mosques, were usually solved in a one-hall portal-dome or aivan-dome structures. The khanaka as a part of a mosque is usually a winter room of a building. In terms of layout, these buildings could be of central and courtyard composition. The aivan-dome central composition includes khanaka of Khazrati Khizr mosque in Samarkand, khanaka of Khoja Zainiddin mosque in Bukhara, khanaka of Puloti mosque in Kasan district, and the courtyard composition includes khanaka of Temur cathedral mosque ("Bibikhanim") in Samarkand, khanaka of Masjidi Kalyan in Bukhara, khanaka of Masjidi Jami in Tabriz and others.

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