

ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES
CONSEJO INTERNACIONAL DE MONUMENTOS Y SITIOS
МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

WORLD HERITAGE LIST

N° 543

A) IDENTIFICATION

Nomination : Historic Centre of Itchan-kala, Khiva

Location : Soviet Socialist Republic of Uzbekistan

State party : U.S.S.R.

Date : 17 October, 1989

B) ICOMOS RECOMMENDATION

That this proposed cultural property be included on the World Heritage List on the basis of Criteria III, IV and V.

C) JUSTIFICATION

South of the Amu Darya River (Oxus for the ancients), the Khiva oasis (which takes its name from the Keivak well) was the last halting place of caravaneers before crossing the desert to Iran.

In the 4th century A.D. the town existed in the heart of Khorezm (Choresmia for the Greeks), an Iranian kingdom whose prosperity was linked with the legendary efficiency of its hydraulic techniques that were capable of transforming the "black sands" of Kara Kum into grazing lands, gardens and orchards.

The town was first conquered by the Arabs in 712, and by the Mongols in 1221, in about 1379 it fell into the hands of Timur-i Lang (Tamerlane), along with the entire region of Khorezm. On the death of the conqueror in 1405 it remained one of the administrative centres of the dismembered kingdom until it was conquered by the Uzbecks in 1512. Khiva then became one of the capitals of the new state and, in 1643, the capital of a khanate, which survived until 1740. It was again independent under the Kungrats in the 19th century, and became a Russian protectorate only in 1873.

After the brief episodes of the Uzbek national government (December 1917-February 1918) and the Soviet Socialist Republic of Turkestan (1918-1922), the khanate of Khiva became the Socialist Republic of Khorezm in 1922. New territorial borders established in 1924 attached Khorezm to Uzbekistan.

A cultural identity proclaimed by over 16 centuries of history is strongly imprinted in the urban design and architecture of Khiva which, along with Samarkand and Bukhara, is one of the great traditional Moslem centres of Uzbekistan.

The town is divided into two parts: Dichan-kala, the outer town, which at one time was surrounded by a wall with 11 gates, and Itchan-kala, the inner town, protected by brick walls measuring 10 meters high. Only Itchan-kala, which since 1967 has been classified as an "state architectural and historical reserve", and since 1969 as an "open-air museum", is nominated for inclusion on the World Heritage List.

The city is in the shape of a rectangle (650 x 400 meters) stretching from south to north and divided at two large perpendicular axes with four gates corresponding to the four cardinal points. Few monuments prior to the 17th century have survived, though Djuma Mosque, established in the 10th century and rebuilt in 1788-1789, contains, in its vast hypostyle room with 112 columns, many elements taken from ancient buildings. Ramparts rebuilt by the Kungrats rise from substructures dating from the 10th and 11th centuries. The entire structure, however, reflects striking homogeneity and faithfully reproduces, with some 250 ancient houses and 50 monuments, the image of a Moslem city in Asia at the beginning of the 19th century.

Most of the large public buildings are grouped around the main east-west axis; the two successive residences of the khan of Khiva command the far ends. To the north-west, Kunya-Ark, the "ancient fortress", was established in 1686-1688 by Arang-Khan behind a rectangular crenellated wall. In the 19th century this redoubt became the sumptuous palace where early in his reign Alla-Kulli-Khan (1825-1842) received subjects and ambassadors in a decor reminiscent of the Thousand and One Nights, sparkling with marble, majolica tiles and precious wood. The palace of Tach-Khauri to the north-east was built from 1830 to 1838, also for Alla-Kulli-Khan. Its splendor rivaled that of the older fortress in the precious decoration of its apartments and inner courtyards with their richly-decorated aivans. The tragic story of an architect who was condemned to be impaled because he did not complete the work within two years is associated with this ensemble, one of the most sumptuous of Moslem Asia.

It would be time-consuming to draw up a list of the mosques, medressehs and mausoleums which, along with the two aforementioned palaces, comprise the monumental landscape of Itchan-kala. The success of the incomparable urban composition is not so much the exceptional monuments, such as the mausoleum of Pahlavan Mahmud (1247-1325), the ancestor and protector of the Kungrad sultans who transformed the saint's tomb into a dynastic necropolis, or the mausoleum of Sayyid Alla-Uddin, which has retained its 14th-century layout. What is most striking is the harmony with which the major constructions of the 19th and 20th centuries were integrated into a traditional structure: south of Kunya-Ark, Kalta Minor and the medresseh of Muhammad-Amin-Khan, or, south-east of Djuma Mosque and the mausoleum of Pahlavan Mahmud, the medresseh of Islam-Khodja (1908-1910) with its elegant minaret, the highest in all of Khiva (45m).

The medresseh of Alla-Kuli, built in 1835 in a space fraught with difficulties and constraints adjacent to the east gate of the inner town and overlooking the entrance to the marketplace, is a frequently cited example of harmonious blending into an ancient urban fabric. This perfectly integrated construction, with its harmonious complexity, summarizes the coherency of the urban section of Itchan-kala, which can be seen in the settlement areas in the north and south, and in the east-west monumental axis.

ICOMOS recommends that Itchan-kala be included on the World Heritage list on the basis of criteria III, IV and V.

Criterion III. A coherent and globally preserved urban ensemble, the inner town of Khiva, Itchan-kala, bears exceptional testimony to the lost civilizations of Khorezm.

Criterion IV. Several monuments of Itchan-kala constitute remarkable types of architectural ensembles. Djuma Mosque, a mosque with a covered courtyard designed for the rugged climate of Central Asia, is unique in its proportions and the structure of its inner dimensions (55m x 46m), faintly lit by two octagonal lanterns and adorned with 212 columns. The medressehs, of majestic proportions but with a simple decoration, form another type of Moslem architecture specific to Central Asia.

Criterion V. The domestic architecture of Khiva, which has become vulnerable under the impact of current changes, and which has been inventoried by teams of urbanists and historians, is one of the major elements of interest of Itchan-kala, with its enclosed houses with their courtyard, reception room with portico or avian supported by delicately sculptured wooden posts, and private apartments. This traditional architecture style, which may be studied in its 18th- and 20th-century morphological variants, constitutes a heritage that is even more precious because it has been abandoned.

ICOMOS observations

ICOMOS stresses the need to safeguard a large buffer zone corresponding to the area of Dichan-kala, where there are remarkable monuments such as Nurullabai palace, and recommends that very strict urban standards should be respected north of Itchan-kala, in the area corresponding to the new urban centre of Khiva, where excessively high buildings have already been constructed.

Furthermore, ICOMOS draws the attention of those authorities of the Soviet Socialist Republic of Uzbekistan responsible to the long-term risks involved in transferring all the settlement and artisanal areas outside Itchan-kala, which has been promoted to the status of a city museum- that is, it has become a dead city - in the heart of an agglomeration which is itself sparsely populated (some 40,000 residents according to the most recent sources).

ICOMOS, April 1990

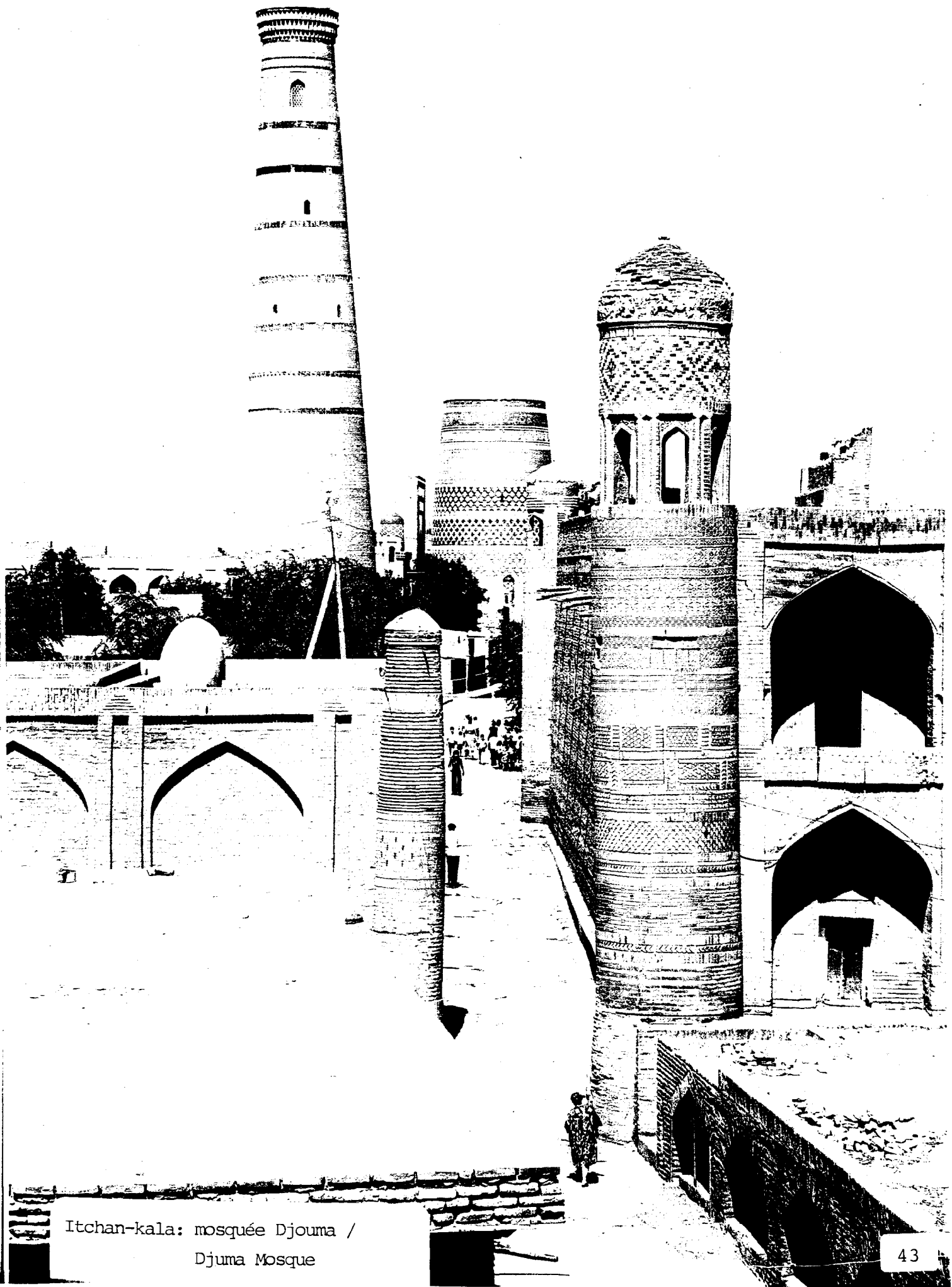
ICHAN KALA OF KHIVA

LIST OF MONUMENTS

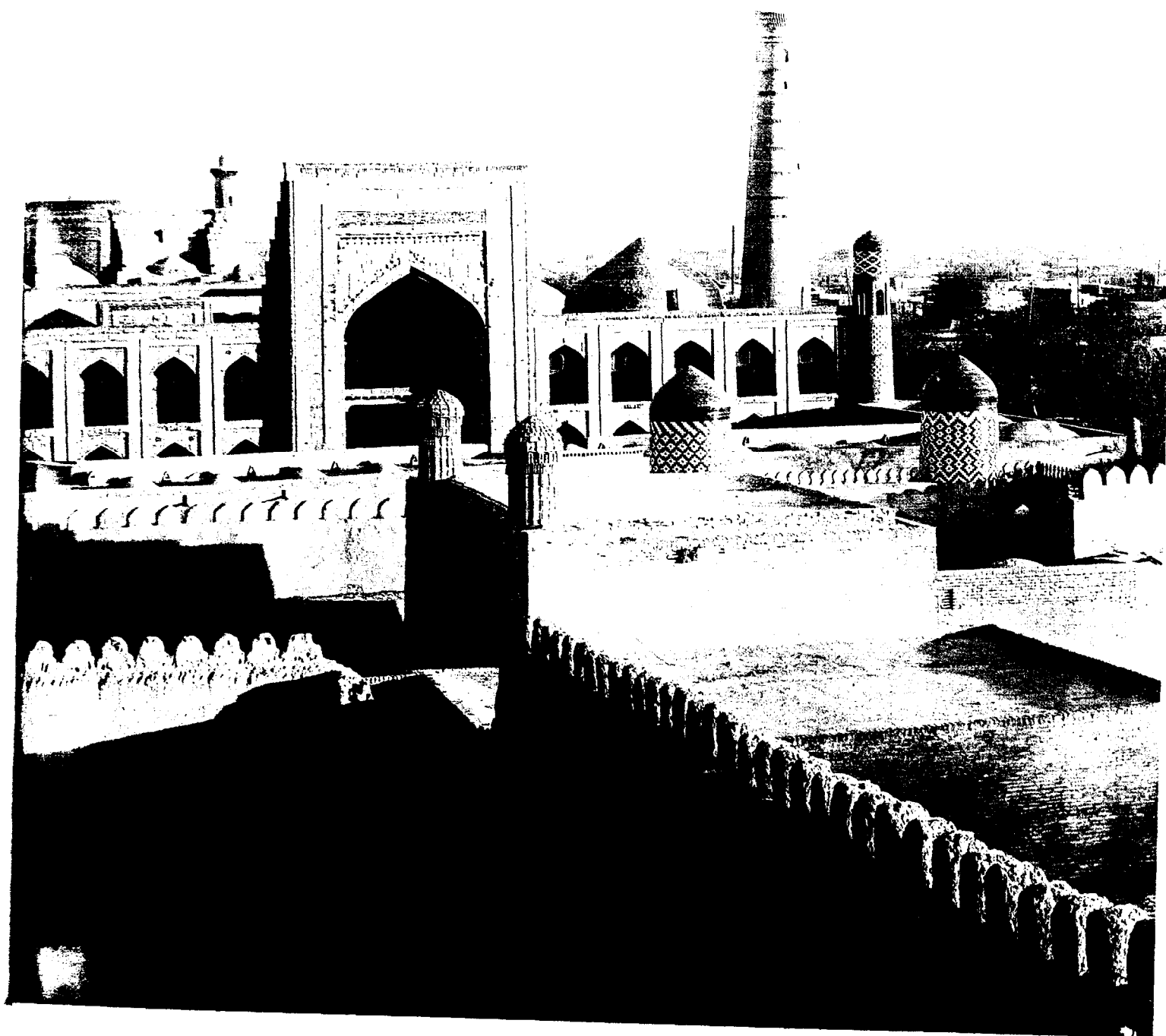
- 1 Kheiwak well
- 2 Seyid Olaud-Din mausoleum
- 3 Uch-Ouliya mausoleum
- 4 Cell of Gq-Shaikh-bobo
- 5 Qnusha-khan batha
- 6 Khurdjum madrasah
- 7 Shirghazi-khan madrasah
- 8 Seyid-ata mosque
- 9 Mukhammad-Qmin-inak madrasah
- 10 Djuma mosque
- 11 Kunya-Orq
- 12 Qutlugh Murad inak madrasah
- 13 Boghbonly mosque
- 14 Palwan-Darwasah
- 15 Pahlawan Makhmud mausoleum
- 16 Qllah-Quli-khan caravan-sarai
- 17 The city walls
- 18 Tash-hawli palace
- 19 Qllah-Quli-khan madrasah
- 20 Qllah-Quli-khan trade cupola
- 21 Qrab-Mukhammad-khan madrasah
- 22 Khodjash-Magarram madrasah
- 23 Gq mosque
- 24 Musa-Tura madrasah
- 25 Mukhammad-Qmin-khan madrasah
- 26 Kalta-Minor
- 27 Obdullah-khan madrasah
- 28 Quarikhana 1-4
- 29 Omir-Tura madrasah
- 30 Mukhammad-Rakhim-khan madrasah
- 31 Matniyas-Divan-beghi madrasah
- 32 Yakub-bai-Khadja madrasah
- 33 Dost-Allam madrasah
- 34 Mazari-Sharif madrasah
- 35 Qlajan-bai madrasah
- 36 Unus-khan mausoleum
- 37 Khasan-bobo mausoleum
- 38 Khasan-Murad-Kushbeghi mausoleum
- 39 Qta-Muradrisa-i-Khushbeghi mosque
- 40 Tash-Darwasah
- 41 Baghcha-Darwasah
- 42 Palwan-kari trade cupota
- 43 Matrasul bai quarikhana
- 44 Matpan-bai madrasah
- 45 Qbdurasul-bai madrasah
- 46 Usup-Uasaul-bashi madrasah
- 47 Islam-khodja madrasah
- 48 Russian-language native school
- 49 Talib-Maksum madrasah
- 50 Islam-khodja minaret
- 51 Seyid-bai mosque and minaret

--- Protected zone of Jchan kala





Itchan-kala: mosquée Djouma /
Djuma Mosque



Itchan-kala: ensemble aux portes
ouest. Palais Kounia-Ark médessa
de Moukhammed-Amin /

Itchan-kala: ensemble at the west
doors. Kunya-Ark Palace, Muhammad-
Amin-Khan medresseh