

## AN ARTISTIC ANALYSIS OF THE DECORATIONS ON THE ROOF OF THE KHUDOYOR KHAN ARCHITECTURAL MONUMENT

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**ABSTRACT:** At the moment, it is evident that it is necessary to admire our monuments and treat them carefully, to study the monuments. However, it is important not only to study them from a scientific point of view, but also to convey our unique heritage embodied in the wonderful architectural monuments and other forms of art created by our ancestors to interested students, pupils and young people.

**KEYWORDS:** Symbol, symbolism, methods, analysis-synthesis method, Khudoyor Khan palace, power, value.

### INTRODUCTION

As a result of the wide-ranging reforms and creative works being implemented in our country, the way of thinking and worldview of our people is changing. In our country, the importance of the life-giving idea "From national revival to national rise" is increasing more and more in building a legal state and civil society. In this regard, the president Sh. Mirziyoyev dated March 26, 2021, "On measures to fundamentally improve the system of spiritual and educational work" PQ-5040, "Study of foreign experience in the organization of spiritual and educational work, as well as a detailed analysis of today's ideological processes from a scientific and practical point of view and evaluation " is discussed separately. Of course, we can further develop our knowledge by studying the world's experience and applying it in practice. One of the priorities of the country's reforms is the creation of wide opportunities for researchers, young people and scientists in all fields.

At the moment, it is evident that it is necessary to admire our monuments and to treat them carefully, to study the monuments. However, it is important not only to study them from a scientific point of view, but also to convey our unique heritage embodied in the wonderful architectural monuments and other types of art created by our ancestors to interested students, pupils and young people. In this regard, Professor Bulatov S.S. took a model from world experiences in the field of symbolism. as a result of research conducted by However, it is also worth noting that there are still work to be done in this field, there are also gaps that need to be filled. In order to develop this field, it is necessary to organize teaching processes using methods and to create knowledge, skills, and abilities in students. In this regard, we will try to analyze " Khudoyor Khan's Palace" by means of analysis-synthesis method.



**Figure 1. Horde of Khudoyor Khan.**

The real pearl of Kokan and one of the main historical attractions of the city is Khudoyor Khan's Palace, which is also called "Kokan Orda" among the people. It is known from history that for more than a century and a half, more than 29 khans sat in the Kokand Khanate, but the most powerful ruler, Khudoyor Khan, ascended the throne in 1845 at the age of 12. In 1871, Khudoyar Khan built a big palace. This magnificent complex was the palace of the seventh khan, and according to the khan's idea, it should surpass the previous palaces in terms of size and magnificent decorations to remind the power of the Kokan ruler.

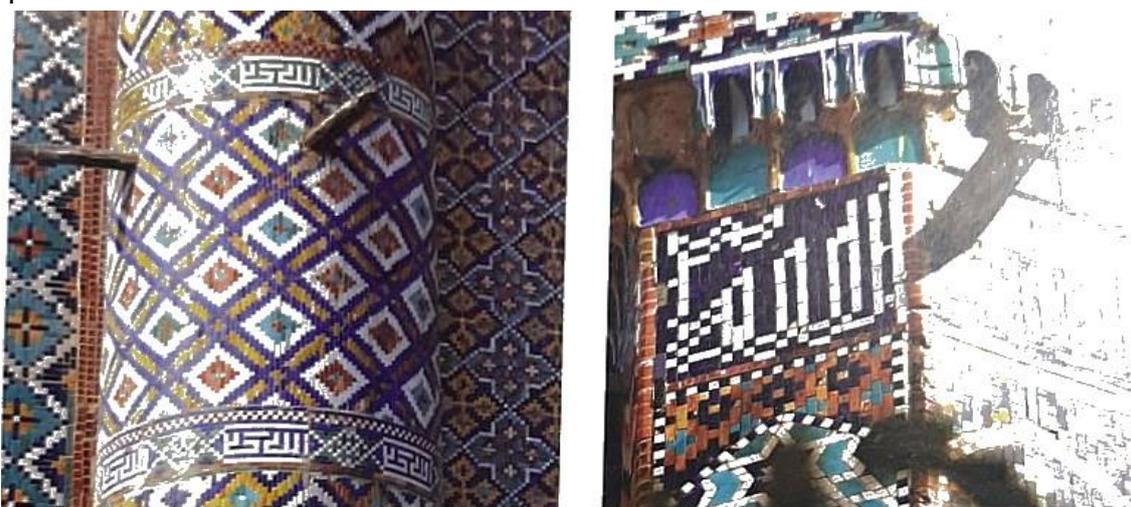
The best masters of the khanate and neighboring estates were involved in the construction of the palace. It was built under the project and guidance of architect and engineer Mir Ubaidulla Muhandis; Among the craftsmen, Mulla Suyarqul, Salikhoja and Fazilkhoja from Bukhara participated, and the tiles were skillfully made by master potter Abdulla from Rishton. The Khan's residence consisted of more than 100 large and small rooms, inner and outer courtyards, where the people of the Horde lived and were used for various purposes. In the first courtyard, there is a veranda, a viewing room (salamkhana), a treasury, a separate mosque, the next courtyard is occupied by the khan's residence (shahnishin), farm buildings, and the upper part of the building is occupied by the harem and private rooms; The decoration of harems was mainly made of cast ganch.

Khudoyor Khan's Horde style archways, pediments and flower bouquets are made with skill from tiles and rivets. Through the peshtok, one goes to a square gatehouse, the dome of the gatehouse is placed on a base with intersecting arches; the top of the dome, in turn, ends with a domed mezzanine, with light entering through latticed windows. The main style of the Horde, the rooms are decorated with tiles and carved ganchkori patterns, the ceilings are covered with pools and flowers are placed on them, the upper part of the rooms is framed with decorations, the floors of some rooms are covered with parquet, the verandas are covered with marble, and the walls are decorated with arches and patterns. Originally, the palace had 119 rooms, which were

decorated with ganch carvings and colorful decorations when they opened. Only 2 courtyards and 19 rooms have been preserved from the palace.

In order to logically analyze the palace of Khudoyar Khan, it is necessary to carefully examine the decorations first. The reason is that the pediments and pillars of the Khudoyarkhan Palace are decorated with various decorations. If we take into account some information, the words "Allah" and "Muhammad" are displayed on the facade of the Kukaldosh building in the city of Tashkent.

The word الله – "Allah" is displayed on the tiled belt under the mezana dome in the left corner of the peshtok.



**Figure 2. Tiled belt.**

In the center of the square between the left mezzanine and the first porch of the peshtok, the words مُحَمَّد "Muhammad" are written in Kufic script, and the words ملك الله - "Property belongs to God" are written around it.



**Figure 3. Architectural decoration.**

In addition, the words "Allah" and "Muhammad" - الله محمد in Kufic letters are written 3 times between the mezana tiles on the left corner of the roof.

From the data analyzed by the above method of analysis, the following conclusion can be drawn: the appearance and grandeur of this powerful Khudoyor Khan Palace may remind of the image of the mighty ruler Khudoyor Khan, but according to the inscriptions written in Kufic letters on the belt and roof of this palace, how much are the rulers who built this palace and the palace

may not be powerful, but the power of the Lord who created the whole universe is infinite. Mighty kings come and go, but the mighty one is eternal.

Symbols-various conventional signs contain a lot of information, that is, wisdom, in a very small volume, moreover, a single master symbol can mean many meanings.

National personnel is, so to speak, a quality mark of the nation. Human life and activity cannot be imagined without cadres. National consciousness and self-awareness of each people and nation is manifested through its own traditions, rituals, lifestyle, national talents in general and their observance. In the first case, a person's lack of understanding of his or her own self-esteem leads to a passive, hopeless, crisis situation, not being able to reveal his or her own potential and talent. Our continuity, our ancestors, which is clearly manifested in the architectural monuments of the ancient cities of Uzbekistan, in the ornaments of masterpieces, is considered another opportunity for spiritual and historical understanding.

We can witness the use of very beautiful, elegant and colorful designs by master painters in the palace of Khudoyar Khan. Patterns on each arch and columns do not repeat the same. Looking at this composition, we must understand that we cannot help but recognize the skill of the master painters who created a beautiful work of art in the 19th century without using modern technologies. It is necessary to analyze these patterns, study the variety of patterns and the wide variety of colors, and develop a logical solution based on the evidence. However, we need to convey the culture and knowledge that our ancestors inherited to us and want to pass on to the students using various methods in the course of the lesson.

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