



## PROBLEMS OF PRESERVATION AND FORMATION OF KHANAKA OF UZBEKISTAN

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### **Abstract.**

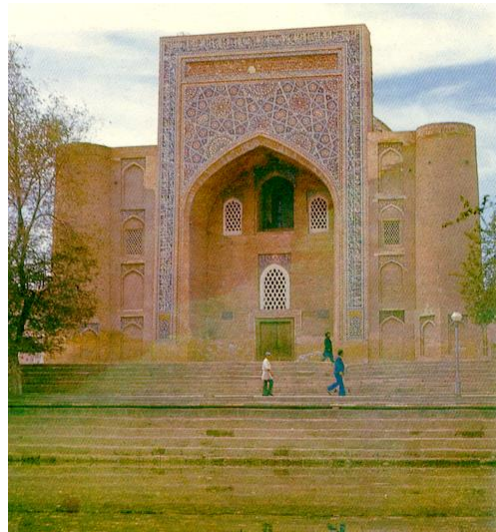
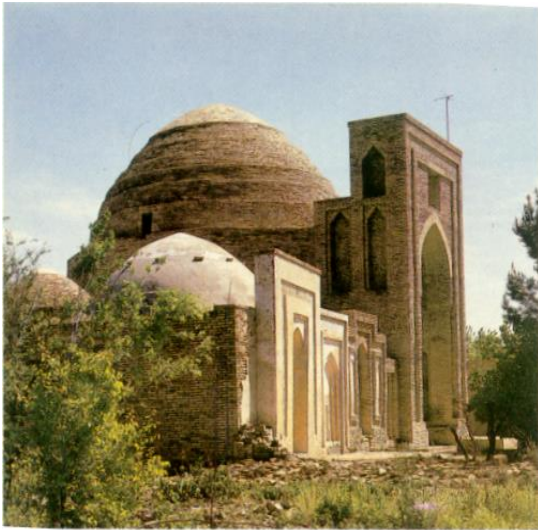
This article examines the role and place of the Sufi khanaka in the architecture of Uzbekistan and the effective preservation of these architectural monuments.

**Keywords:** mosque, religious teachings, monument, mausoleum, architecture of sanctuaries, conservation, use.

In the architecture of Uzbekistan, hanako together with mosques and madrasahs constitute a typological group of buildings of the Islamic community. The construction of hanako has a long history. Their architecture was formed and developed depending on the position of religious sects, characteristic of these periods. It is known from historical sources that according to their location, Central Asian hanaks were built in Turkmenistan, Turkestan and Afghanistan, as well as in Bukhara, Samarkand, Khorezm and Termez. The study of the hanako architecture of the variety of rooms, a better assessment of their architectural and planning compositional solutions, an analysis of the structural design and decoration of buildings and, finally, the preservation of the premises that have come down to us on the territory of the republic and their effective use for modern purposes, the study of the tourist possibilities of pilgrimage sites determine the relevance of the topic.

One of the sources that prompted the construction of honako is the mysticism movement, mosques, rabat, the mausoleum of teachers and similar buildings built within the framework of this movement.



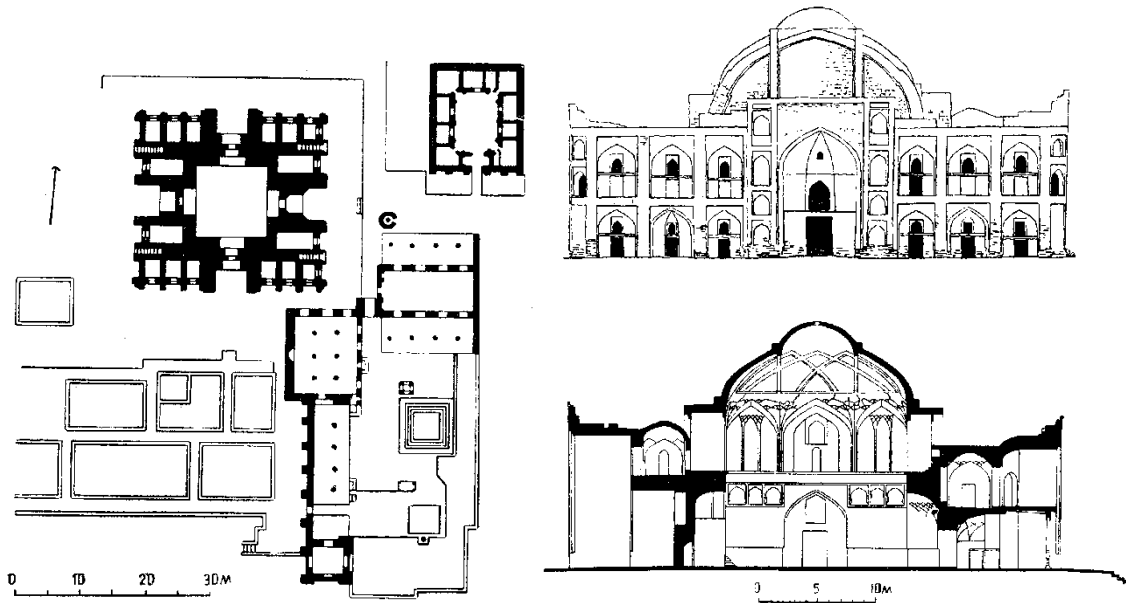


**Pic. 1. Khanaks built during the Timurids and Sheibanids.  
At–Termiziy in Termiz and Nadir-Devonbegi in Bukhara**

Sufis engaged in religious mentoring, piru–mentoring or mentoring in rooms. However, after their deaths, they were buried next to the roommates where they worked and lived. So, cultural architectural complexes, sanctuaries, shrines appeared around the tombs of the Piru–Ustad, the great sheikh and Khoja.

The main principle of the reconstruction of architectural monuments, as well as its use, is to preserve the building in its original form. This is where contradictions arise, which, on the one hand, are aimed at preserving monuments without changing their internal and external appearance, and on the other - at the need to find a task for each monument corresponding to its existing structure.

However, this is not only an architectural problem, but also a spiritual one. When using the building and its territory, the historical and natural landscape must not be disturbed. On the contrary, to demonstrate the cultural, historical and architectural richness, it is necessary to create conditions conducive to the original appearance of the building and close acquaintance with it not only tourists, but also specialists.



**Pic.2. Bukhara. Khanako of Bahauddin Naqshband. (XVI century).  
a–plan of the complex; b–plan of honako; c–section;**

As you know, much attention is paid in the republic to the use of architectural monuments for modern purposes in order to develop international tourism as one of the economically efficient industries. And history shows that only monuments that serve our people, bring public benefit, are under constant attention.

Hanako Hakim at–Termizi hanako Muhammad Sultan in Samarkand since some architectural monuments were used for other purposes alien to their functions, changes were made to them, and as a result our monuments gradually fell into disrepair.

### **Conclusion**

Currently, the foundation parts of the walls of many of our monuments are wet from the outside and from the inside. The reason for getting wet may be the disorganization of wastewater, the occurrence of cracks, partial subsidence of foundations in the base, the influence of seismic movements.

Therefore, one of the main ways contributing to the restoration of the “rights” to which the active life of monuments is devoted, and their historical and artistic significance, is their scientifically justified use for modern purposes, protection from neglect, and we recommend taking measures to strengthen structures in this regard.



The preservation and transfer of monuments to future generations is recognized through their active service to the ring, otherwise the monument will lose its function and begin to become obsolete, self-destruct and deteriorate. Monuments in their essence are not only an object of observation, but also require constant contact directly with time and man. Monuments that have survived to us also play an important role in solving these problems. The formation and preservation of the centers of our historical cities requires the development of principles for the use of architectural monuments in order to meet the spiritual needs of tourists. Since their durability depends on the correct and rational use of monuments, the unique uniqueness of historical cities also depends on how and for what purposes architectural monuments are used.

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