

# Analysis of the functional features of the buildings of the khanaka - the institution of Sufism in Central Asia

**Maxmatqulov I.T.** - Doctor of Philosophy in Architecture (PhD)

Samarkand city (Uzbekistan)

Samarkand State Architectural and Construction Institute

**Karimova N.A.** - senior lecture

Samarkand city (Uzbekistan)

Samarkand State Architectural and Construction Institute

**Abstract:** The article analyzes the functional features of the hanaka buildings in Central Asia, as a result of which the groups of their buildings by functional feature are identified, the composition of the hanaka premises is determined and refined according to the historical architectural types of these buildings in Central Asia.

**Keywords:** Institute of Sufism, Central Asia, building of a khanaka, study of the topic, khanaka of a shrine, khanaka of a mosque, zawiya.

## Introduction

It is well known that the formation of khanak buildings in Central Asia is associated with the spread of the Institute of Sufism in this region since the X-XII centuries. In the works of G. A. Pugachenkova, L. I. Rempel, I. I. Notkin, P. S. Zahidov, Z. A. Arshavskaya, L. Rtveladze, L. Yu. Mankovskaya, N. V. Nemtseva, Z. A. Khakimov, V. A. Shishkin, A. S. Uralov, Sh. D. Askarov, M. A. Yusupova and others, the architectural typology, volume-planning composition, design features and artistic decoration of khanak buildings are studied.

At the same time, these works, with the exception of studies by G. A. Pugachenkova, L. Yu. Mankovskaya, N. B. Nemtseva and Sh. D. Askarov, suffer from the lack of a comprehensive analysis of architectural and urban planning, typological and functional foundations of khanak buildings. As for the research of G. A. Pugachenkova, L. Yu. Mankovskaya, N. B. Nemtseva and Sh. D. Askarov, they are the basic sources for further development of issues of urban planning and volume - functional order for khanak buildings.

## Main Part

Our research has shown that the functional characteristics of the khanak building can be divided into the following groups:

- khanaka, is intended for habitation of the Sufis. This is the earliest type of khanak, as a haven for the first Sufi communities of the IX-XII centuries, when Sufism only began to take shape in the form of separate sects and orders and was mainly engaged in promoting the idea of mysticism;

- khanaka for permanent residence of Sufis, conducting collective rituals and charitable services. This type of khanak was formed in the XIII, XIV-XVI centuries, when the activities of Sufi orders covered a wide range of the population and penetrated into political spheres. These are the largest buildings of the khanak with common and numerous service and auxiliary premises;

- khanakas designed for intellectual, General cultural and charitable events. These are khanakas of the XIV-XV centuries, located in the Central parts of cities and usually built in an ensemble with madrasas or other public buildings;

- khanaka-shrines intended mainly for the worship of "saints" and temporary homes of traveling dervishes and pilgrims. This is the khanaka of the XVI-XIX centuries, when Sufis no longer live in them, but gather daily for worship and rituals;

- khanaka-mosques, the premises of which usually include small hujras for Sufis and pilgrims. Since the end of the XIX -beginning of the XX centuries, the halls of many khanaks were turned into winter mosques or simply into funerary structures.

Depending on the evolutionary development and features of the functional purpose of the building, khanak received various urban planning (attached, detached, ensemble) and three-dimensional planning (single-chamber, multi-chamber, courtyard structures with centric, longitudinal-axial, frontal and facade planning compositions) solutions[1].

In this article, we will consider the functional structure and composition of khanak premises.

### Analyses

Modern sources give an idea of the developed and diverse life processes that took place in the buildings of the khanak, with their numerous permanent and temporary inhabitants, periodic and occasional meals provided by the Waqf, rites and procedures that required the choice of different rooms.

The Waqf document of the XIV century lists the numerous premises of the khanaka at the mausoleum of Sheikh Saifiddin Baharzi in Bukhara. It includes a public room (jama'athana), the room of the chief Sheikh, hujras for Sufis and pilgrims, offices (khadimkhana), kitchens (oshkhana), storerooms, lamp rooms, book storage, baths, teacher's rooms for teaching young men to read the Koran, barns for storing crops from Waqf lands, cells for servants and, finally, buildings for riding animals. In the state of khanaki, in addition to the head of the community-a Sheikh, Imam, mutawalli, muezzins, two elected Sufis for farming, serving cooks, storekeepers and others, a teacher is also mentioned to teach reading the Koran to orphaned children, as well as servants to serve the court and economy in Waqf lands[2, p.167-171]. Naturally, to serve such a large number of permanent residents of the khanak, various spacious rooms were required for their intended purpose, including common halls for prayer and worship of Sufis. To our days the khanqah of Sayfiddin of Bahari presented in the XIV century factname so many areas, unfortunately, never came. In its place now there is the mausoleum of Sheikh ziarathany. If we judge the composition of the premises of the khanak buildings by the monuments that have survived to us, they are simpler: it consists of a large public hall designed for Sufi prayers and worship, the main Sheikh's room, and separate residential cells-hujras for Sufis and traveling pilgrims. The other utility rooms (kitchen, storeroom, storage rooms, toilets, etc.) were probably located outside the building or shared a common courtyard with the main building.

In connection with the cult of "saints", when the khanaka was built at the graves of prominent Sufis, "mashads", famous figures of Islam and secular rulers, the public hall of the khanaka often served as a place of worship (ziyaratkhana). In cases when the tombs of "saints" or "mashads" were built together with ziyarathana, and the hall of khanaka was built into them, it performed its direct functions. The hall of khanak served as a place for General Assembly, and therefore it was often called "Jamaat-hana". Here, the chief Sheikh taught his students-companions the basics of Sufism, morality and decency of a particular order. Guests of the khanak were also received here: theologians, secular elite, scientists, travelers from distant countries. In particular, the Arab traveler Ibn Batuta in the XIV century. was received as an honorary guest in the khanak of Sheikh Saifiddin Baharzi in Fathabad near Bukhara[2,p. 10]. Thus, the khanak hall was multifunctional(Fig.1).

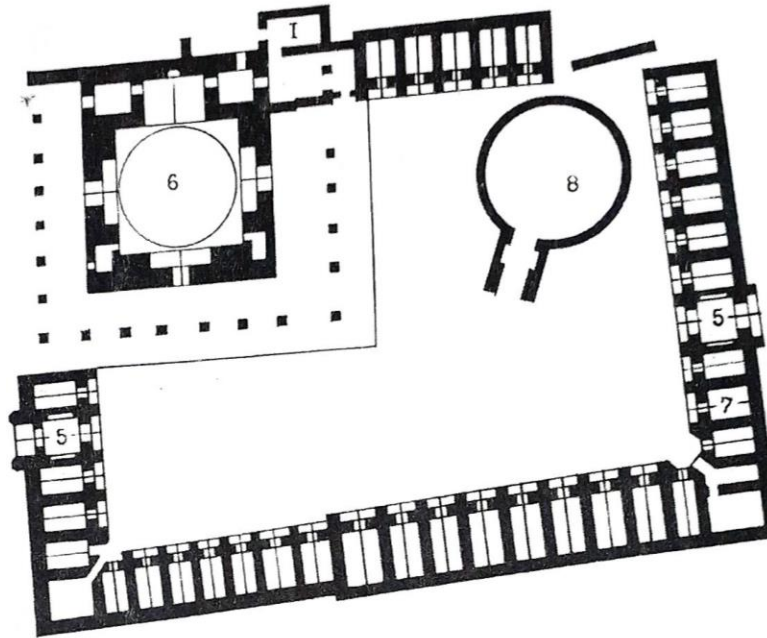


Fig. 1. Hanaka courtyard type. Hanaka courtyard type. 1- mausoleum, 2- ziarathan, 3- kitchen, 4- tombs, 5- darvazakhona, 6- khanaka mosque, 7- hujras, 8- sardoba.

In khanaka, sometimes orphaned youths and converts to Islam were taught the Koran, for which a separate room was provided, and sometimes a book Depository for Sufi-religious literature and the Koran. It should be noted that the khanaka was a kind of "Institute of national improvement" for those who prepared themselves for the Sufi way of life and enlightenment. However, khanaka as an institution of Sufism did not set itself the task of duplicating the functions of the madrasah, which, as we know, gave those who wanted a full education. At the same time, khanaka undoubtedly played a certain educational and religious role among the population (especially poor people). In this regard, Abdurakhman Jami (XV century) gives an interesting information that the famous theologian, philosopher and Sufi al-Ghazali, who lived in the XII century, built in Tus "khanaka for those who seek knowledge" [3.p.269]. In the medieval descriptions of Damascus and Haleb, as well as in the works of the Arab historians at-Tabbah and Ibn Shaddad (XIII century), there is also information about the khanaka, in which those who wish were trained to the teachings and mores of Sufism[3.269]. Those were the khanqah Yusuf Hamadani in Bukhara (XII C.), Abdulkhalik Gijduvani in Guidevane (XII century), Khoja Ahmed Yasawi in Iasi (XII.), Bahauddin Naqshbandi in Bukhara (XIV century), Khoja of Imkagani near Kitab and many others. khanaka in Central Asia(Fig. 2).

The duties of religious and educational functions were also carried out by the khanaka Mir Alisher Navoi in Herat (XV century) [1]. This is also evidenced by the fact that in many khanakas of Central Asia, in addition to other States, they have appointed mudarrisis. In short, khanaka in the past was not only a cultural, religious and charitable center, but also had an important social and educational function for the society.



Fig 2. Abdulboki Khojagi Imkonagi's room in Kitob district of Kashkadarya region.

In the literature, there are cases when the khujras of the khanak are called “zawiya”, and the premises of the chief Sheikh are called "Suma'a" [3]. We can generally agree with these designations. But the word “zawiya ” was most often used to refer to the khujras of khanak in the Western part of the Muslim world, as well as the khujras that were part of rabats and langarkhans, which provided temporary homes not only for travelers, but also for dervishes and pilgrims.

Khujras of khanak were divided into two groups according to their purpose: for permanent residents of khanak and for temporary residents. The permanent inhabitants of the khanak were usually the Sufi community: the Sheikh, mutawallis, muezzins, staff servants, cooks, storekeepers, dervishes, and household workers. The number of temporarily living in the khanaqah was concerned, mainly, the itinerant poor, wandering dervishes and pilgrims. Married members of the community were allowed to go home and spend the night there, but in khanaka they were required to spend the night twice a week[5.p.148-149]. The head of the order (Sheikh), if he was not married, then lived in one of the hujras, if he found a family, then he was assigned a separate house next to the khanaka. Hujras for permanent residents of khanak differed in size and area from hujras for temporary residents.

Analysis of the plans of the remaining buildings of khanak clearly demonstrates this idea. In particular, in the khanaka of Bahauddin in Bukhara, each quarter of the building plan has an oblong room(Fig. 3).

These are hujras intended for permanent residents of khanak. And three small two-tiered hujras located in the wings of the portal of the main and rear facades were provided for temporary residents of the khanak.

N. V. Nemtseva suggests that the ancient complex of the XI century at the mausoleum of qusam Ibn Abbas in Samarkand had a two-tiered structure, which was attached to the North side of the tomb[6.p.134-135]. According to it the lower the underground layer was Callahan, and above it a square hall ziarathany. They were joined on the North-Eastern side by a large oblong semi-underground room and a minaret built in the XI century[7.p.30].

On the remains of this large semi-underground room in the second half of the XV century, the current three-part mosque was built. We were interested in the purpose of the large room that previously existed here. N. B. Nemtseva, suggests it as a mosque of the XI century, since there is a minaret nearby. Apparently, it is necessary to take into account the presence of chillahana, with which the semi-underground room obviously had a functional connection. And if we also take into account the fact that the minaret is unusual, since it had a single cell – “Suma'a” for a hermit, then it becomes obvious the purpose of the entire complex, as a khanak of the XI century, built at the Mazar of the “Saint” Kusam.

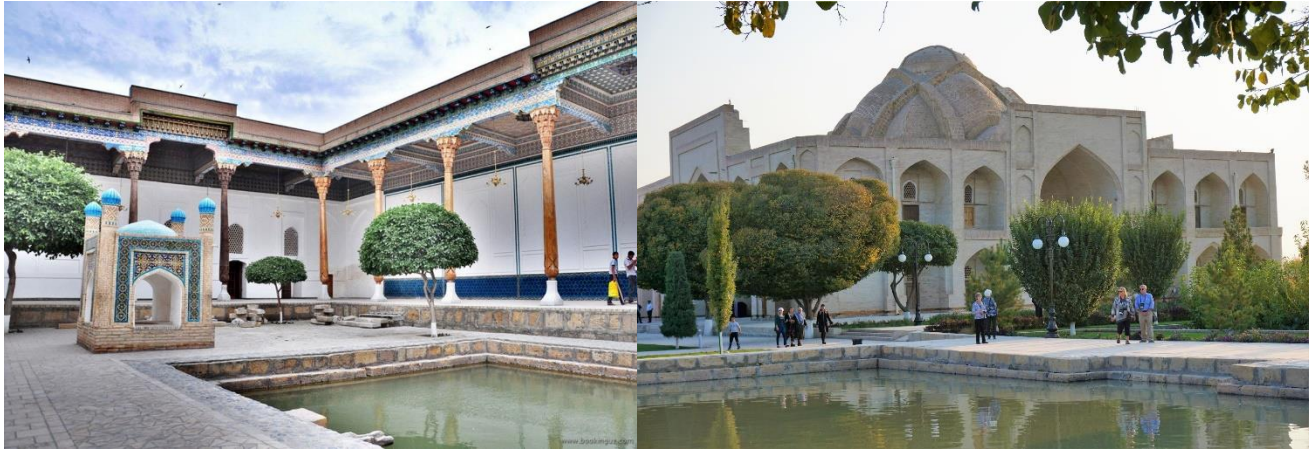


Fig. 3. General view and plan of Bahauddin Naqshband Khanka. Bukhara. 16th century.

Note that the purpose of chillahana, as well as khanaka, is connected with the preaching of Sufism. Thus, such a technique as a combination of Callahan with the sanctuary in architectural practice in Central Asia is not unique. It is also found in the complex at the Mazar of the prominent Sheikh Zainiddin Bobo in Tashkent[8.p.75-84]. Here in the XIII century, behind the city wall in the village of qui-Arifon, Sheikh zainiddin established his home with a two-tiered khanaka, the underground tier, which was occupied by chillakhana, and the upper great hall of the khanaka[8.p.77]. This monument, almost hidden by centuries-old cultural layers, has come down to us in the form of a two-tiered dome structure and is now located next to the eponymous mausoleum in the Oktyabrsky district of Tashkent. Callahan also had the mausoleum of the complex - khanaka of Khoja Ahmad Yasawi in Turkestan, khanaka of Abduhalik Gijduvani-in Gijduvan, khanaka - karihana in Rishton and others.

Thus, we tend to call the ancient complex of rooms with chillahana, which adjoined the tomb of Kusam, khanaka, especially since the original oblong large room in its ends could have small hujras. As noted above, the Arab traveler Ibn Bututa, who visited Samarkand in the 30s of the XIV century, mentions the khanaka of pre-Mongol times near the tomb of qusam Ibn Abbas. It seems that Ibn Batuta then visited this supposed khanaka. This leads to another conclusion that some buildings of the khanak had in their composition a chillahana, intended for a forty-day Muslim fast.

### Conclusion.

The review shows that the composition and function of the khanak premises in the course of historical development were not constant and their changes depended on the social role of Sufism in society, which at different stages was different. The premises of the earliest buildings of khanak (X-XII centuries) included a small number of hujras built around the courtyard. In addition to the hujr inhabitants, the khanaka had a hall for performing a collective Sufi rite – "dhikr", as well as a room for the residence of the head of the order. It is possible that at that time one of the khanak hujras was used for the kitchen or there was a separate room.

Since the middle of the XII century, with the emergence and development of Sufi fraternities and the introduction of the cult of "saints" to Islam, the functional structure of the khanak has expanded significantly. It included a complex of buildings consisting of the mausoleum of a local Saint, over which a dome was usually built; a Jamaat-Khan for multifunctional use, the premises of Sheikh khanak; rooms intended for reading the Koran and teaching muyurids; muyurid cells; temporary hujras for pilgrims and traveling dervishes. The process of developing the functions of the khanak and corresponding changes in the composition of its premises in Central Asia is observed up to the XVII century. The most peak moments in

this regard fall during the periods of the Temurids (XIV-XV centuries) and Sheibanids (XVI century), when control over the activities of the khanak Institute completely passes to the powers that be. Built at this time, the buildings of the khanak are intended for conducting intellectual conversations and debates, which were attended by poets, theologians, the court elite and dignitaries[9]. Accordingly, the khanakas acquire not only representative architecture and special urban planning, but also modify the composition of the premises: in addition to the public hall (Jamaat Khan), the room of the chief Sheikh, hujra for Sufis, kitchen, office space includes guest rooms (mekhmankhana).

In addition to the above-mentioned main premises, some large khanaks (Sayfiddin Baharzi's khanak near Bukhara, Khoja Ahmad Yassavi's khanak in Turkestan, Kasym-Sheikh's in Karman, etc.) also included rooms for storing books and for a teacher teaching Koran reading to orphaned children, a chillakhan intended for forty-day Muslim fasting, barns for storing crops from Waqf lands and cells for service personnel, as well as a bathhouse for serving dervishes and numerous pilgrims. The number of permanent inhabitants in large khanakas sometimes reached a hundred or more people. Learning function Hanaka shows that if initially (IX - beginning of XIII centuries) they were intended primarily for habitat Sufis-mystics, and in the subsequent stage (XIV-XV century) were the centers of asceticism of different Sufi sense, in the late middle ages (XVI-XVIII centuries.) khanaka played the role of an important social institution, which correspond not only with the charitable needs of the people but also their spiritual-intellectual and cultural-educational queries.

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