



THE ARCHITECTURE OF MYSTICAL KHANAQAHS

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ABSTRACT

There are many buildings in the history of architecture. However, little is known about the history of khanaqah architecture. Especially about mysticism. This article discusses the concept of mysticism, its relationship to art, and the architecture of mystical monasteries.

When we talk about khanaqahs, we come across the terms of mystics and Sufis. Because khanaqahs were built mainly for Sufis. So what is mysticism? the question arises.

KEYWORDS: art, architecture, khanaqahs, mysticism.

INTRODUCTION

The teachings of Sufism appeared in the Islamic world in the middle of the eighth century. Initially, it was a hermit crab. There are several theories about the origin of the word Sufi. Some say that the word is derived from the word "pure" because the Sufi is one of the first to enter the path of God. Some scholars say that it is derived from the word "suffa". However, many believe that the word Sufi is derived from the Arabic word "sof". The word "sof" literally means wool and woolen cloth. In our opinion, this next etymological meaning is closer to the truth, because the derivation of the word Sufi from the word "sof" is in accordance with the rules of the Arabic language. If the word "Sufi" is derived from Sufi, then the words "Sufi", "Sufism", "Mustasuf", "Mutassuf", "Mutasavuf" are formed. Igan.

Sufism is such a widespread religious style that it can be seen in every aspect of art. Sufis first expressed their emotional feelings in the sensory forms of art, but later sought to interpret them in constructions as well. Architecture also sought to express the general meaning of mysticism.

When we think of the mausoleum, the madrasa, the mosque, we feel that each of their ornaments, colors, shapes has a divine meaning, and its glorious roofs are like the gates of Paradise. In ancient architecture, no form was simply created. Each of them has some inner meaning. It is true that the architecture of khanaqahs is closely connected with mystics, but the role of mysticism in Islamic architecture is also unique.

METHODS OF RESEARCH

The mystics were so great that ordinary people and even high-ranking people would ask them for advice in times of trouble and in the hope of a cure if

they had a health problem. It shows how much the mystics respected them. They would give their children to them as disciples, and the disciples would learn life lessons from the Pir. In order to carry out such employment under one roof, they began to build special facilities for mystics.

In a broad sense, the Khanaqah is a complex religious and social infrastructure that reflects the potential of the region, including a place for religious ceremonies, a residence for dervishes, a mosque, a school of science, a library, a medical facility, a hotel, a caravanserai, a place of sacrifice and charity. , was used as a burial mound by the person who built the khanaqah.

The word "room" is derived from the Persian word "room" and is interpreted as a house, a place of residence. There are several synonyms for the word khanaqah and it is called zaviya, tekke or takiya. T.X. Starodub commented on the terminology of khanaqah and its other terms in his articles. On this subject, L.Yu. Mankovskaya also elaborated on the terms khanaqah in her books. Based on this information, the following can be said:

From the ninth century, the institute of khanaqah, as a temple of the Sufis, became widespread in Central Asia, because at that time religious movements began to emerge here, including the formation of mystical sects. By the 11th century, mysticism was known as a legal institution, a post-madrasah school, that taught true divine worship. Organizations divided into various mystical sects, led by a divinely connected mentor, the Pir (Sheikh), began to form. It had all the appearance of a classic mechanical watch except it wound itself up.

One of the novelties of mysticism was the ascension of these saints. This is contrary to the principle of monotheism in religion. After the death

of the Pirs, construction began on their graves, in the form of mausoleums.

The structure, life, and activities of the Sufis defined the functional basis of their dwellings. Some Sufis have always lived in the same place, often in the tombs of their pir. Others were nomads. The number of pilgrims visiting the tombs of local saints or Mecca has increased. Of course, there is a growing demand for facilities for temporary accommodation of such nomadic pilgrims. That's why charitable, free rooms and meals are being built. These were called zaviya.

Ibn Battuta, an Arab traveler, also wrote about zaviya in his manuscripts. According to these

records, Ibn Battuta was a Middle Ages during their travels in Asia, they spent the night and ate on the road, which they called Zaviya. He noted that there were many Sufis there and that the Arab traveler had never seen such an attitude towards religion anywhere else. In particular, in front of the mausoleum of Najmiddin Kubro, there is a boat for pilgrims. It is worth noting that there are still boats today. Hotels have been built in Saudi Arabia for Umrah and Hajj pilgrims. Pilgrims who come to perform Hajj and Umrah will be provided with free accommodation and food until the end of the pilgrimage. The local aristocracy finances these ravines.



Fig.1.Siddi Bel Abbas Zavis, Morocco

Using the manuscripts of Syrian scholars, Starodub T.X introduced another term synonymous with khanaqah. This is rabot. This name was mainly used in the X-XIII centuries. The roof of the al-Farafra khanaqah in Aleppo also reads, "This rabot was built

in 635 AH." But the architecture is entirely mystical. Ibn Jubayr also said in his writings that "our rabbis are called khankahs in Central Asia" and that the Sufis are like kings here.



Fig.1. Al-Farafra khanaqahi (interpreted as rabot) Halleba.

Another term is tekke or takiya. Of course, these also served the mystics. The only ones were mostly complex structures. That is, the mausoleum, the mosque and the madrasa, the residences of the

sheikhs and the Sufis were all gathered together but scattered and surrounded by a wall. An example of this is Jalal ad-Din Rumi Tekke in Konya.



Fig.2. Mevlana Rumi tekke. Konya

Zaviya, tekke, takiya and khanaqah all served the mystics. Only Zaviya is a much larger complex in terms of area, with a mosque, a mausoleum, a memorial, and a samokhan, all of which have been designed in a general way. Zaviya also had a hotel for mystics and clerics. That is, a number of rooms were created for guests.

The tekke was a bit smaller in area than the zaviya, but it also had a mosque, a dhikr, and a cell.

That is, the tekke was also a complex structure for mystics.

Now, if we separate the khanaqah from this category, it has integrity. Basically, the khanaqahs were originally a single structure. We have interpreted zaviya and takiya as synonyms for khanaqah, which is true, but we have also found differences in them. So, they would only resort to this as a last resort. But what unites these structures is mysticism. Everything served the Sufis. Just as the

architectural requirements and proposals of each country are different, so is the example of zaviya, tekke, takiya, which are similarly given in the architecture of the khanaqah.

According to the research of L.Yu. Mankovskaya in Central Asia, especially in Uzbekistan, there are

three types of rooms: courtyard, one-room and multi-room.

An example of a courtyard inn is the Abdi Dorun inn. There are mausoleums and cells in the form of zaviya and tekke. There is a courtyard in the middle.



Fig.4 Ishan Spelling room. Bukhara



Fig.5. Abdi Dorun's room

When it comes to a one-room lodge, it should be noted that in many literatures, a dry structure consisting of one room is also called a lodge. A closed room for prayers in a mosque with a courtyard and a porch is also called a mosque room. If the basic interpretation of mysticism is divine love for the Creator, then man will surely do what he says to his beloved. We know from the Qur'an and the Hadith that one of the requirements of Allah to His servants is prayer. Performing the prayer in full is both an obligation and a duty not only for the Sufi but also

for all Muslims. Therefore, the closed building of the mosque is associated with mystical monasteries. In Zaviya, tekke, takiya, rabot and khanaqah, the largest room is reserved for the mosque. It is also referred to in some literatures as the Church.

One of the main requirements of a multi-room khanaqah was that there should be a church, a dhikr, a reading room, a chillaxona, and living rooms for the Sufis living in the khanaqah, i.e., rooms, and a kitchen.

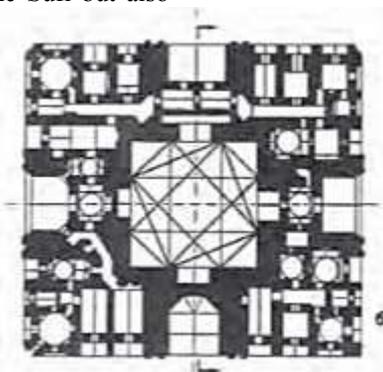


Fig.6. Scheme of Bahauddin Naqshband Khanaqah

CONCLUSION

In short, the creation of mysticism led to the creation of many kinds of art. Each art has its own direction and still attracts attention. It is also very

strong in the world of architecture. This is because it is difficult to find any type of building in Islamic architecture in any city. However, mystical khanaqahs are found all over the world under various



names, ending as khanaqahs. In the study of the Zaviya, Takiya, and Tekke structures, we have certainly seen architectural differences between them, but what unites them is mysticism.

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