



HISTORICAL APPROACH TO EPIGRAPHIC PATTERNS ON THE KHIVA ARCHITECTURE

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ABSTRACT

Apart from the manuscript sources, epigraphic sources are also important for a comprehensive study of the history of the Khiva Khanate. The Khiva Ichan Kala epigraphic sources including material and cultural resources such as inscriptions on buildings, metal objects, wooden doors, stones, and tombstones have been studied on bases of foreign and local sources.

KEYWORDS: *The line of Magic (the first Arabic alphabet of 28 letters); Abjad (the first and conditional general name of eight words made up of letters in the ancient Arabic alphabet and designed to remember the numeric value of each letter).*

DISCUSSION

After the independence of our country, great work has been done to restore the spiritual values and historical monuments. In 1997, the 2500th anniversary of Khiva was celebrated internationally, and the domes of world-renowned monuments such as the Pahlavan Mahmud Mausoleum, the Islamic Khoja Madrassah and the Jome Mosque were covered with golden patterns. The realization of such works and the jubilee ceremonies are important for the state and the people of Uzbekistan being a vivid symbol of our spiritual revival.

Uzbekistan, with its ancient history, is known not only famous for its natural resources, but also with its ancient history, unique monuments and sole cultural monuments. This can be seen in the example of ancient and forever young Khiva. The city's architectural monuments – madrasahs and mausoleums, mosques and towers, castles and palaces with their beauty and luxury are amusing the tourists of the world. All the monuments built inside the two-story castle have a unique history.

Of the 134 historical and architectural monuments of Khorezm, 54 are in the city of Khiva, in particular, in the Ichan- Kala. The city was announced in 1969 as the "Historic-Architectural Museum-Reserve under the Open Sky". In 1990, it was included in the UNESCO World Heritage List for the first time in Central Asia. In the study of Khiva's history, along with many manuscripts,

archive documents, archeological and ethnographic materials, epigraphic information is also important. Epigraphy plays an important role in the decoration of Ichan-qala architecture. They are important throughout Central Asia, in terms of their number, appearance and genre.

Researchers have been studying and collecting the epigraphy of Ichan-Qala for nearly one hundred and fifty years. However, they have so far viewed the records as "material" that identifies the date of the memorial and rarely published the results of their research. No comprehensive study of the records in Khiva has been done so far.

The expedition to Khorezm by the famous Russian orientalist A.L. Kun (1840-1888) should be recognized as the most scientifically effective one. According to his order, Samarkand scholars Mirzo Abdur-Rahmon rewrote several monuments. All of the heritage is contained in the famous "A. Kun Archive", the majority of which is kept in the Institute of Manuscript Heritage of the Russian Academy of Sciences and other institutions in St. Petersburg.

It should be noted that the manuscripts were written mainly in Arabic. It is well known that there are dozens of types of Arabic script, and in Central Asia the most popular, the Talik, the Nastaliq and the Nasq types were used. Ibn Muqla wrote that the seven types of Kufi Arabic writings were widely spread in Central Asia, showing that Kufi, Suls, Tawqe', Riqo,



Rihani, Nasq, Taqliq, Nasta'liq were the most widely used.

There are many types of Arabic script, the "Kufi" type was replaced by the "Khattal Mughal" in the VII century. Seven different styles of Arabic writing emerged on base of these two writings later on. Although spelling and letters are more difficult to read and write than others, these letters are often written on architectural tiles, tombstones, and coins.

The Arabic letters served as patterns, decorations for poetry, historical monuments, and grand buildings. They were also used as numbers.

Historically it is known that the expression of the number in letters is considered an abjad calculation. Usually, events in public life - war, rebellion, revolt, buildings, historic monuments, birth of famous people, as well as the time of writing and copying of works - are given in abjad. To give an account of abjad, we first find a word that is mentioned (or underlined) by the author or scribe. It is calculated by looking at the abjad account table of the expression numbers of the letters it forms and adding those numbers. Through this addition, it is possible to ascertain the date of the birth of any work or historical person, as explained by the calligrapher.

In Oriental poetry beautiful interpretations are made using the abjad account. One must be aware of the abjad account in order to accurately identify the dates of writing and copying the old manuscript sources.

Another aspect of Khiva epigraphy is that the inscriptions on the monuments are more historical, with dedication consisting of poems or chronograms and, secondly, verses from Karan or hadiths.

The Khiva epigraphic monuments have become the target of interest of the great amateur historians - Hasan - Murod Laffasi and later Abdulla Boltaev, who have referred to some "objects" of Khiva epigraphy. However, architectural epigraphy in these materials is simply explored without its historical, cultural or landscape origin. Another ancient example of Ichan Qala fortress epigraphy is the script of lamentation on Sayyid Alouddin's tomb. According to the chronogram in lamentation, he died on the 14th day of month Sha'ban in 702 or on, April 2, 1303. These include copper ring inscriptions on the entrance doors and wooden brackets of the Pahlavan Mahmud complex. These writings are written in various ways - Kufi, Devonian, Naskh and Suls. The inscriptions on later monuments are generally written in the Nastalik script or in italics. They are not only the inscribed epigraphy of khan's writings, it is also about understanding the meaning of the words of history and of instruction, and knowing that these words are not only decorative and compelling words.

The Khiva khanate's epigraphy consists of historical architectural monuments, tombs, wooden pillars, entrance gates, and inscriptions on metal, stone, and wood. The inscriptions on Khiva monuments are more historical, with dedication consisting of poems or chronograms and verses from Karan verses or hadiths. The inscriptions on the architectural monuments of Ichan Kala contain the names of donators, architects, engravers, and calligraphers.

The chronology of epigraphy covers mainly the 13th and 20th centuries. We see more than five types of classical inscriptions and dozens of styles in Ark Gate, Sherghazihan Madrassah, Islamhoja Tower and more. The study of epigraphic monuments has become the main task of historians today. Many scholars have also referred to epigraphic sources during the study of the manuscript. Epigraphic inscriptions are inscribed on top of the doors of madrasahs, mausoleums, pillars of various buildings, walls of entrance halls, stone, various metal objects, marble stones, wooden pillars, and gates. Marble carving is especially developed here. The works of great masters - Islamhoja, Pahlavan Niyaz Khorezmi, Komil-devon and others are still preserved today. The works of the master Khudaibergenov amaze even those who know the art of calligraphy and its admirers. He was a very productive carpenter. If all the work of the master would come together, they would complement the museum's exposition.

It is noteworthy that the monuments are magnificent and deluxe in the Inner City with large and colorful architectural compositions that quickly grab the attention of visitors. This compositional width (landscape) was created and shaped by the state (in this case more Kunghurot dynasty and their relatives). The writing of these compositions are of special importance. It is through these records that the ruler or other sponsors of the buildings have claimed their "copyright" to this breadth, even though the "right of creativity" applies to architects, artists and calligraphers. On the other hand, it separates the city (urban culture) that first appears in the epigraphy from the adjacent desert and creates significant administrative, religious, ideological advantages for the city.

Inscriptions of dedication on the architecture of Khiva are not limited to the classical norms and words (phoneme) of the language, which are known from the original Persian and old Uzbek norms. At the same time, the striking features of local phonetics are that it preserves the stylistic norms of the ancient Khorezmian language.

Epigraphic writings not only refer to socio-cultural life, but also reflect spiritual life. The use of exemplary words, which encourage people to be



generosity and to appreciate all the blessings, is an example of the Islamic worldview and moral qualities.

K. Khudoyberganov's research on epigraphic sources is particularly important. He spoke of the Palvan Gate, the gate was renovated, in addition 33-meter-long gates were erected in the course of the construction of Allaqulikhan Madrasah, and present day's three large gates to enter the city gate were established; two tile bricks were painted in white paint on blue in a manner similar to the Arabic script taaliq. The first line at the top of the Arabic inscription reads: "Lord, may you always open this door with the honor and fertility by the nobles and the leaders and scholars who open the door for us." In the bottom two lines, a Persian poetic commentary states that the date of completion of gates are written in abjad account that the interpretation of the word "city of Khivak" was hidden, and that the solution to the abjad corresponds to the year 1221 of Muslim calendar or in 1806. Also in the history of the Khiva khanate, the hotel is a building for honorable guests, with special epigraphic inscriptions on the palace's hotel. On the back of the hotel's porch, from the south wall, to the wooden door of the room, there is a Nastaliq script of Arabic, the writings "Let the state and victories always be to this magnificent palace." From the foregoing, it can be seen that the epigraphic writings are also speakers of humanity, love and kindness.

The study of the Khiva epigraphic sources has a long history, and it requires great skill and hard work. Epigraphic sources include wooden columns, inscriptions on various wooden artworks, inscriptions on mosque-madrasah doors, tombstones, marble plaques, and architectural monuments - inscriptions on the walls of the minaret, walls, scripts on governors and administrators' swords, even on the coins, and gate-inscriptions are also important for the study and enrichment of history.

The title of 'shah' is also mentioned in the documents found in Khiva. For example, the seal used in the year of Allakulihan's reign (1825) contains the words "Allah Almighty Muhammad Bahadur Khan", and eight years later we find that the seal was used written with the title "shah." The title of the "shah" was also inscribed on the top of the madrasah entrance. One of these can be found in the inscription on the top of the gate of the madrasah Allakul Khan built in Khiva in 1834. It reads: "Thanks to Allah, this serene place was built by the order of the great Sultan and revered governor Abdurgazi Khorezmshah, the son of Ghazi, king of Rakhim (may his tomb be light). The date is 1250". Mohammed Rahimkhan of Soniy's Madrasah, built onto the ancient Ark Gate, is an example of the

architecture of Khiva and the script is written in Arabic, reads: 'Sayyid Muhammad Rahim Bahodirkhan, king of this period realm and world built this holy structure. Date 1289' (1872)

Speaking of the study of Khiva epigraphy, the book by academician Y. Gulyamov "From Irrigation History of Khorezm", Rizoqulikhan "Diaries of Khorezm Travel", by O. Kariev "The Issue of Indicators in Manuscript Sources", the book 'Hidden history in inscripts', 'Khiva is the oldest fortress', 'From the history of Khiva khanate' and "Khiva Khans' chronology" by K. Khudayberganov, the book 'Khiva-the city of Temples' by Rtveladze, G. Masharipova's book "Manuscripts scripted in Khorezm", K. Abdullaev's book "The Life on the Pattern", the monograph "Kalon Mosque of Khiva" by Sh. Maylieva and Z. Abdullaeva. Today, much attention is paid to the study of the history of epigraphy. The team of historians published the book "Scripts on the Monuments of Uzbekistan - Khiva" in 2015 in three languages - Uzbek, Russian and English, in a large volume of 44 print format in Tashkent, P.O. "Uzbekistan Today". The book gives a complete overview of Khiva's epigraphy. Apart from the manuscript sources, the epigraphic sources play a significant role in the study of the history of the Khanate. The study of material and cultural sources such as Khiva Ichan Kala epigraphic sources, such as inscriptions on buildings, metal objects, wooden doors, grids, and tombstones, can supplement and enrich the socio-political, cultural, spiritual and educational history of khanate. We believe that epigraphic writings are important for the representatives of tourism industry as well. In its turn, it will undoubtedly increase the interest to the rich spiritual and cultural heritage of Uzbekistan, the history of Khiva.

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6. *This method of calculation is called 'abjad'. As it is the first of the eight words in the 'abjad' account (abjad, pool, hutti, kalam, saafas, kaaashat, sahhah, zazag), this system is used as the system. The essence of the abjad calculation is that each letter represents a certain number.*



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