Hordo Structures in Central Asian Architecture

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Abstract

Khudoyorkhan Orda, one of the great and magnificent monuments of the XIX century, is one of the three palace buildings on the territory of Turkestan. During the Kokand Khanate (1709–1876) the Horde (palace) was built six times by the khans. With the passage of time, they were destroyed, and only a small part of the last horde - Khudoyorkhan horde - survived.

Keywords: hordo, structure, palace, buildings, territory

INTRODUCTION

The term "Horde" in ancient times meant the military-administrative organization of the Turkic-Mongol people, and later the place of residence of the nomads, "union of tribes", "state", "kingdom". In the Middle Ages it was used in the sense of "residence of the head of state".

According to sources, Khudoyorkhan's horde was replaced by Amir Umarkhan's horde (1810–1822). During the reign of Muhammad Alikhan (1822–1842), the building was completely renovated and renamed Zarrinsaroy, sometimes called Kirkustun. This beautiful structure was destroyed in the war of 1842 by the Emir of Bukhara Nasrullokhan.

When Sayyid Muhammad Khudoyorkhan ascended the throne (1845–1858; 1862–1863; 1865–1875), he lived in the Jahonoro Palace. Because the palace is outdated, where his father and brother were victims of a conspiracy, he decides to build a new one. He started this work in 1865 and planned to build a new horde on the site of the ruins of the Umrankhor.

Mir Ubaydullo was appointed the chief architect and Muhammad Turdiali was appointed his assistant architect. Also, Master Abdullo Rashidoni, brothers Master Jamal and Master Jamil, Master Zokir, Mullo Suyarqul, Master Solikhoja, Fozilkhoja Bukhari, Master Hakimboy, Master Sufi Yuldosh, Master Marasul, Isaboy Mahsum, Mulla Ahmad Domullo, Muhammad Olim Sirchi and other masters were involved in construction work.

Although the bulk of the construction was completed in 1870, some decorative work continued for some time.

The Orda building was one of the largest palace structures of that period, occupying an area of eight hectares. It was surrounded by tall buildings, thick walls, like a castle. A well was dug around the fortress, and the river from Kokand was drained from the well and thrown into the river again.

The structure consisted of four components: an outer palace (castle); middle palace; garden; inner palace. Each section had its own gate facing east and located on the direction of an arrow. The first gate was in place of the symbolic gate of the present garden.

The inner palace is the most important part of the horde. It was built on an artificial hill more
than four meters high in order to emphasize that the horde was separate from the other parts, airy, and the main part. The perimeter of this hill, which has an area of one hectare, is surrounded by a solid foundation in a rectangular shape (68x143m.). The foundation is made of a square (26x25x5cm.) Called “Muslim brick” with a mixture of brick and plaster.

The inner palace is reached by a forty-meter-long and six-meter-wide staircase. The stairs are made of spruce wood and are raised on both sides by a brick wall. There was a space under the stairs. Between the stairs and the gate was left a platform, the bottom of which served as a corridor.

The inner palace is officially divided into three parts: the court, the royal, and the harem. The court and the royal palace are one-story, and the Haram is two-story. The inner palace architecturally consisted of seven courtyards and one hundred and fourteen rooms. The number one hundred and fourteen refers to the number of suras in the Qur'an, and the architects tried to express this number in their buildings. Of these one hundred and fourteen rooms, only nineteen rooms have survived to our time.

In our national architecture, the front of the building is called the “peshtoq”. The “peshtoq” of the inner palace is high, elegant and luxuriously built. The “peshtoq” is also decorated with arches. Some arches have windows.

Above the arches are “kitobas”. In architecture, the part of the building where the letter is written is called the “kitoba”. The inscriptions in the “kitoba” consist of prayers and history in Persian and a verse from the Holy Quran.

The gate is made of maple wood. It was made by Master Mahsumkhoja and made into pieces from a huge maple tree growing in the village of Ashoba. The gate is one of the unique masterpieces of the national wood carving art, with Islamic patterns in deep carving. The inscriptions engraved between the patterns are so intertwined with the patterns that it is difficult to immediately grasp.

The lower part of the left layer of the gate was repaired in 1954 by the carver Kadyrjon Haydarov. Kadyrjon Haydarov engraved his name in Cyrillic, without writing his name out of humility.

The gate is an integral part of the oriental architecture and is a place of transition, distribution, waiting, breathing. Sometimes referred to as a bridle. The gate is a rectangular building with four arches.

The roof of the gate is covered with a dome. The inner walls of the gate are decorated with plaster and glaze.

Devon is the governing body of the state, in which ministers, mirzas, and other officials run the office.

Devon rooms and porches lead out to the Devon courtyard. This courtyard is separated from the neighboring courtyards by a simple brick wall. This area is the main courtyard of the inner palace. Ceremonial ceremonies and meetings were held here. From the main courtyard there are doors to the treasury, the courtyard of the devon and the king. To the east of the courtyard is the Salute House, a soldiers’ room (now an administrative room). An inscription in Arabic is inscribed on the porch (now a room) in front of the hall.

The south side of the courtyard is surrounded by a long porch. When the porch wall began to lean outwards, in 1935 it was reinforced with metal structures. The porch has been repaired several times.

This room was the khan's reception and was officially called "Salomxona", and in live language - "Kurinishxona" and "Huzuri Muborak".
The saloon complex consisted of a main reception, a chapel and a door-to-door room (waiting room), and a soldiers' room. The soldiers' room was later separated and turned into an administrative room. The lower part of the walls of the saloon is covered with tiles, the upper part is decorated with plaster. The walls were attached to the ceiling by means of chains and muqarnas.

The south side of the room consists of a large arched altar, designed for the khan's throne. The interior of the altar is decorated with muqarnas made of plaster. In the book above the arch, one can read a wise word in Persian.

When Kokand became part of Russia, an Orthodox church was opened in this room. As a result, the center of the altar was carved open, space was created for the icon, and the doors and windows were relocated.

The room has been renovated several times, due to which it has lost its original condition. During the final renovation, the ancient patterns were revealed and the appearance of the room was a bit closer to the original. The adjoining room is the xudaychi and the “eshik oga” (door brother's) room. The khan also served as a waiting room for those who came to the reception. Although this room is also decorated with tiles, plaster, glaze, the ceiling is much lower than the main room.

Sometimes a reception was held in this room as well. For example, in 1872 the Russian tourist Fedchenko was received in this room. The structure and decoration of the room is similar to a saloon, only the size is smaller. The room has been completely renovated, due to which it has lost some of its ancient appearance. The ground was covered with a cement mixture.

As a result of restoration work carried out in the second half of the twentieth century, the components of the Inner Palace, such as "Zarrinxona", "Mehmonxona", "Shahnishin", "Khonzodalar hovlisi" were restored. Because they were built for the museum, only the ceilings of the rooms were decorated, the walls were covered with terracotta, and modern windows were installed. It is therefore clear that they have been rebuilt. Modern bricks and tiles were also laid in the courtyards. Only the awnings were built closer to their original condition.

REFERENCES


