



Scanning historical pilgrimage sites in Khiva

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Abstract: All historical and architectural monuments of Khiva are still considered places of pilgrimage for the local population. Although the vast majority of them are used as museums, food stalls and craft workshops, people openly and secretly make pilgrimages and say prayers in them. Thanks to this article, you will receive information about the places of pilgrimage, such as the Juma Mosque, the Mausoleum of Sayyid Alovuddin and the Mausoleum of Pakhlavon Mahmud, the Ak Mosque, the Three Saints, located in ancient Khiva, namely in Ichan-Kala, and about their scanning.

Keywords: Juma Mosque, Mausoleum of Sayyid Alovuddin and Pakhlavan Mahmud, Ak Mosque, Three Saints, 3D digitisation, documentation, conservation, popularisation

Introduction

Recently, international specialists have been widely involved in the development of the main project and management plan for historical cities in accordance with international standards and UNESCO requirements for the protection of unique cultural heritage sites in Uzbekistan. Various international conferences on the conservation of tangible and intangible heritage sites are organised in close cooperation with UNESCO. These events make it possible to consider topical problems in the way of protecting cultural monuments, study world experience, improve the national system for ensuring the preservation of historical and cultural heritage, and determine the main areas of activity of state and non-state non-profit organisations in this direction.

The scanning work of the 3D digital Silk Road project team in Ichan-kala is coordinated with the programmes of the Republic of Uzbekistan on digitisation and preservation of cultural heritage. Among the scanned large and small objects made by this program, the famous shrines of Khiva stand out. In particular, the scanning of the Juma mosque and the mausoleum of Pahlavan Mahmud is of great importance for history.

Methodology and materials

The Juma mosque, located at the entrance to Ichan-kala from the Ota-darvoza gate, is a building that reflects the grandeur of mediaeval Khorezm. In fact, the rulers of the Islamic world paid attention to the architectural beauty of the Friday mosques. Its historicity and value lies in its traditions. Noteworthy are the uniquely patterned columns inside the mosque (there are more than 200 of them, some of them are represented by branches and leaves of delicate plants called garden-decorative, and some columns are flat-relief), the mihrab and the stairs leading to the muezzin. The team of the Lublin University of Technology carried out a scan in this mosque. The photographs taken were posted on Internet sites. Scanning the Juma Mosque allows us to determine the pillars and patterns on them, the style of construction of the mosque at a high geometric level.



In Khiva, the shrines are arranged sequentially. In fact, the mausoleum of Sayyid Alovuddin, located on the western side of the Juma mosque, is one of the oldest monuments of the city of Khiva. It has been rebuilt and restored several times. The tomb part of the mausoleum was built in 1303, when Sayyid Alovuddin died. In 1825-42, on the orders of Allakuli Khan, a tomb was built. Sheikh Said Muhammad Khan, who lived in 1819-1863, is also buried here. The surface of the tomb and the sagan is decorated with the best examples of Khorezm carving and tile art of the 14th century. The enamelled patterns of this mausoleum were made in the 1860s. This mausoleum is also currently being scanned. To the west of the mausoleum of Sayyid Alovuddin there are a number of many more shrines. The most famous of them is the mausoleum of Pakhlavon Mahmud.

Pakhlavon Mahmud is the saint of the city of Khiva. The Pahlavan Mahmud mausoleum complex was built only in 1701, as evidenced by the engraving on the stone gates. The dome of the mausoleum is covered with blue glazed tiles with a sparkling gilded top. Initially, the mausoleum was modest and small, but quickly became a place of pilgrimage with a large number of hujras, khanakas and mosques. The walls of the mausoleum are decorated with magnificent majolica. In the mausoleum of Pakhlavan Mahmud, people pray and drink holy water. In addition to Pakhlavon Mahmud, this shrine contains the tomb of Muhammad Rakhimkhan I, Abulgazi Khan and Elbarskhan II. In this mausoleum, a “3D Silk Road” scan was also carried out in October 2021.

Another place of pilgrimage was the Ak-mosque, which was large in area, approximately like the current small microdistrict. The room in its centre has a square shape (6.35 x 6.35m). The most valuable aspect of this monument are the beautiful ornate lancet-shaped columns. Noteworthy are the ornamental doors of the mosque, carved with flowers, the names of the masters (Nurmuhammad and Kalandar) are written on them. This building was scanned on the basis of the received republican grant project received by the Faculty of Architecture and Civil Engineering of Urgench State University.

Scientific and practical results of the work

Today we see that a number of scientific works have been carried out to involve digital technologies in the restoration of pilgrimage sites that have become a historical and architectural heritage and have value. For example:

- Articles (3) were published in series 1-2 of the monograph titled “Tangible Cultural Heritage of the Silk Road from the Area of Modern Uzbekistan” published by the “3D Silk Road” project and 2 lectures were delivered at its conferences
- Mausoleums of Pakhlavan Mahmud [1] (Fig. 1a), Sayyid Alovuddin [2] (Fig. 1b), Juma Mosque [3] (Fig. 1c) were scanned, and shrines of the Ak-mosque
- The pilgrimage structures scanned as part of the “3D Silk Road” project were presented at an exhibition organised at the Lublin University of Technology on December 12-15, 2021 and posted on its website
- Digital Khiva materials developed within the framework of the Urdu project are used in educational processes

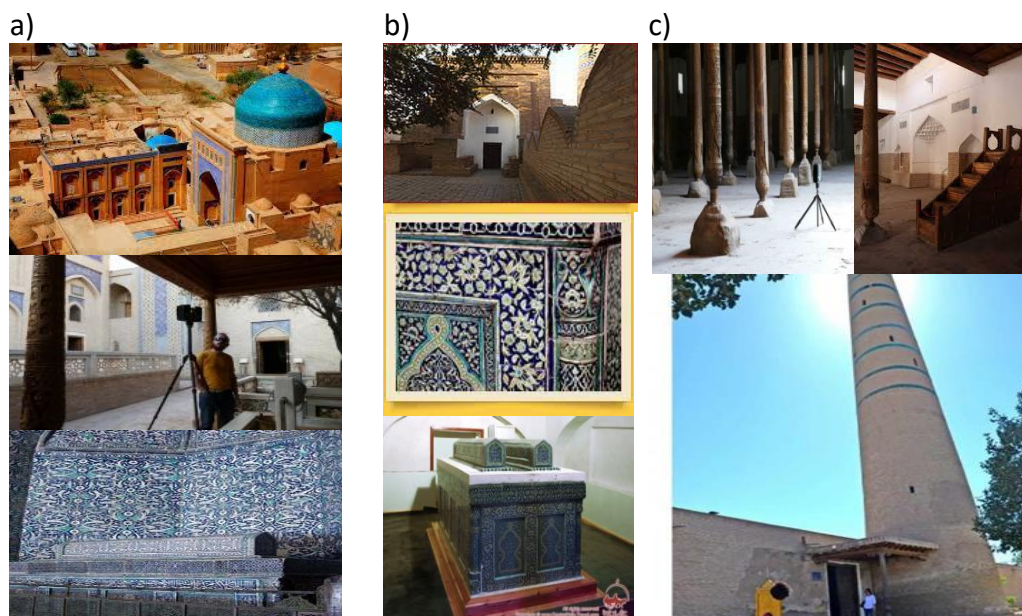


Fig. 1. a) Pahlavan Mahmud mausoleum and the process of its scanning, b) Exterior and interior view of the mausoleum of Said Alovuddin, c) Scanning process in Juma Mosque

Conclusions

In conclusion, it should be said that 3D visualisation of Khiva's pilgrimage sites serves not only for high-quality teaching of history, but also brings high accuracy to the construction technology of these places. Errors are not allowed in the process of restoring objects. This is the basis for a longer existence of places that are most valuable and correspond to the values of the people.

Of course, their digital versions will be presented to the public through social networks. This, in turn, will serve the development of pilgrimage tourism. It allows all segments of society interested in the Khorezm shrines located on the Great Silk Road to see them. Of course, the scientific and practical work done during the participation of USU in the 3D Silk Road project, funded by the Polish NAWA Foundation, will become the basis for future major projects.

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