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Article



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HISTORY AND METHODS OF RENOVATION OF MEMORIAL COMPLEXS: THE EXAMPLE OF KHOJA SAFOI VALI COMPLEX IN SAMARKAND

Abstract: This article talks about the formation of the Khoja Safai Vali complex in Samarkand, its architecture, history, methods of renovation and its current state.

Key words: Khoja Safai Vali complex, shrine, house, mosque, minaret, repair, conservation.

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Introduction

The grave of Khazrat Baba Haji Safo is located outside the city of Samarkand, in the southeast corner, in the neighborhood called Qalandarkhana takiya [3]. Architectural monuments of the late feudal period in the city of Samarkand have been partially preserved to this day. Most of them have been slightly altered and repaired from their original state [8]. The historical and political situation of that time left visible traces in the culture of Samarkand urbanism. It has had several ups and downs in its long history.

In the 18th century, the economic and cultural development of Central Asia was in a difficult situation [4]. L.I. According to Rempel, the financial situation had a negative impact on the internal and external economy and the memory of the city at the same time [1].

The main part.

Khoja Safai Vali architectural monument of the 14th century is located near the Feruz gate outside the western wall of the city and is considered one of the Daha mosques. By 1990, the Qalandar mosque had a square plan and had a porch with wooden pillars on the east side [8]. The room of the winter mosque has not been preserved. Part of it has been renovated to fit into a residence.

Only the altar part in the center of the western wall has been preserved from the winter mosque. The northern wall was completely removed. The territory of the mosque was completely re-planned in exchange for the placement of residences (Fig. 1). The roof of the mosque porch has a flat slope and is supported by wooden pillars and 6 pillars. The plan is rectangular, with a wall on the west, north and south sides. There are 4 pillars in front of the mosque. In front of it was an octagonal pool 10 meters wide, surrounded by tall trees.

Also, some short information about the monument is given in scientific publications.

This is A.K. In Pisarchik's book Folk Architecture of Samarkand, the author gives four main plans of mosques in the section "Samarkand Mosques", one of them is: a winter room (square or rectangular in plan) surrounded by a one-row porch or a two-row porch, it fulfills the function of a summer mosque, and the porch is placed only on one side of the room [2]. They are usually placed on the east side of the room. It is considered the most improved planned structure among the small daha, mavze mosques of Samarkand and other regions.

The plan of the Qalandarkhana mosque was formed at this time, and the porch was directed to the east.

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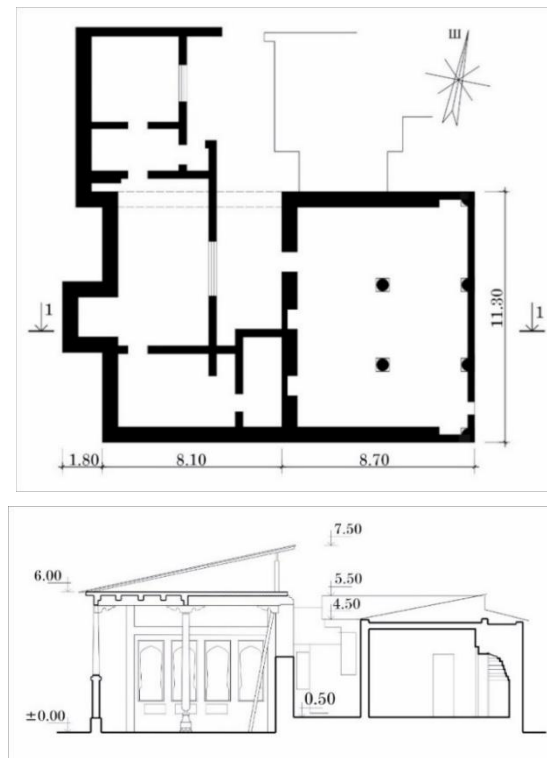


Figure – 1. The chief architect of the "UzNIPI restoration" project A.N. Galkin and archaeologist According to the Kh. Sultanovs. (1989-1990 years)

At the beginning of the 19th century, the 20th century Khoja Safai Vali architectural complex was considered an important religious and public monument of the city of Samarkand, and the complex has been preserved almost completely.

It consists of a mosque building with a 19th-century domed room, a 20th-century columned side porch, a sumptuous window, a single-domed entrance gatehouse with wooden doors, a six-sided minaret, and perennial tall sycamore trees [9].

The remaining objects of the complex, namely the pool, cells and ablution buildings, are not preserved. The southern side of the area is occupied by old tombs, which contain marble tombstones with chiseled-epigraphic husni letters, as well as saghanas made of baked bricks. The northern area of the complex was also occupied by graves by the 20th century. Its architecture harmoniously blends with the environment and has become one of the interesting historical-architectural areas of the city.

Naturally, during the research, no information was found about the construction period of the monument. The use of elements such as some architectural divisions, namely, rectangular windows, and the shapes of other parts of the building, indicate the use of the latest architectural styles[6].

In 1989-1990, the organization "UzNIPI restavratsiya" was founded by chief architect A.N.

Galkin and a group of project participants revealed that the composite plan of the Khoja Safai Vali mosque was rectangular in shape from east to west, and the winter mosque was connected to the winter mosque from the east by a two-row six-pillared porch.

It has a flat roof. The western wall of the entrance to the mosque consists of two doors. There are windows above the entrance doors and an altar in the center of the wall. Despite the fact that the monument is in a deplorable condition, traces of coating have been preserved on these walls.

Traditional ganch coating has been preserved on the surfaces of the supporting walls of the porch. The ceiling of the porch was raised by two rows of columns, forming six square shapes on the ceiling, i.e. "kabza ceiling". The columns are trimmed with traditional wooden carvings in the unique "kuzagi" style [8]. The altar of the western wall of the mosque is decorated with ganch-muqarnas.

During these times, the technical condition of the mosque was unsatisfactory. The interior of the winter mosque was completely lost, only the high porch and its eastern wall, as well as the southern and western structural parts of the mosque, were preserved. The winter mosque was partially re-planned in residential style.

If we touch on the issues considered in the repair project, based on the bibliographic, survey and

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archeological data studied above, the initial state of the monument will be determined and several tasks will be set before the architect-renovators. One of the important factors is the development of architectural and constructive solutions for the renovation, and most importantly, the preservation of the parts that have been preserved until now. The next step is to distinguish between periodic construction and repair phases, which are additional parts, to identify

unplanned constructions. All this plays an important role in revealing the historical architectural value of the monument.

The plan of the mosque in the complex is equal to 11.5 x 16.2 meters and consists of a room-hall with a dome of the 19th century and a porch of the 20th century with six columns and a flat roof (pictures 2-3).

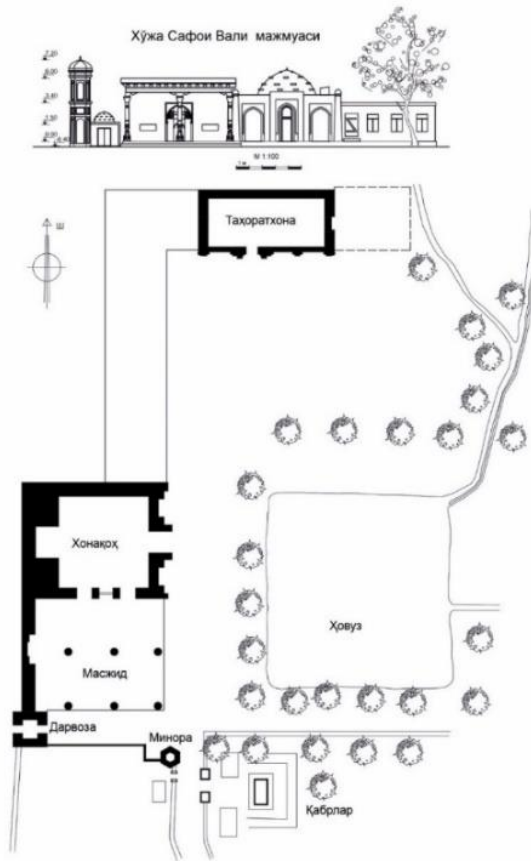


Figure – 2. Main plan and facade of Khoja Safai Vali mosque. 1950 Kuchersky, Drawing of the Alexandrovs (Inventory Card No. 2081, Neg. 12567/77-8).



Figure – 3. Eastern and western views of Khoja Safai Vali mosque (2022 author's photos).

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The mihrab of the hall is made in the style of a deep arched partition, and the thickness of the western wall of the mosque is 2.5 meters. This, in turn, suggests that the mosque was built much earlier. The interior of the room has a wonderful appearance. The upper part is composed of complex intersecting arches and shield-shaped arches at the corners. The main eastern style of the mosque consists of an entrance with a pediment in the center, separated by vaulted relief compartments.

The pillars and beams of the porch are different, and the ceiling of its interior has preserved Islamic style patterns.

The front part of the porch is made of brick, and it is designed with square-shaped glazed tiles. The

tower is one of the least preserved towers of the 20th century in the city of Samarkand. It is a low tower with a hexagonal shape. Inside, spiral-shaped stairs lead to the light area of the tower. The surface of its wall body is separated by grooves and grooves. In the transition from the chair to the body, the processed relief is separated by a brick pick. The base of the light arches is designed with a curved belt.

The minaret, located about 3 meters from the southeast corner of the mosque, is closely connected with the rest of the complex, and it also creates a vertical architectural composition of the complex (Fig. 4).

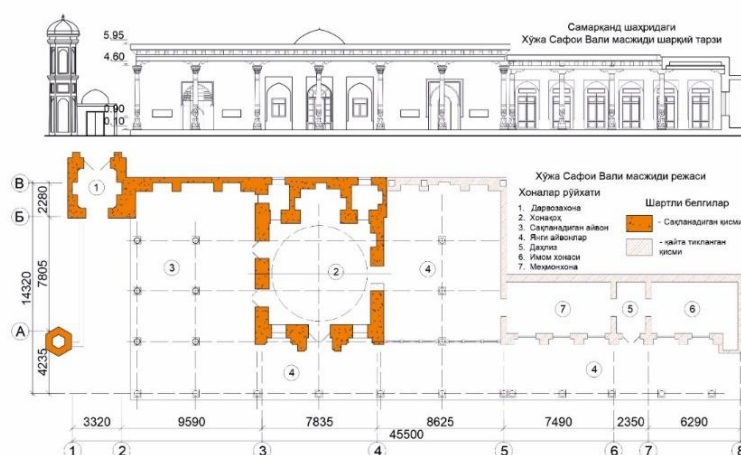


Figure – 4. Current status of Khoja Safai Wali mosque plan.

Also, according to the results of field research and photofixation carried out by Borovin, Kuchersky and Aleksandrovich in 1954, according to the map of architectural monuments belonging to the years 1880-1881 (1288), Khoja Safai Wali (Qalandarkhana) mosque was registered with the address of 7 Khiva street, Samarkand city. At the same time, the monument was built of baked brick and had a composition with a porch dome. The pillars are wooden, without muqarnas and have a base seat. The altar is made of complex muqarnas. Information about the good preservation of the porch ceiling art is given on the registration card.

Later, on March 12, 1992, the preservation department of the Khoja Safai Wali mosque made demands for the preservation of the monument to the imam of the mosque, Sharipov. According to it, it should be used in accordance with its function, no repair and restoration work should be carried out without the agreement of the Department of Conservation of Architectural Monuments, production facilities around it and factors that have a negative impact on the monument (equipment that creates nuclear vapors, vibrates, produces

monotonous shocks, etc.) is required not to be placed.

Currently, the territory and facilities of the complex are fully registered. However, until the beginning of the 20th century, the 5th general education school, the sports boarding school and the 24th communication department, the 12th library and neighborhood centers were operating in the place of the former cells in the existing 1-story buildings in this place [10].

This, in turn, causes some inconveniences for worshippers who gather mainly on Fridays and Eid holidays, based on the requests of local representatives, it was possible to abandon modern buildings and expand the complex's surroundings, improve courtyard gardens, and provide moderate conditions for visiting tourists[5]. The head of the inspection of preservation of architectural monuments M. Naberawa, imams of the mosque and local religious elders took the initiative.

Also, in 2009-2012, according to the order given by the team of Khoja Safai Wali, the new entrance gate project I from the northern part of the complex. Nurullaev and Kh. It will be developed by Gaffarov in harmony with the complex. The entrance has a gable-

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domed composition and faces Panjiket Street. Peshtok style is decorated with colorful tiles, carved wooden doors and windows[7]. The plan of the entrance gate is extended on both sides, and auxiliary and utility rooms are placed in it. This complex is one of the historical monuments in the city of Samarkand. This memorial complex is considered a sacred place of pilgrimage, and its devotees come from all Muslim countries to perform pilgrimage.

CONCLUSION

In conclusion, it should be said that the protection area of the complex should be preserved, including getting rid of new and modern high-rise

residential and public buildings around the complex, identifying all the archaeological findings of the area based on scientific research, (cells in the northern part of the mosque, ablution room and pool places) restoring or conserving them. It is one of our important tasks to pass on to the next generation.

Another of the main issues is to restore the octagonal pool of the complex, to develop irrigation systems to prevent drying out of the old sycamores around it, to organize landscaping works, and to preserve the original state of the complex. Because this will increase the flow of domestic and foreign tourists to the memorial complex.

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