

The Architectural Construction and Advices of Using in Modern Ways Khonaqohs of Ancient Monuments of Uzbekistan

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Abstract

The information about the development of the Central Asian mysticism institutions in the XIV-XVI centuries, the artistic and constructive development of the architecture of the Khanaqah buildings, the khanaqahs of this period were built in the style of the magnificent architectural buildings in the form of symmetrical Composite dome-shaped structures and the construction of the "shock link", which There are also scientific summaries on protection, repair and use of objects of cultural norm.

Keywords: *Tasavvuf, khonaqag, dome, Naqshbandiya, Qodiriya, portal, Khoja Imkonagiy khonaqah, the old city, cultural heritage, architectural planning.*

INTRODUCTION

The first-formed apartment buildings in Central Asia were built in a low-rise, one-story courtyard, where they were built from simple loy shacks or raw bricks. The roof is plastered with loy, covered with bolor, lace and vases.

As a result of the stabilization of mysticism in the Islamic world in the XI-XIII centuries, and as a result of the formation of 5 large Sufi sects in Central Asia from the XII century, the construction of Khanaqah buildings became popular. Housewives of this period are built not only from raw brick, but also from baked brick. The baked brick honeycomb roofs were also covered with domes during this period.

THIS SECTION SHOWS SOME AVAILABLE STYLES

The domes of the Qadirian period in Khorezm, Khodjagon in Gijduvan, Nakshbandiya in Bukhara, Fergana, initially had such structures. Some of the apartments were also built by the courtyard with Pillar-cobblestone awnings. The development of the Central Asian mysticism institutions in the XIV-XVI centuries led to the artistic and constructive development of the Khanaqah buildings. The rooms of this period were built in the style of magnificent architectural buildings in baked clay structures with a porthole with symmetrical composition. In the ranks of such rooms it is possible to include Bakhouddin Nakshband in Bukhara, Khoja Akhmad Yassavi in Turkistan, Kokildor rooms in Surkhondarya and others. The Public Hall of the Khoja Umakagiy Khan, which is located near the city of Kitab in the kashkadarya region, is quite large, and the construction of "sokh linga", which has been used since the time of the Temurids in

Central Asia, that is, the dome construction built on 4 intersecting brick arches rising from eight places above the hall walls, has been used. In this way, the large living room top is closed with a relatively small, light Chorsu Dome. A similar construction was used in Bukhara when closing the roof of the Bahovuddin House(Picture 1).



1-picture. The current appearance of Bahovuddin's room in Bukhara.

The skys, which fell between the cobwebs on the face of the domes, settled in the seeds of dwarf plants through the landing pigeons, as a result of their growth, there is a violation of the decoration of the cob, sometimes even a rough fall. In the elimination of these distortions, the chemical disinfection method developed by the Samarkand scientist Fayrushina was widely used.

Looking at the Tarh of the building of many chambers and tombs, one can see that they are square-shaped. The Square has the largest surface on the minimum perimeter, all sides, diagonals, symmetry Arrows are equal to each other. Therefore, the Square is given such symbolic meanings as equality, balance, stagnation, calm. Calmness is the Supreme balance of human spirituality in the doctrine of mysticism. The roof of most rooms is built with domes. The soul and permission of the person entering the buildings with the dome roof flows into the senses of serenity, tranquility, prayer at an inexplicable level. The dome roof, like antennas, not only receives positive energy(energy)coming from space, but also serves to maintain it for quite some time. The domed roof is also considered to be much more durable from a constructive point of view.

By the middle of the XIV century, with the increase in the diameter of the Central Hall domes of some rooms, the strength of the construction of the underground squares of the dome is also increased. For example, if the diameter of the dome of the Central Hall of the Muhammed Bashoro Khan, built in the XIV century, is 7,6 meters, then in Khorezm under the Kazakhon mausoleum in the village of Astana, the diameter of the dome of the Sheikh Mukhtar Vali Khan, built in 1287 year, reaches 8.5 meters. When closing the Central Hall of such apartments, that is, the top of the church, we mentioned above, the shock linga construction was used.

Repair of architectural monuments, as well as the main printsip of its use, this is the preservation of the building in its original form. Here, on the one hand, there is a desire to save without making changes to the interior and exterior of the monuments, on the other hand, there is a need to find a suitable function for each monument to its existing structure, where there is a possibility of dependence. However, this is not only an architectural problem, but also a spiritual problem. In the use of the building and its territory should not spoil the historical and natural landscape. On the contrary, in order to demonstrate cultural-historical and architectural treasures, it is necessary to create conditions for the original appearance of the building and with it to help not only tourists, but also specialists get acquainted more closely.

As you know, as one of the spheres of economic efficiency, great attention is paid to the modern use of architectural monuments for the development of international tourism all over the world.

And history bears witness to the fact that monuments that serve our people and bring social benefits have always been in the spotlight.

Due to the fact that some architectural monuments were used for other purposes, which lie in their functions, they were amended, and as a result, our monuments gradually reached a state of Decay. Therefore, one of the main ways that will help restore the "right" to active life in monuments and their historical and artistic significance is the use of them for modern purposes, scientifically-based. The preservation of monuments and their transmission to future generations is recognized by their active service to the people, otherwise the monument loses its function and begins to be morally worn, self-absorbed and broken. Monuments in their essence require not only to be an object of viewing, but also to be able to communicate directly with the Times and man on an ongoing basis.

In solving these problems, the role of the housekeepers that have been preserved to us is also great. It requires the development of principles for the formation and preservation of the Centers of our historical cities, the use of architectural monuments in order to meet the spiritual needs of tourists. Since the lifetime of monuments is tied to their correct and rational use, it means that the uniqueness of historical cities also depends on how and for what purposes the monuments of architecture are used.

CONCLUSIONS

Decree of the Republic of Uzbekistan "on the protection and use of cultural heritage objects" numbered 269-P in 30.08.2001, which strictly sets out the laws for the protection, repair and use of cultural monuments, as well as the 353-P number approved in 04.04.2002 "the Urban Development Code of the Republic of Uzbekistan" shall be adopted. And on October 17, 2009, the decree of the Republic of Uzbekistan "on making changes to the decision on the protection and use of objects of cultural heritage" was adopted. In this decision, the objects of cultural heritage were divided into two separate groups, the first group included "objects of material cultural heritage", and the second group included "objects of Intangible Cultural Heritage". The concept of "objects of material cultural heritage" includes monuments of architecture and urban planning, complexes, monuments in them, places of attraction of the environment (landscapes, monuments of archeology and urban structures, parts of cities that have historically arisen), and the concept of "objects of Intangible Cultural Heritage" - Traditions, Folk Art (vocabulary, dances, music, performances), as well as folk art, knowledge, skills, instruments related to them, artifacts, introduced into the cultural space environment.

The methods of using monuments of architecture now rely on the following scientific outlines;

the main requirement for the adaptation of monuments of any architecture to modern purposes is the maximum preservation and preservation of the monument;

individual approach to the adaptation of monuments of any architecture for modern purposes;

To draw attention to the history and peculiarities of the formation of monuments (ensembles), to substantiate them, that is, to determine the methods of their design.

The analysis of scientific and technical knowledge gained in foreign countries on the repair of monuments of architecture and their use for modern purposes will benefit in creating the opportunity to take a step into a new life of monuments of architecture in Uzbekistan. One of the important cases of the design work on the adaptation of monuments to modern purposes is a thorough study of the historical territory and history of the formation of the monument. The principles of the use of monuments developed to this day in Uzbekistan are aimed at the basic norms of the lifetime of monuments and the development of solutions for their rational use.

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