KHIVA
An Open-air Museum City
# Table of Contents

3 Greetings from the President of Uzbekistan H.E. Mr. Shavkat Mirziyoyev to the participants of the International Culture Forum

6 REPORT of the Deputy Prime Minister of the Republic of Uzbekistan - Minister of Tourism and Sports H.E. Mr. Aziz Abdukhakimov on the topic

10 The International Cultural Forum

17 DECLARATION of the International Cultural Forum “Central Asia at the Crossroads of World Civilizations”

20 The ancient city of KHIVA

26 Ichan Kala - Khiva’s old town

34 Juma Mosque

38 Kalta Minar Minaret

42 Complex and International Tournament “STRONG MAN” in honor of Pakhlavan Mahmud

48 Culture and Art: Khorazm dance «Lazgi»

52 Sheikh Seyid Allauddin Mausoleum

56 Muhammad Rahim-khan Madrasa

60 NURULLABAY’S PALACE

64 KHOREZM MA’MUN ACADEMY

68 Traditional Khorezm dishes

76 National Handicrafts of Khorezm

79 ETHNO Tourism

85 Relevance of regional and international initiatives of the President of Uzbekistan Shavkat Mirziyoyev to restore and promote cultural and historical heritage

88 Khiva, a destination for history enthusiasts
Publisher
ECO Cultural Institute (ECI)

Supervision
Sarvar Bakhti, President,
ECO Cultural Institute (ECI)

Bakhodir Abdullaev
Ambassador of The Republic of Uzbekistan to
I.R. Iran

Director-in-Charge
Mehdi Omraninejad

Chief Editor
Said Reza Huseini

Senior Copy Editor
Nastaran Nosratzdegan

Editorial Board
Nazif Mohib Shahrani (Afghanistan)
Mohammad Sakhi Rezaie (Afghanistan)
Jahangir Selimkhanov (Rep. Azerbaijan)
Mandana Tishehyar (Iran)
Elahel Koulaee (Iran)
Dosbol Baikonakov (Kazakhstan)
Aizhan Bekkulova (Kazakhstan)
Inam ul-Haaj Javeed (Pakistan)
Shaheena Ayub Bhatti (Pakistan)
Asliddin Nizami (Tajikistan)
Dilshod Rahimi (Tajikistan)
Hicabi Kırlangı (Turkey)

Advisory Board
Dr. Mehdi Sanaei (Iran)
Prof. Iftikhar Husain Arif (Pakistan)
Dr. Mirzo Shohrokh Asrori (Tajikistan)

Design and implementation:
FARHANG-O-TAMADON PUBLICATIONS

Contributors to this issue
Embassy of the Republic of Uzbekistan in
Tehran

Special Thanks to
Eldor Askarov,
Cultural Attaché, Embassy of Uzbekistan

Internal Affairs Manager
Mohammad Mahmoudi

Cover:
Kalta Minor Minaret and Ota Darvaza, Itchan-Kala,
Khiva, Uzbekistan

Note:
The views expressed by the writers/authors of the articles, published in “ECO Heritage” do not necessarily represent the views of ECI, but are the personal views of the authors themselves. ECI reserves the right/discretion to amend, revise, edit, delete or scrutinize any part or portion of the text as and wherever deemed necessary.
Greetings from the President of Uzbekistan H.E. Mr. Shavkat Mirziyoyev to the participants of the International Culture Forum

"Central Asia - at the Crossroads of World Civilizations"
(September 15, 2021 Khiva city)

Dear friends!
Ladies and Gentlemen!

I heartily greet all of you, dear participants of the international forum of culture "Central Asia - at the crossroads of world civilizations."

I would like to express special gratitude to the Secretary General of the United Nations, Mr. Antonio Guterres for supporting the initiative of Uzbekistan to hold this forum, put forward at the 75th session of the UN General Assembly, and to the Director General of UNESCO, Mrs.
Audrey Azoulay for the practical assistance provided in its joint organization.

I express my gratitude to the representatives of partner states, authoritative international and regional organizations, leading scientists and experts, foreign diplomats accredited in our country, participating in the forum.

Welcome to the blessed land of Uzbekistan, to the ancient city of Khiva!

**Dear guests!**

The world community is well aware and highly appreciates the important role in the development of relations between different peoples and civilizations, played by Central Asia, which for many centuries was at the crossroads of the Great Silk Road.

The appearance of the first cities and states in the region three thousand years ago laid the foundation for the active development of civilizational processes and philosophical views, science and knowledge, especially in the field of medicine, astronomy, geography, mathematics, geodesy and architecture, the formation of cultural and spiritual values.

Speaking about this, we imagine dozens of unique ancient cities such as Samarkand and Bukhara, Otrar and Khojand, Merv and Osh. The life and activities of great personalities of the past are directly related to them, among them are the scientists Al-Khorezmi, Ahmad Fergani, Abu Raikhan Beruni, Abu Ali ibn Sina, Mahmud Zamakhshari, Abu Nasr Farabi, Mirzo Ulugbek, theologians Imam Bukhari, Imam Termezi, Imam Moturidi, Burkhaniddin Marginoni, Abul Muin Nasafi, Najmiddin Kubro, poets Kamal Khujandi, Abdurahman Jami, Alisher Navoi, Babur Mirzo, Makhtumkuli, Abay, Toktagul, Berdakh, historians Sharafiddin Ali Yazdi, Mirkhond, Khondamyr, many artists Mahmud Muzakhhib, Kamoliddin Behzod, musicians, musicologists and architects.

The organization of the current international forum in one of the ancient and eternally young cities of the region - Khiva, whose history goes back 2,000 years, has a special, symbolic meaning.
I think this forum will play an important role in the development of friendship and cooperation, good-neighborly relations between the states and peoples of Central Asia. At the same time, it will allow even deeper study and understanding of the enormous contribution of the peoples of the region to world civilization.

Holding, in cooperation with UNESCO, within the framework of this international cultural forum, a meeting of the International Advisory Committee on Cultural Heritage, the next meeting of the ministers of culture of the International Organization of Turkic Culture in Khiva, the international archaeological conference "Archeology and Tourism: Determining the Potential and Use of Heritage" and the II International the Bakhshi Art Festival in Nukus, the V International Congress of the World Society for the Preservation, Study and Popularization of the Cultural Heritage of Uzbekistan in Tashkent, we recognize as important practical steps in this direction.

**Dear friends!**

We will continue to implement large-scale projects that serve to ensure peace and stability in our region, the development of the cultural and humanitarian spheres. Such a noble goal can only be achieved by combining our efforts and cooperation. The historical and cultural interconnectedness of the countries of Central Asia, the common values of our peoples are a solid foundation for creating a prosperous future.

Today, in Uzbekistan, we are carrying out fundamental transformations in the field of science and culture, which are aimed at forming the foundation of a new Renaissance era - the "Third Renaissance". In this regard, we are interested in further strengthening partnerships with the world scientific and cultural community, such prominent representatives as you.

I wish all the forum participants good health and new successes in the study and popularization of the unique culture and art, science, the unique tangible and intangible heritage of the peoples of Central Asia.

**Shavkat Mirziyoyev, President of the Republic of Uzbekistan**
Assalomu alaykum
Dear participants of the meeting!
Dear guests!

Dear members of the International Advisory Committee on Cultural Heritage in Uzbekistan, experts and participants of the meeting!

First of all, I am glad to see you at the first meeting of the International Advisory Committee for the Preservation and Restoration of World Heritage Sites in Uzbekistan.

In connection with the relevance of the issues discussed today at the event, our Government pays special attention to this area.
On June 14, 2021, it was decided to create and support the activities of the International Advisory Committee on Cultural Heritage in cooperation with UNESCO.

The main areas of activity of the International Advisory Committee are:

- preparation of proposals for the inclusion of the cultural heritage of our country in the list of world heritage that has made a worthy contribution to world culture, and expansion of cooperation in this area with international organizations and UNESCO advisory bodies (ICOMOS, ICCROM);

- strengthening the protection of objects of material cultural heritage and territories (objects) included in the World Heritage List, preparation of scientific and practical proposals for the reliable preservation of their universal value, participation in the implementation of relevant projects;

- participate in the development of management plans for territories (objects) included in the World Heritage List, reports on the assessment of the impact on the heritage and preparation of proposals and recommendations for the rational development of historical cities in order to create a decent lifestyle for the population;

- in order to improve the qualifications of personnel in the field of cultural heritage, conduct international conferences and training seminars, as well as assist in the development of methodological manuals.

The holding of the first meeting of the Advisory Committee in cooperation with UNESCO at the Nurillaboy complex will undoubtedly be a historic event. In this regard, strengthening ties for the preservation of cultural heritage is the main goal of the participants in today’s meeting.

**Dear experts!**

The preservation and popularization of cultural heritage remains a major challenge throughout the world. Strengthening the protection of cultural heritage sites and territories (objects) included in the World Heritage List, the implementation of relevant projects, the preparation of scientific and practical proposals for their reliable preservation are also included in these tasks.

Today we need to define priorities for the preservation and popularization of cultural heritage and find answers to existing questions.

With your permission, I would like to make the following suggestions:

- **Firstly,** the election of the Secretary of the Council from among the members (experts) of the Council;

- **Secondly,** it is necessary to participate in the development of management plans for territories (objects) included in the World Heritage List, as well as in the preparation of proposals and recommendations for the rational development of historical cities to create a decent lifestyle for the population;

- **Thirdly,** today, an urgent issue is the application
in Uzbekistan of international experience in the preservation and restoration of our cultural heritage, its ancient architecture, digitalization, the introduction of effective management and transmission to future generations.

For doing this, we need to create an online platform for maps and digital copies of cultural heritage sites. Conduct scientific and practical research on the culture, history, tangible and intangible heritage of countries.

Fourth, to participate in the effective implementation of decisions and recommendations of the UNESCO World Heritage Committee in Uzbekistan and provide practical assistance in the preparation of national reports in these areas.

Fifth, scientific consideration of issues arising in the process of protection and rational use of objects of material cultural heritage, preparation of scientific and practical proposals for their solution.

Sixth, the preparation of proposals for the inclusion of the cultural heritage of our country, which has made a worthy contribution to world culture, in the list of world heritage.

Seventh, participation in scientific research to strengthen the protection of tangible cultural heritage sites and territories (objects) included in the World Heritage List. Preparation of practical proposals, participation in the implementation of topical projects to reliably preserve their universal value.

Eighth, to hold international conferences and training seminars in order to improve the qualifications of personnel in the field of cultural heritage and to contribute to the development of methodological manuals.

If we strengthen the ties of our youth with each other, increase their mutual interest in the history, heritage and modern life of our peoples, then we will undoubtedly lay a solid foundation for our future cooperation.

In conclusion, I wish you all great efforts and success in your noble work to preserve, study and increase the effectiveness of the promotion of cultural heritage.

Thank you for your attention!
In order to implement the initiative put forward by the President of the Republic of Uzbekistan at the 75th UN General Assembly, the International Cultural Forum “Central Asia at the Crossroads of World Civilizations” was held on September 14-16, 2021 in Khiva under the auspices of UNESCO.

This forum was attended by representatives of international organizations UNESCO, SCO, ICOMOS, ICCROM, TURKSOY, ECO Cultural Institute, about 500 participants, experts from more than 50 CIS countries, the European Union, experts in the field of local cultural heritage, science, art and other areas, as well as mass media.

At the opening ceremony of the event, was
announced the greeting of the President of Uzbekistan Shavkat Mirziyoyev to the participants of the International Khiva Culture Forum.

Within the framework of the forum, with cooperation UNESCO World Heritage Center was established an “International Advisory Committee on Cultural Heritage in Uzbekistan”.

On September 15, 2021, in the city of Khiva, in cooperation with the UNESCO World Heritage Center was held the International Advisory Committee on Cultural Heritage in Uzbekistan. The event was attended by Deputy Prime Minister - Minister of Tourism and Sports Aziz Abdukhakimov, Deputy Director of the UNESCO World Heritage Center Jyoti Hosograhar (online), Director General of the International Research Center for the Preservation and Restoration of Cultural Heritage (ICCROM) Webber Ndoro, UNESCO Representative in Uzbekistan Alexandros Makarigakis, cultural experts, as well as committee members.
It should be noted that the activities of the International Advisory Council are aimed at further developing relations between the Republic of Uzbekistan and UNESCO in the field of protection, preservation, popularization and rational use of cultural heritage, preparation of proposals for the inclusion of the country’s cultural heritage in the UNESCO heritage.

As a result of the forum, an International Declaration was adopted, in which the main theses and global issues discussed at the forum meetings were voiced. In particular, the launch of the Khiva Process as a political dialogue, in cooperation with UNESCO, which will regularly gather representatives of the
region’s policymakers on various topics to ensure the sustainability of the results and recommendations of the International Khiva Forum “Central Asia at the Crossroads of World Civilizations”.

Also, within the framework of the forum, a presentation of the documentary film “Lyazgi”, shot jointly with the Ministry of Tourism and Sports, took place. And in the museum-reserve “Ichan Kala” a concert program called “KHIVA - the capital of the Turkic world” was organized.
1. Confirm that the holding of the International Cultural Forum “Central Asia at the Crossroads of World Civilizations”, carried out at the initiative of the President of the Republic of Uzbekistan Shavkat Mirziyoyev under the patronage of UNESCO, within the arduous context of various challenges to the global community, is an important and timely step in the process of consolidation of the cultural and humanitarian forces of the countries of the region, which are of great importance for the preservation of peace, stability and development of the peoples of Central Asia;
2. Recognize that from the antique period to our contemporary era, the region of Central Asia has been one of the unique regions of the world, distinguished by a unique system of environmental management, religious and cultural tolerance, exceptional scientific achievements and artistic culture, a variety of ethno-cultural relationships and mutual influences;

3. Believe that the holding of the International Cultural Forum “Central Asia at the Crossroads of World Civilizations” is a demonstration of new thinking and a new strategy for long-term development at the national, regional and international levels;

4. Believe that holding the International Cultural Forum “Central Asia at the Crossroads of World Civilizations” in a globalized, interconnected and interdependent world is of great importance not only for the countries of the Central Asia region but for the entire global community;

5. Support the efforts of the Central Asian states aimed at achieving a new stage of cooperation in the cultural and humanitarian sphere, distinguished by a spirit of active partnership, the advancement of innovative policy solutions, the consolidation of Central Asian states’ scientific and cultural resources to realize the region’s potential, and the potential of future generations;

6. Believe that holding the International Cultural Forum “Central Asia at the Crossroads of World Civilizations” contributes to the maximum attraction of spiritual potential in ensuring interethnic harmony, and strengthens the education of future generations across the region;

7. Believe that UNESCO’s support of the protection and promotion of Central Asia’s shared heritage and human and social capital is essential for the region’s peace and sustainable development;

8. Recognize the necessity of a Policy Dialogue in the region that, with the support of UNESCO, would address the major issues facing Central Asia, including the impact of COVID-19 on children, education, gender equality, the physical and mental health of young people, socio-economic resilience, and tourism activities, as well as the climate change and other significant regional challenges;

9. Commend and support the outcomes of UNESCO’s flagship programmes such as the Silk Roads Programme, the Intercultural Dialogue, Management of Social Transformation, the Organization’s youth, gender and sports programmes, the Anti-Racism Roadmap, the Bioethics and Ethics of Science Programme, Tangible and Intangible Heritage, and the Man and Biosphere Programme, and acknowledge these programmes as a basis for the regional policy dialogue;

10. Agree to launch the “Khiva Process” as a policy dialogue that adds value to the Baku process, in collaboration with UNESCO that
will gather the region’s decision-makers on different topics on a regular basis to secure the sustainability of the outcomes and recommendations of the International Cultural Forum “Central Asia at the Crossroads of World Civilizations”;

■ 11. Support the holding of such forums in the future to promote the further development of the spiritual, scientific, educational, cultural spheres of the countries of the region, and the strengthening of national and universal spiritual values in the countries of Central Asia;

■ 12. Recognize that the International Cultural Forum “Central Asia at the Crossroads of World Civilizations” provided a unique opportunity for open and comprehensive discussions on a wide range of issues, including the contribution of commercial, scientific and cultural exchanges to the development of the heritage of Central Asia, the contribution of the cultural and scientific heritage of Central Asia to the development of modern social and human sciences, the contribution of the region’s cultural heritage as a solid basis for regional dialogue and cooperation, the contribution of cooperation and exchanges through social and human sciences to counter the impact of the COVID-19 pandemic on the sustainable development of Central Asia, and the importance of building promising relationships based on strategic partnership;

■ 13. Express our deep gratitude to the Government of the Republic of Uzbekistan for the traditional hospitality and excellent organization of the International Cultural Forum “Central Asia at the Crossroads of World Civilizations” in Khiva, as well as determined efforts to create broad and lasting regional and international cooperation.

The declaration was adopted in the city of Khiva (Republic of Uzbekistan) by the participants of the International Cultural Forum “Central Asia at the Crossroads of World Civilizations”.
The ancient city of KHIVA
The ancient city of Khiva is located in the Khorezm region* of the Republic of Uzbekistan, the administrative center of the Khiva district.

Khiva, the pearl of the Khorezm oasis, is one of the oldest cities in the lower reaches of the Amu Darya. The city was founded in the fertile and irrigated land near the waters of the Amu Darya. Khiva is a museum under the open sky. In 1969, the territory of “Ichan Kala” of Khiva city was declared an architectural museum-reserve, and in 1990, for the first time in Central Asia, it was entered in the UNESCO list as a world cultural heritage.

Khorezm is a country of ancient culture, which is the same age as Urartu and Babylon. Its inhabitants spoke Khorezmian language, which prevailed in the 1st millennium BC, pertaining to the ancient East Iranian languages. In the 7th-5th centuries BC, there appeared Khorezmian writing; the Khorezmian language was still spoken in the eleventh century AD. The first written information about Khorezm is found in the most ancient Central Asian written monument - the holy Avesta (the 1st millennium BC), where the country name “Hvairizem” is met. According to scientists, this monument itself is of Khorezmian origin. A reference to Khorezm was found in
the Behistun Inscription on the rock of Mount Jamshid of the city Persepolis.

Famous scientists Beruni, Al-Khorezmi, Zamakhshari, and Ogakhi worked in Khorezm. Here was founded the first Academy of sciences in Central Asia, called “Mamun Academy”.

“The land of a thousand fortresses” – this is how Khorezm is called for the huge number of ancient monuments located on this territory. Ancient settlements with a thousand-year history, palaces, mosques, minarets—here literally every stone breathes history.

The heart of the region is Khiva - a unique open-air museum city, with more than 2,700 years old history.
Today Khiva is a unique phenomenon for Central Asia which has kept intact monuments of urban development. Historically prevailing layout of streets and buildings within the double ring of the city walls Ichan Kala and Dishan Kala have almost remained the same. According to archaeological data, Khiva was founded more than 2500 years ago. Many legends have survived up to now about the origin of Khiva. One of them says that the city grew around the well Kheivak, the water of which had amazing taste, and the well was dug by order of Shem, the son of the biblical prophet Noah. Even today we can see this well in Ichan Kala. Khiva was not originally the capital of Khorezm. According to historians, in 1598 the Amu Darya changed its course and Khiva became the capital of Khiva Khanate.
Ichan Kala is the inner town (protected by brick walls some 10 meter high) of the old Khiva oasis, which was the last resting-place of caravans before crossing the desert to Persia. Although few very old monuments still remain, it is a coherent and well-preserved example of the Muslim architecture of Central Asia. There are several outstanding structures such as the Djuma Mosque, the mausoleums and the madrasas and the two magnificent palaces built at the beginning of the 19th century by Alla-Kulli-Khan.

Ichan Kala, the inner fortress of Khiva, is located to the South of the Amu Darya River (known as the Oxus in ancient times) in the Khorezm region of Uzbekistan and it was the last resting-place of caravans before crossing the desert to Persia.

Ichan Kala has a history that spans over two millennia. The inner town has 26 hectares and was built according to the ancient traditions of Central Asian town building, as a regular rectangle (650 by 400 meters) elongated from south to north and closed by brick fortification walls that are up to ten meters high.
The property is the site of 51 ancient monumental structures and 250 dwellings and displays remarkable types of architectural ensembles such as Djuma Mosque, Oq Mosque, madrasahs of Alla-Kulli-Khan, Muhammad Aminkhon, Muhammad Rakhimkhon, Mausoleums of Pahlavon Mahmoud, Sayid Allavuddin, Shergozikhon as well as caravanserais and markets. The attributes are outstanding examples of Islamic architecture of Central Asia. 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 madrasahs, which make up the social areas, have majestic proportions with a simple decoration, and they form another type of Islamic architecture specific to Central Asia.

The place of the architectural heritage of Ichan Kala in the history of Central Asian architecture is determined not only by the abundance of surviving architectural monuments, but also by the unique contribution of Khorezmian master builders to Central Asian architecture and preservation of its classical traditions. The domestic architecture of Khiva, with its enclosed houses with their courtyard, reception room with portico or avian supported by delicately sculptured wooden posts, and private apartments, is also an important attribute of the property that can be studied in its 18th- and 20th-century morphological variants.

However, the outstanding qualities of Ichan Kala derive not so much from the individual monuments but also from the incomparable urban composition of the city, and from the harmony with which the major constructions of the 19th and 20th centuries were integrated into a traditional structure.
Most visitors arrive through the West Gate, a twin-turreted, mud-brick reconstruction of the original, which was destroyed in 1920. The area around the West Gate contains the best restored buildings. The slave market was held around the East Gate. The niches here were used to display slaves that were on sale. Today there is small working mosque and food bazaar here with melons, grapes, red peppers, embroidery, hand-forged sickles, local glazed pottery.

Ichpan Kala Gates

Ichpan Kala has a rectangular layout with gates on the north, east, south and west sides. The city gates were also part of the defense system. They have special devices used by the guards guarding the city on both sides of the arched passage, there are “shock” towers, and there is a viewing gallery above the gate. The passage is covered with an arched roof (Koy-Darvaza) or, if the corridor is very long, with several domes.
**Tash Darvaza Gate** (the southern gate of Ichan Kala) was built in the mid 19th century during the reign of Allah Quli Khan. This is a six-chamber structure with a two-dome passage along the central axis. On the sides of the passage are four dome rooms for customs and guards. The gates were used by caravans coming from the Caspian Sea. The southern main facade has two massive towers. The gate is 9.7 x 17 meters Size according to plan and 9.3 meters high.

**Bagcha Darvaza Gate** (The northern gate of Ichan Kala) is a symmetrical structure in the fortress wall, divided into rooms. The south side facing Ichan Kala is less impressive. Unlike Tash-Darvaz, the stairs leading upwards protrude from the southern corners of the towers and are located on their sides, deep inside the wall of Ichan Kala. The size of the gate according to the plan is 18 x 16 meters, It is 8.5 meters high.
Ata Darvaza (Western) Gate of Ichan Kala

Ata Darvaza Gate (Western Gate) provides access to the western part of Ichan Kala and is considered the main gate to enter the city. In the inner part of the gate there were 13 shopping arcades, covered bazaar-chorsu. And on the right side of the gate was the Muhammad Amin Khan Madrasah (1855), on the left side was the Khan Palace Ark (Kunya-ark).

Inside the gate housed the customs and the sarrafhan (money exchange facilities). The size of the structure and its dimensions, structures in accordance with the architectural possibilities were designated in very acceptable standards. In order for the structure to be very stable,
the forms of the gate arches were arranged on the basis of the gravity of the load falling on them. Wooden beams were introduced into a row of bricks, the load falling on the domes was distributed over several arches. In this method, for the construction of small domes, brick is laid in the form of “davr” and “balkhi”. At the same time, the interior of the building is plastered. Gate length 10 meters, width 4 meters.

Four main premises were arranged at the gates, which were destroyed in the 1920s and in 1975 were restored by Khiva master restorers in their original form. The gate leaves are decorated with very elegant carved plant patterns “isly” and geometric patterns. The leaves of both gates in the central part are decorated with equilateral quadrilaterals (85x85 centimeters) of the same proportions and sizes, in which circles with the image of octahedral stars are inscribed. Inside the circle in the right casement is written in Arabic a Surah “Ikhlas” from the Koran, in the left casement is “Kalimai Shahadat” with the words “La ilaha ollallohu Muhammadur Rasululloh” — that is, “There is no god but Allah and Mohammed is his prophet”.

The doors of this gate were actually installed in the entrance of the country palace, Hawley Mohammed Aminkhan, built in 1850-1851 in the village of Angarik. Two photographic documents confirming this fact, that is, that they were previously installed in the palace-Khauki Mohammed Aminkhan are stored in the funds of the Khiva Museum-Reserve Ichan Kala. On the photographs, the first Uzbek cameraman and Khorezm photographer Hudaibergen Divanov captured the appearance of the gate that was installed before the destruction of the palace-howli in the village of Angarik. Divanov specially filmed this gate at close range; at the bottom of the photo he left his inscription “Howli Mohammed Aminkhan in Angarik”. As mentioned above, at present this gate is the main entrance gate of the city.
Palvan Darvaza (Eastern Gate) of the Khiva citadel of Ichan Kala and the square at the entrance was one of the busiest places of medieval Khiva. Here, in the 17th century, the baths of Anushakhan and the one-story building of the Khojamberdy-biy Madrasah were built. The chain of buildings of the ensemble at Palvan Darvaza also make up the Allakuli-Khan Madrasah, tim (trade dome), caravanserai, and on the other side of the square — Kutlug-Murad-inak Madrasah and Tash-khauuli palace.

The complex of all buildings was created as vital needs arose. The saturation of the buildings was so great that some of them stood for the walls of Ichan Kala. Actually the Palvan Darvaz gate itself with loopholes and side towers are located at the intersection with the city wall. The facade of the gate is decorated in the form of an arched portal, behind which a “dash heap” (stone street)
The gate is named in honor of the poet and invincible wrestler Palvan (or Pahlavan) Mahmud, who eventually became revered as a feast, that is, the patron saint of the city. Palvan means Bogatyr. In place of his grave, behind the Juma Mosque, the most magnificent mausoleum in the city was erected. In addition to the gate, the main aryk (canal) of the city, which feeds Khiva with water, is named Palvan Mahmud in honor of Palvan Mahmud.

The construction of the gate was completed by Allakuli Khan in 1835. Until 1873, a slave market was located to the right of the gate at the exit from Ichan Kala, while runaway slaves and rebels waited for their fate in the niches of the gate. Khan decrees were also announced here and reprisals were committed against criminals. The gate is named in honor of the poet and invincible wrestler Palvan (or Pahlavan) Mahmud, who eventually became revered as a feast, that is, the patron saint of the city. Palvan means Bogatyr. In place of his grave, behind the Juma Mosque, the most magnificent mausoleum in the city was erected. In addition to the gate, the main aryk (canal) of the city, which feeds Khiva with water, is named Palvan Mahmud in honor of Palvan Mahmud.
Khiva's Juma, or Friday Mosque is located almost at the heart of the Ichan Kala (old city)-a fitting location as the name of the ruling Khan would have been read aloud here during Friday prayers.

Despite the tradition Juma Mosque has no arched entrances, portals or even domes. It is just a one-storey structure with strong walls and three doors. Such inconsistency was due to the fact that the mosque was constructed - thanks to the khan’s nobleman Abdurahman Mihtar’s benefaction in the late 18th c - on the site of an older mosque dating back to the 10th c, and so they decided to build the new mosque to be just the same as the previous one had been.
The central entrance to the mosque faces the only Khiva straight street running from Kunya Ark Fortress. It is a wooden door richly decorated with beautiful carvings. The door is over seven centuries old.

Yet it is the prayer hall of Juma Mosque that is so attractive. The roof of the hall lies on over 200 wooden pillars. Their height varies from 4 to 5 meters. This hall is like a museum of Khiva wood carving styles of different times - that is what the pillars show us. A few of the pillars date back to the 10th c and are extremely interesting.
Another 20 or so date back to the 11th - 14th c, as the styles of their carving patterns prove. The pillars of the 16th c bear flat relief patterns that are obviously imitations of older techniques.

All the pillars stand in a harmonious combination, though each of them has its own history. Some of them belonged to the previous mosque, some were brought from other old buildings, and some were military trophies. However, all of them look...
Juma Mosquesplendid with their rich decorative carvings; the lower part of each of them is made to look like a rounded lower part of a pitcher - with carved plants climbing out of it.

The southern wall has lancet arches in the middle. The light enters Juma Mosque through three openings in the ceilings, which creates beautiful light tricks inside the generally dim hall.

Juma Mosque and the minaret built next to it at the same time are the center of Ichan-Kala and the starting point of Khiva sightseeing tour.

The gorgeous interior wall decoration and delicate carvings on the doors, pillars and balconies of the surviving Kunya-Ark structures makes you feel as if you are inside a precious jewel box; and the unique flavor and aura of the citadel help understand the mysterious Orient better.
Kalta Minar Minaret

Symbol of the ancient city of Khiva, Kalta-Minor Minaret is famous not only because of its peculiar trunk-like shape but also because of its extraordinary decoration made up of glazed tiles and majolica in different colours, mainly white and various hues of blue, which are still as bright and vivid as in 1855. Three horizontal fringes in the central part of the structure have the same width and the one at the very top contains an inscription in Arabic.

All the tiles were created by the best craftsmen of Khiva once it was clear that the structure would remain unfinished, precisely to give an impression of integrity.

In 1855 the Khiva ruler Muhammad Amin Khan, who had ordered the construction of the minaret, was killed in a battle and work was
stopped never to be undertaken anew. Hence its name (Kalta-Minor means “short minaret”) because only one third of the projected height, that should have reached 70 or even 110 meters according to different records, was completed, and hence the reason why its shape resembles a huge glazed barrel, since the pointed top is missing.

The project was therefore ambitious. The foundation of the minaret is in fact 15 meters deep, and its diameter at the base is 14.5 meters. These mere figures give an idea of the stability needed once the final construction would have been finished.

Legend has it that Muhammad Amin Khan wanted to be able to see the city of Bukhara,
which is 400 kilometres away, from the top of the minaret. But this is not the only story surrounding Kalta-Minor with a halo of mystery. During its construction, people began to murmur close to the minaret. It is said that the powerful ruler ordered the leader Matyakub to be buried alive in the foundation of the tower. Another interesting tale says that the governor of Bukhara at the time learned about the construction of such grand minaret and offered the architect to build a higher one in Bukhara. When Muhammad Amin Khan learned about this arrangement, he decided to kill the unfaithful architect, but he managed to escape, leaving the tower unfinished.
The truth is that, although it has remained unfinished and therefore has never served the purposes it was built for, Kalta-Minor continues to be one of the main attractions of Central Asia because of its shape, its size and mainly because of its unique decoration and colours that stand out against the adobe buildings surrounding it.
One of the best works of Khivian architecture - mausoleum of Pahlavan Mahmud - done in the tradition of Khorezm architecture of XVIII-XIX centuries. It was built in honor of the famous Khiva poet, craftsman and undefeated fighter, famous for his herculean strength, Pahlavan Mahmud (1247-1326).
The original building of the mausoleum was a modest and small, but because it has become a popular place of pilgrimage, soon were built “hujra”, “khanaka” and the mosque where the pilgrims also made prayer.

In the XVIII century on the south side of the building was built in the entrance portal of the mausoleum. In 1719 Shergazi Khan, building new madrasa, oriented it to the mausoleum of Pahlavan Mahmud.

In 1810, after one of the most successful campaigns, Muhammad Rahim Khan I, decided to radically change the ensemble. He reconstructed the mausoleum of Pahlavan Mahmud, so that the “legs” of the saint of Khiva came necropolis of the ruling Kungrad dynasty. Here are buried members of the Khan family, and the area of the mausoleum has expanded to the east and south. The new mausoleum included the old vault and “khanaka” with high double dome, which silhouette was one of the main simbols of Khiva.
In 1913, commissioned by Isfandiyar Khan on the western side of the courtyard was built two-story building, and on the east side - year-old mosque.

In majolica memorial included many religious sayings, poems of Pahlavan Mahmud and masters names. Headstone of Pahlavan Mahmud striking jeweler’s precision and elegance of a mosaic of carved glazed ceramics.

Construction works were carried out under the guidance of famous Khiva architect Muhammad Murad. There are the names of master potters who participated in the design of the mausoleum - a usto Sufi Mohammad Niaz and usto Abdullah Jinn, which determined the style of decorating the buildings of Khiva for decades to come.

Gradually, the mausoleum became a majestic building with the largest dome in Khiva, covered with blue glazed tiles with sparkling gold-plated tip.

Pahlavans (strongmens, heroes) will always revered by the people, and each athlete had his own legend. Local oral tradition gives a description of many details connected with the life and exploits of Pahlavan Mahmud, who was a famous
poet, furrier by profession and a philosopher in the Spirit, and also had the ability to heal people. During his life he gained recognition and fame far beyond the Khiva Khanate.

Especially Pahlavan Mahmud glorified his poems, in which the hero praised the courage, honesty, love for people. It is called the “Khorezmian Omar Khayyam”. It is believed that he is the author of more than 300 “rubayi” - traditional oriental quatrains lovingly and philosophical content, which praised the Pahlavan Mahmud earthly life with all its sorrows and joys. The first Europeans who have established a direct link between the Pahlavan Mahmud and the author of “rubayi”, inscribed over the dome of the mausoleum, was a Hungarian Orientalist and traveler Arminius Vamberi, who visited Khiva in the second half of the XIX century, under the guise of a wandering dervish.

Unfortunately, the poems of Pahlavan Mahmud, who wrote under the pseudonym Puria-ye-Vali, except those that were found on the walls of the tomb, did not survive. In this regard, in Iran, Pahlavan Mahmud is known as Puria-ye-Vali.
Pahlavan Mahmud traveled a lot, and furriery craft enabled him to earn a living. Strongman from Khiva, famed for his heroic strength undefeated fighter, always defeated his opponents in Afghanistan, India, Iran and Iraq. Only once he lost the fight, when he learned that his opponent in the case of failure, could face the death penalty. At present, many of these countries remain relics connected with the name of Mahmud. And in Iran, professional wrestlers, before entering into a duel with his rival, turn in prayer to the patron saint of wrestlers - St. Pahlavan Mahmud.

In his philosophical studies, Pahlavan Mahmud developed the concept of morality, courage and valor. He was one of the pillars of the Sufi doctrine “Javonmardlik” (“Brave of the Youth”), the basic principles which - generosity, compassion, humility and obedience to the Creator.

According to legend, the poet was buried in a studio near his home. After his death he began to read like a “peer” (the saint patron) of Khiva and his modest tomb became a place of worship for believers.

It should be noted that the city of Khiva annually hosts the International Tournament “STRONG MAN” in honor of Pakhlavan Mahmud.

In 2019, more than 20 athletes from Iran, Azerbaijan, Ukraine, India, Greece, Australia, Brazil, Tajikistan and other countries took part in the First International Tournament “STRONG MAN”.

In this Tournament organized by the Ministry of Tourism and Sports of the Republic of Uzbekistan the honorable second place was taken by the Iranian sportsman Reza Gheytasi.
Uzbek Khorezm dance «Lazgi» is included on the Representative List of the Intangible Cultural Heritage of Humanity of UNESCO

The UNESCO Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage inscribed the Khorezm Dance, Lazgi, in the Representative List of the Intangible Cultural Heritage of Humanity during the Committee’s 14th session on 12 December 2019 in Bogota, Colombia.

Born in the land of Khorezm, the Lazgi encapsulate human creativity by reflecting the sounds and phenomena of surrounding nature, feelings of love and happiness.

The dance has centuries-old roots. Paintings of the dancing people can be found in the archaeological site of Tuproq-qala – an outstanding monument of culture of Ancient Khorazm in the I-VI centuries A.D.

Nowadays, Lazgi is popular in all regions of Uzbekistan. This dance is characterized by movements on the half-bent legs, shaking shoulders and arms, with ringing bells attached to them. During the dance, all the musicians, singers and dance performers act in a harmonized way, and the lyrics of the songs are mainly devoted to glorifying love and kindness.
Two types of dances exist: the ‘scenery’ dance and the interpretive improvised form. While the scenery dance represents these feelings through concrete movements, its interpretation focuses on improvisation as the rhythm and dance movements become more dynamic, and the amplitude and sequence of movements can change.

Khorezm Dance Lazgi is a key form of self-expression of people and is transmitted across the generations through the creation of new versions of performances.
Bakhshi (Narrator)

Nowadays Khorezm is famous for its Bahshi (narrator). It should be noted here that Bakhshis or Bahshis are storytellers; they present not only Khorezm, but also characterized of the culture of Turkmenistan. This can be attributed to the proximity of the borders of the two regions, which undoubtedly entailed an exchange of cultural traditions. Bakhshi are folk narrators, musicians, singers, poets, creators and custodians of dastans (folk epos works). ‘Unlike many regions of Uzbekistan, there are also Kxalpa (woman singers of folk music) in Khorezm. Most often, they perform gentle heartfelt songs which are based on a romantic story.
“Raqs Sehri International Dance Festival’

The International Dance Festival “Rags Sehri” was held in fabulous UNESCO heritage city Khiva from 15 to 17 July 2016. The whole city was involved into festival, and whirled in dance, spilt with colors on the streets of ancient city and filled it with pure ‘Uzbek beauty. Artists from different regions of Uzbekistan and from a number of foreign countries take part in the festival with their own performances. Within three-days during the festival, dance masters demonstrate master classes, creative discussions ensembles’ performances as well as variety of exhibitions and other events. Dancers and artists from 17 different foreign countries participated in this festival” in 2018. A lot of tourists around the world visit Uzbekistan to see the magic festival.
The most ancient, of the remaining architectural constructions of Khiva, is Sheikh Seyid Allauddin's mausoleum, dating back to the early part of the XIV century. The building was constructed by the pupil and follower of Sheikh Seyid Allauddin, a known mystic from the Nakshbandiy order, - Emir Kulyall. Originally the mausoleum consisted of one building with a small portal in the southern wall. It was a gurkhona (the tomb) with one dome in the form of a triangular flat sail. Then, the ziaratkhona (the praying place) with a portal and the entrance (functioning at present) was attached to this gurkhona in the XVIII century in the west wing. The initial entrance to the tomb has been taken out, and the arch aperture is arranged in its western wall, in an adjunction to the ziaratkhona. The niches of the same form deepened other ziaratkhona walls.
The mausoleum was extensively repaired in 1825. The ziaratkhona's decayed portal was reinstated with its pillars reduced in size, the niches in the interior were added, and the floor was laid anew and the interior covered with gunch (gypsum) plaster. It is decorated only with poetry and calligraphically written out in Indian ink, which narrates that the restoration was made by the order of Allakuli-khan (1825-1842) and that the construction trustee, khodja, was Khamid, Khubbi-Kuli khodja son. The deformed laying was strengthened. The area around the mausoleum is arranged well and its ancient aspect was diligently restored after excavations in 1957.
The mausoleum's sacred place - the magnificent majolica gravestone - has gained wide acclaim. The contrast of the mausoleum's modest furniture and high colourful gravestone is so considerable that the gravestone seems to have been brought here from elsewhere. It consists of a pedestal, with angular columns, supporting a massive plate with two "sagana" (Muslim
A light relief is stamped on the facing tiles of the gravestone, painted with a small flower-plant ornament, which dates back to ancient Khoresm and Sogdian samples. The dark blue and pistachio colours add a distinct freshness. The white end of the sagana bears inscriptions, repeating, with minute differences, the chronogram with the date of Seyid Allaudin's death - on March, 18th, 1303. It stands out against a background of colourful ornaments. Beautiful patterns unique for its composition and tonality and glaze transparency make this ceramic one of the best samples of majolica facings art of the XIV century.
Muhammad Rahim-khan was one of the most educated representatives of Kungrat dynasty ever to rule in Khiva since 1770. During his rule, a number of reforms were carried out in improvement of cities, in policy, economy, but, that was the most important, in education. His reforms in education resulted in opening of the first ‘new type’ of schools in Khiva where not only religious but also secular subjects were taught. The construction of one of the largest madrasahs in the Central Asia in his own honour became the apotheoses of his rule. Not only the religion and the Koran but also secular subjects such as mathematics, astronomy, geography were taught at the Muhammad Rahim-khan Madrasah. Along with studying various sciences and theology, madrasah students composed poems, held debates.

The educational process at the Muhammad Rahim-khan Madrasah differed from traditional education at other Islamic universities. To a large extend, it was facilitated by Muhammad
Rahim-khan himself. He was well-educated and enlightened monarch, he used to write poems under the pseudonym Feruz. Often, he personally participated in discussions with the madrasah students.

The construction of the Muhammad Rahim-khan Madrasah completed in 1876 and it became one of the largest in the territory of the Central Asia. The madrasah appeared as two-storeyed building with a high entrance portal. The Muhammad Rahim-khan
Madrasah’s yard had four aiwans with four small turrets at the corners. There were 76 hudjrs inside (internal living rooms). The madrasah also had darshkhona – a teaching bulk, summer and winter mosques and an extensive library. Muhammad Rahimkhan madrasah encapsulated the spirit of enlightenment. It is a bright sample of culture of architecture of that epoch and takes a special niche in the history of Khoresm.
Dishan-Kala (Khiva’s ‘Outer Fortress’) has a number of remarkable monuments. One of them is Nurullabay’s Palace, whose foundations were laid by Muhammad Rakhimbay II in 1906. The construction of the palace was completed in 1912. The palace complex has a few courtyards and gardens, a special chamber arz-khona where the ruler rendered justice, ceremonial and living chambers, and a reception hall. By tradition, the palace was surrounded by a strong defense wall with a lot of semicircular guldasta-turrets. The length of the wall is over 650 meters. Adjacent to the palace, there is also a madrassah. The main building is surrounded by two-story gallery of chambers with ayvan terraces.

It is known that the walls of the palace were constructed by Khiva’s mason Kuryaz Babajanov, whereas master Khudaybergen Hajji, famed for his construction of Islam-Hajji Minaret, decorated the walls with patterns in glazed bricks. Masters Nurmat and Ruzmet Masharipovs and Babajan Kalandarov made the gunch stucco carvings and paintings in the ceremonial interior spaces. The peculiar
colours of sumptuous frescoes, with their rich gilt and red and deep-green specks, in the octahedral hall and other chambers of the palace differ markedly from Khiva’s traditional austere paintings in blue, white and pale blue. Masters Ata Shikhov and Ismail Abdiniyazov made the ayvan wooden pillars supporting the ayvan overhead covers and carved stone bases for these pillars.

Separate from the main building stands the house of official receptions – Khan Asfandiyar’s office. Not only the best Khiva’s craftsmen were involved in decoration of the interior of the palace but Russian and German interior decorators as well. The latter introduced some European modernism elements into the decoration. Thus, in the ceremonial halls there appeared fireplaces covered with glazed tiles, Venetian mirrors and
gilded bronze chandeliers with crystal pendants. Especially notable in this respect is the then-fashionable marble fireplace in Asfandiyar’s reception chamber. It is decorated with Ionic columns, meandering pattern and an iron wrought grate. The frescoes and stucco moldings on the ceiling in one of the halls are made in the manner of the Western style typical for that period.
Central Asian region has made a significant contribution to the development of human civilization. In medieval times, there were many scientists and scientific schools in Central Asia, and Khorezm's Mamun Academy serves as a vivid example.

Political stability, economic and social development of Khorezm at the end of X - the beginning of XII century, as well as the fruitful relations of the peoples of the region have created favourable conditions for the formation of a scientific school in Gurganch (current Urgench).

In medieval sources there is no information on the exact date of the creation of the Academy of Mamun. However, there is credible evidence that Abu Rayhon Beruni and Abu Ali Ibn Sina (Avicenna) met in Gurganch for research in 1004. Because of it we can assume that the Academy existed before due to the rulers of the dynasty of Khorezm.
In 992, the new governor - Abu Ali Mamun came to power in Gurganch. During his reign, many scholars were invited for the development of scientific activities.

Despite the fact that Mamun Academy functioned until 1017, a lot of research in the field of astronomy, mathematics, medicine, chemistry, physics, geography, mineralogy, history, philosophy, literature, linguistics, law and other disciplines were still developing. In particular, in astronomy corrected the astronomical tables of the stars and the movement of the planets have been developed, as well as new astronomical instruments. Using these tools, Beruni predicted and explored the lunar eclipse in 1004.

Abu Mansur ibn Iraq, Beruni and Abu Khayr Khammor conducted studies in mathematics. Ibn Iraq, the teacher of Beruni, wrote about 30 academic books on mathematics and astronomy. Beruni himself wrote articles on mathematics and astronomy in his 150 books. The theorem about the qualities of an
isosceles triangle was proved by Abu Khayr Khammori and is widely known as "Theorem of Khammori" (ash-Shackle al-Khammori).

Biruni and Ibn Sina have contributed to the development of chemistry. Beruni proved a link between the relative weight of the substance and its chemical composition in the article on "Comparative weight." Ibn Sina has done experiments on the chemical transformation of substances, these results have been described in the article "A Treatise on the Philosopher's Stone." As is known, this article appeared in Khorezm in 1005.

Scientists Abu Sahl al-Masihiy, Abu Khair Khammor, Ibn Sina and Beruni wrote scientific papers on medicine. In particular, Abu Khair Khammor was known as the Second Hippocrates for its innovative theoretical exercises in the areas of medicine, human anatomy, diet for older people, methods of medical experiment, food substances and epilepsy. Abu Sahl al-Masihiy gained fame with practical exercises in medicine. Ibn Sino, despite its short five-year stay in Khorezm (1005-1010), wrote a very critical article on the treatment of wounds (Dafal-Mador).

Researches in geography were mainly related to the name of Beruni. Since the age of 16 he spent a lot of time by measuring the latitude of various places, for example, he calculated the latitude Kyat town in Khorezm. In 994, he was able to measure the exact level of deviation of ecliptic plane of Bushkanz village (between the western shore of the Amu Darya and the city Kyat) in relation to the equator. In 995 Beruni began research to create a picture of the Earth in the form of a globe. It was the first picture of the Earth in the form of a globe with relief. Beruni wrote scientific papers in various fields of geography such as natural geography, hydrology and mineralogy.

Mamun Academy in Khorezm is also renowned for his research in the social sciences. Philosophy was deeply studied on the correspondence of Beruni with Ibn Sina. Both scientists have expressed their views on philosophical ideas of Aristotle about the end of the world. Biruni and Ibn Sina were supporters of the existence of other worlds and cultures.

Studies of history have been widely deployed in Khorezm Academy of Mamun. To continue academic traditions Beruni wrote the book - "Famous people of Khorezm" or "History of Khorezm." Unfortunately, the book has not been preserved, and the bulk of it was described in the book of Abu Fazl Bayhahy.
"History of Masudi", which was devoted to the sultan Masud Ghaznavi. In addition, information has been found about the history of Beruni in other books such as "Monuments", "Knowledge" (Al-Tafhim) and "India".

Judging by the books of al-Saolibi "Surprising information" ("Latoif al-Maorif" X-XI cc.), As-Samoni "Book of ancestors" ("Kitob al-ansob" XII centuries.) Yoqut al-Hamavi "Encyclopedia of Writers" ("Mujam al-udabo") and others, Mamun Academy enjoyed the fame of the centre of art and literature. Many poets and writers, such as Ahmad bin Muhammad bin Sakhriy, Abdullo bin Hamid, Abu Sayyid bin Shabib, Abu Hassan bin Mamun, Abu Abdullo at-Tohir, Ibrokhim Rakkony worked at the Academy of Mamun. Adviser to Khorezmshah al-Sahliy wrote poems and regularly organized the competition for literature in Khorezm Academy of Mamun.

In this era the linguists of the Academy developed grammar of Arabic language and vocabulary, which has been an important tool for scientific communication.

Resolution of the 32nd session of the UNESCO General Conference in 2003 and the disposal of the Cabinet of Ministers dated November 9, 2004. "On the celebration of the 1,000th anniversary of Mamun Academy in Khorezm" gave impetus to the world research of famous medieval training academy and improved public understanding of science and cultural heritage of Uzbekistan.
Khorezm tartar (ijon) - raw meat. It was prepared for the Khiva Khan, it was prepared in the Khan's palace. Raw meat is chopped for two to three hours, it becomes like a paste, then it is placed in a bowl and kneaded for an hour. The consistency of tartar is similar to a paste, it is spread on a flat cake and eaten with hot pepper.

Khorezm National Cuisine

The process of making uzbek national dishes has a very long history and is based on the experience of people. Traditions and customs are based on the climatic conditions of the region and local lifestyle. Each region has its own way of cooking national dishes. Especially khorezm region is famous for its specialty dishes and special cooking methods. Each dish has its own taste, especially «khorezm palovi» «tuxum barak», «ushak barak», «shivit oshi», fried fish and many others. The national dishes of khorezm region are different from other dishes of the regions of Uzbekistan. If you just want to try khorezmian national dishes that are unique, you can try them in the restaurants of the hotels or in other teahouses and local dwellings. The menu usually consists of national dishes according to old recipes. If you want to drink tea, you definitely need to say what type of tea it is, because the local population mostly drink green tea.
Suzma palov is one of the classic varieties of pilaf, which is cooked in Khorezm, but is forgotten in the rest of the regions of Uzbekistan. At weddings, celebrations and large treats, one should cook like this. Reheat one third of the oil (sesame, cottonseed, linseed), fry large pieces of meat and onions in it, cut into large rings. Carrots, cut into cubes, like for wedding pilaf, lay after the meat in an even layer and pour water over so as to lightly cover the contents of the cauldron. Cook over low heat until meat and carrots are fully cooked. Season with salt and spices. Boil the rice, sorted out and washed in three or four waters in another pot until half cooked so that the rice does not stick to each other, put it in a colander and let the water drain completely. Place the discarded rice on top of the carrots in the kettle.

Heat the remaining two-thirds of the oil separately and pour it evenly over the rice while hot, shoveling so that the oil is absorbed into each rice. Then, level with a slotted spoon, cover for 10-15 minutes.

Stir the finished pilaf, remove the meat, cut into small pieces, put on a special dish with a deep bottom (badya) and serve.

A slide of boiled rice with a yellowish (from carrots) and fried (from oil) shade. Against the background of yellowish-golden rice, dark pieces of boiled meat and a large number of yellow pieces of carrots are visible.

Taste: excellent, oily, combined - boiled rice and carrots with meat and aroma of spices.
Khorezm Osma Shorva – authentic Uzbekistan soup with vegetables and lamb.

Uzbek shurpa, is, definitely, the flagship of Uzbek cookery!

If you like, Shorva soup is a weighty part of the culture and the real everyday life of Central Asian peoples, and oldest food on the earth!

**Cooking of Shorva**

Uzbek Shorva is a rich, thick soup, which is considered one of the crown first dishes in Uzbek cuisine.

Uzbek soup shurpa - famous dish of Uzbek cuisine, without which any one meal and even a wedding can do. In some regions of Uzbekistan a wedding feast begins from Uzbek wedding Shorva.

We can identify some indications of traditional Uzbek soup shurpa. Firstly, it is characterized by a high fat content that, in particular, is especially noticeable during the cooking shurpa from the pre roasted meat and vegetables. Secondly, for Shorva the use of a large number of herbs and spices is characterized. Thirdly, at a relatively constant set of coarsely chopped vegetables, namely, carrots, potatoes and onions in Uzbek Shorva various fruits - apples, apricots (dried apricots), quince, plum may be used (even welcome) in considerable quantities.

As a rule, Uzbek Shorva soup is cooked from lamb, but it can be made from poultry, including small and wild.

Herbs and spices vary from region to region, but almost everywhere Uzbek Shorva recipe includes parsley, dill, cilantro (kinza), red pepper and basil in large quantities.

**Uzbek Shorva soup**

In Uzbekistan Shorva is very peculiarly made and served. Here it is not just soup, but also the second dish.

The main difference of Shorva lamb in Uzbek from all other soups is special ritual of cooking. Shorva is cooked in large quantities and in a pressure container. It is very important to achieve languor broth regime without traces of boiling. It is very problematic to do it in a small saucepan with thin walls and bottom. Therefore, in Uzbekistan Shorva is cooked in a cauldron. Uzbek Shorva turns out especially tasty on a live fire in the wood.
The masters of Uzbek gastronomy never stop to surprise! Some dishes can take us to the other world – the world of culinary adventures. If you are lucky to visit the Khorezm region, be sure to taste Shivit osh there!

Shivit osh, Uzbek pasta on dill infusion, is a national dish of Khorezm (native Khiva) cuisine. Real Shivit osh or “Khorezm lagman” is bright green noodles with dill, white sour-milk sauce, and “Vaju” sauce made of vegetables and meat. The taste surprises. This dish is prepared mainly in summer. This is a kind of quintessence of green pasta Carbonara or Tagliatelle.
TUHUM-BARAK

Traditional Khorezm dish

If you collect all the recipes of Uzbek cuisine, you will get a real atlas of Uzbekistan, with all its ethno-cultural colors, traditions and features of the indigenous people of each region separately.

Tukhum-barak is an original dish of Uzbek cuisine, which is exclusive of the Khorezm region. In fact, tukhum-barak - these are square ravioli with a very unusual egg filling.

The name of this dish comes from two words "tukhum" - "egg" and "barack" - "boiled", that is, "ravioli with egg". The main ingredient of the filling is raw eggs with spices.

Before you cook tukhum-barak, you need to make the dough and stuffing, and it's best if you are helped by a few more clever hands. Let us explain the complexity.

First of all, you need to knead the dough. To mix salt evenly into the dough, it can be first dissolved in water and then added to the flour.

For the tukhum barak filling, you need to break 7-8 eggs into a cup and whip them with a whisk or a fork (just not a mixer!). Gradually add a little milk and melted butter. You can add a little sesame oil. Next, go to the spices. We put salt, pepper and other spices to taste, and for beauty and better taste, you can add finely chopped green onions.

When the filling is ready, put a pot of water on the stove. While you are sculpting, the water will boil, which is what we need.

So, everything necessary for cooking is ready, we proceed to the most responsible stage - molding. Roll out a thin layer of dough, the thinner, the better, then cut, strips about 10 cm long and 5 wide, can be slightly smaller / larger. It is easier to make these tapes of the same width and length, if the rolled dough sheet is folded with an accordion, and then, a with few strokes of sharp knife blanks are ready.

Then fold each ribbon in half and blind only the side seams to get 5x5 cm bags. For the first batch does not get worn out until the others are finished, it is better to cover it with a towel, polyethylene or whatever you find convenient and familiar.

The next stage is final, that's it is better to do it in several pairs of hands and concentrate all the work in boiling water. A cup with a stuffing and a tray with ready envelopes should be close to the boiling water. Make sure that all side seams are well made. Next pour a tablespoon of filling into the envelope. While the liquid mass has not unstuck the seams, seal the upper part of the envelope quickly and put it into boiling water. If you do it alone, and even more - for the first time, they might get boiled unequally, so it's good if the whole family takes care of it. This way shared cause unites the family.

Do not boil "Khorezm dumplings" for long, you only need the dough to be ready, because the egg filling is already done in the first minute. Ready tukhum-baracks will float upward themselves. Take these unusual ravioli onto a dish and smear them with butter so that they do not stick together. You can serve it with sour cream or greens.

Uzbek cuisine has many more dishes that amaze with recipes and the excellent tastes of the East!
There were 60 masters in the last century in Khorezm. Previously, it was possible to find out the position of the person depending on his hat. The majority of the population wore a black, brown, and Sheroziy (special brown color).

Carpet Weaving

Archaeological findings confirm the fact of carpets which was discovered in Khorezm in first millennium bc. Carpets of Khiva are famous for its herbal, geometric patterns, elegance, naturalness and quality. Carpet weaving are widely known as women’s art.

In XVI-XIX centuries there were about 100 sort of handicrafts in Khorezm.
**Woodcarving**

Is one of the most developed art in Khiva Khanate in XIX century. Khorezm folk applied art has its ancient roots and differs from other regions with its elegance, glamour and attractiveness. The Juma Mosque, built in the X century, is surrounded by 40 colonnades, one of which has been preserved in 40 different styles.

**Carving**

Carving is considered the basis of the Uzbek folk - applied art. Ornament is an Arabian word and means «image» and «flower. It is the ornamental of repetition of the bird, animal, plant world, geometrical and other forms in a particular order. In, it turned out that according to archeological investigations which took part in the IV-VIII BC on the territory of Uzbekistan, there were development of art carving in Khorezm, Sogd, Bactria and other regions.

**Pottery**

Pottery includes: clay bowls, pans, cakes, tanks, bowls, jug, Tandir (bread baking pot) and Construction materials. Masters of pottery accentuate traditional blue-colored mold in Khorezm. From ancient, there were centers of craftsman. Pottery is divided into two main groups of glazed and unglazed. Unglazed ceramics have an ancient history. At the end of the 8th and early 9th centuries, glazed ceramics were widely used in the cities of Mervounnakhr. At present, Madir village of Khonqa district in Khorezm region has been producing ancient ceramics and continues to develop the auxiliary art, which is an integral part of the construction.

**Jewelry**

The khorezmian jewelry has a very ancient history. It is known that the women described on the Wall of the Tuproq qal’a had very beautiful elegant jewelry at the time. Jewelry of the amu darya treasure belonging to the acharonid dynasty, who ruled for the I-III millennium BC, are kept in the Great Britain museum. There were more than 15 jewelry stores in Khiva in 1860.

**Sozgarlik**

«sozgarlik» is producing national musical instruments. Glass-blowing was the earliest recognized national musical instrument and has 3.5 thousand years history which was found on the territory of Uzbekistan. National musical instruments of khorezm were created in XIX by Khudaybergan Mu Rkon.
This ancient ceremony has been preserved in Uzbekistan culture from times immemorial and still is one of the most popular holidays in Uzbekistan. For every family it is a great holiday. All relatives, neighbors and family friends are involved in the preparation to the beshik-tui. It is celebrated on the fortieth day after birthday of a child. Relatives of the young mother bring "beshik", a beautifully embellished cradle, clothes, and everything necessary for a newborn. Also, it is a custom to bring bread, sweets and toys, wrapped in clothes. The ceremony finishes with a presentation of a child, during which invited guests present the child with gifts.
Navruz (which is translated from Farsi as 'the new day') is one of the most ancient, joyful and traditional holidays, not only in Central Asia and but also in the East. On this festival, it performances public gathering, cooked popular traditional cuisine, delicacies from fresh youth herbs. The main ritual dish is sumalak (a wheat bran pudding), ko'k chuchvara (a dumpling verdure in it) and ko'k-samsa (pastry filled with young herbs). Together with food, folk dances are carried out, such as horse riding and wrestling, as well as dance performances. The holiday is celebrated for several days, with the first day, 21 March, being the main day. Celebrations are organized, concerts are held annually in all the regions including local parks and alleys. The rituals dedicated to the navruz which are being held in neighborhoods and guzars for a few days include cooking sumalak and other delicacies.
**Sumalak**

**is it a holy food?**

Sumalak (a wheat bran pudding) is an exclusive and one of the favorite dish of Uzbeks. The process of cooking sumalak is an interesting ritual, which aims not only to prepare a tasty meal, but also to foster mutual support and unity. Traditionally this was the time when grains of wheat were put into soil, some part of which were reserved for the cooking of sumalak, the main dish of navruz. The cooking the sumalak must be constantly stirred with a large spade-like skimmer. It is rather difficult to stir the viscous substance for 24 hours running, which is why the process involves quite a lot of people who substitute for one another at the cauldron. It is said that the dish has 3000 years history. Uzbek people believe in fulfilling the good intentions while stirring the spade.

**Sunnat Tui**

Khatna-kilish or sunnat tui is an ancient rite of circumcision. Preparations for this rite begin since the birth of a boy: members of the family sew quilts, covers, garments. The rite is performed when the boy reaches three, five, seven or nine years old and very seldom when he is 11-12 years old. Before the beginning of the ceremony elder men, imam (priest) and immediate relatives read the Koran and say their blessings and wishes. Then the boy is dressed in new clothes, brought by relatives and neighbors. It is followed by a small ritual "takhurar", when women put pillows and blankets on the chest.
Fatikha-Tui

In Uzbek families a wedding is preceded by the ceremony of engagement, fatikha-tui. The engagement is performed with the permission of parents of a bride and groom. For electing a girl, the relatives of the groom, aunts or mother at least, come to the house of a bride under some pretext to get to know about the girl.

Soon they sent matchmakers to the bride. Modern Uzbek people, as a rule, have an option to choose their spouse, though the custom to rely on the choice of parents is also preserved, especially in rural areas of Uzbekistan.
Nikokh-tui, wedding, is the most solemn and large Uzbek ceremony. Traditionally, Uzbek people celebrate weddings very richly and cheerfully with peculiar splendor and abundance of guests. Immediate and remote relatives, neighbors, friends and co-workers are invited to this wedding ceremony. The festivities begin since the early morning with a festive wedding pilaf prepared in the houses of the groom and bride. After the morning pilaf, the groom with friends and relatives, musicians and dancers come to the house of the bride. The bride in the wedding clothes, is waiting in the special room, where only mullahs (priests) can come in. They ask her marital consent and then read the prayer - "Nikokh", which legitimizes a marriage.
President of the Republic of Uzbekistan Shavkat Mirziyoyev, speaking at the meeting of the 75th UN General Assembly of the United Nations, put forward a number of important international initiatives on the need to develop and adopt an International Code on voluntary commitments of states during a pandemic, to increase attention to the global problem of poverty, to adopt a special resolution of the UN General Assembly on declaring the Aral Sea region a zone of environmental innovations, technologies.

It should be noted that in his report, the President of the Republic of Uzbekistan also focused on the holding, together with UNESCO, International Forum "Central Asia at the Crossroads of World Civilizations" in city Khiva in 2021.

This initiative of Sh.M.Mirziyoyev received the support of the broad world community, became another significant event in the popularization of the huge Islamic historical heritage of a large region of Central Asia.

In order to implement this initiative, on September 14-16, 2021, the International Cultural Forum "Central Asia at the Crossroads of World Civilizations" was held in Khiva under the auspices of UNESCO.
This forum was attended by representatives of international organizations UNESCO, SCO, ICOMOS, ICCROM, TURKSOY, ECO Cultural Institute, about 500 participants, experts from more than 50 CIS countries, the European Union, experts in the field of local cultural heritage, science, art and other areas, as well as mass media.

The historical city of Khiva, located in the Khorezm region and one of the main pearls of modern Uzbekistan, has almost completely retained its historical appearance. The rich heritage that has survived to this day makes this city one of the most interesting cities in Uzbekistan and Central Asia.

"Ichon Kala", the inner fortress city of Khiva, was the first World Heritage Site in Uzbekistan, included in the UNESCO list in 1990. "Ichon-Kala" is the largest surviving fortified city in Central Asia.

Therefore, the city of Khiva was not accidentally proposed by the President of the Republic of Uzbekistan Sh.M.Mirziyoyev as the venue for the International Forum "Central Asia at the Crossroads of World Civilizations" in 2021.

By the way, many Iranians are well aware that in one of the historical cities of Uzbekistan in Khiva there is the famous architectural complex of the Pakhlavan Mahmud mausoleum, which is widely known in Iran as "Pourya-ye Vali". Many athletes from Uzbekistan and Iran, as well as other countries, especially martial artists, greatly respect the personality of Pakhlavan Mahmud as their spiritual mentor.

It is noteworthy that in June 2019, the famous Iranian athlete-hero Reza Gheitasi and the filming crew of the Iranian TV channel "Shoma" took part in the First International Tournament "Games of Heroes", which was held in the ancient city of Khiva.

The prepared documentaries were widely shown on such Iranian TV channels as "Shoma", "Sports News", "Jame Jam", "Mostanad" and others.

As you know, Uzbekistan is rich in historical
architectural masterpieces and centuries-old traditions. On its territory are located some of the most ancient cities on the planet, some of which are more than 2.7 thousand years old. The surviving monuments are of value not only for the Uzbek people, but also for all mankind as a whole.

On the territory of Uzbekistan, there are 8208 immovable objects of material cultural heritage, of which 4748 are archeological monuments, 2250 architectural monuments, 678 monuments of monumental art and 532 sights.

Currently, the UNESCO World Heritage List includes four material objects - the historical centers of Khiva, Bukhara, Samarkand and Shakhrisabz cities. More than 30 properties are in the process of being included in this list.

Since time immemorial, Central Asia has been a place of historical meetings and spiritual enrichment of different peoples, cultures and religions.

Due to its central role on the Great Silk Road, the region served as an important link in international trade, cultural, scientific and intellectual exchange.

The peoples of the region play an important role as a connecting link between Asia and Europe, which contributed to the spread of letter writing and world religions, technical achievements, dialogue between the civilizations of the East and West.

The scale of the contribution of the peoples who lived and worked in Central Asia is still not fully studied.

In the popularization of this huge civilization contribution of Central Asia to the development of world culture and science, a special role belongs to Uzbekistan, which is the heart of Central Asia in geographical, cultural, historical and spiritual terms.

Realizing the commonality of history, cultures and traditions, as well as the indivisibility of security, from the first years of independence, Uzbekistan played a key, positive and responsible role in matters of interethnic relations in Central Asia.

Strengthening cultural, humanitarian and spiritual ties is one of the most important factors in the implementation of the new regional course of Uzbekistan in Central Asia, carried out under the leadership of President Shavkat Mirziyoyev.

On his initiative, a number of important projects are being implemented in this country on conservation, scientific research, popularization and rational use of objects of material cultural heritage. These initiatives find the full support of the international community. Indeed ancient monuments with a long history testify that the cities of Uzbekistan have been the cradle of science and culture since ancient times.

The careful preservation of this heritage for future generations requires high responsibility from all, as it is the property of not only the peoples of the region, but also of all mankind.

Ambassador of the Republic of Uzbekistan in Iran Bakhodir Abdullaev
Uzbekistan is one of the most important member countries of Economic Cooperation Organization (ECO) in terms of its rich culture, and history. We had various successful experiences together, and ECO Cultural Institute has contributed to several cultural events organized by the government of Uzbekistan. And now we are proud that we can promote Khiva in a special issue of our cultural quarterly journal. This is the second in a series of publications planned to promote major cities and tourist destinations in the countries of the ECO region.

Nestled in the Khorezm Region of Uzbekistan is the stunning desert town of Khiva, the oldest standing walled city in Central Asia, and one of the most intact Silk Road cities in the world. Khiva, now akin to a living museum, often described as a town within a town, is a delightful labyrinth of narrow mud-walled alleyways and spectacular blue mosaics.

Khiva, one of the most noteworthy of the cities and towns of Central Asia, is situated on the left bank of the Amu Darya in the southern part of the modern region of Khorezm in Uzbekistan. It is a unique monument town, completely preserved in the cultural style of the region. Its history is inextricably connected with the history of the legendary Khorezmshah’s State with its capital in Urgench before. In the 10th century Khiva is mentioned as a major trading center on the Silk Road. All the caravans had a stop here on their way to China and back. From dawn to dusk, until the gates were opened, an endless stream of moving string of camels with baggage passed them.

In 1967 it was proclaimed a town-reserve and
since 1990 one part of Khiva — the Itchan-Kala — was recognized by UNESCO as an historical monument of world significance. There are many magnificent mosques, palaces, madrasas, and minarets, most of which date back to the 18th and 19th centuries. In fact, there are a whopping 54 historical sites and 250 historical homes within Itchan-Kala, which is only 97 acres in size. It’s no wonder this walled city was not Uzbekistan’s first UNESCO World Heritage Site, but also Central Asia’s first UNESCO World Heritage City.

The property is the site of 51 ancient monumental structures and 250 dwellings and displays remarkable types of architectural ensembles such as Djuma Mosque, Oq Mosque, madrasahs of Alla-Kulli-Khan, Muhammad Aminkhon, Muhammad Rakhimkhon, Mausoleums of Pahlavon Mahmoud, Sayid Allavuddin, Shergozikhon. The attributes are outstanding examples of Islamic architecture of Central Asia. The madrasahs, which make up the social areas, have majestic proportions with a simple decoration, and they form another type of Islamic architecture specific to Central Asia. The domestic architecture of Khiva, with its enclosed houses with their courtyard, reception room with portico or avian supported by delicately sculptured wooden posts, and private apartments, is also an important attribute of the property that can be studied in its 18th- and 20th-century morphological variants.

By publishing this special journal focusing on attractions in Khiva, we hope to contribute to promotion of the rich historical and cultural heritage as well as tourism of the city.

Sarvar Bakhti
President
ECO Cultural Institute
Established in 1995, ECO Cultural Institute (ECI) is a specialized, international organization, located in Tehran, Islamic Republic of Iran, which aims at fostering public awareness and preserving the rich cultural heritage of its member states.

Within the framework of its Charter, which has been approved by the member states, ECI has been entrusted with the key mandate to preserve and promote the common cultural heritage of the ECO region to encourage understanding among the nations of the region.

To this end, ECI has always organized a diverse range of art, cultural, literary, research, academic and sporting events and has published books and journals in English, Farsi, Russian and Urdu with the approach to strengthen cooperation and preserve the common cultural heritage of the member countries.

The ECO region is a vast territory with centuries-old history, rich civilization and culture which includes 10 member states, namely the Islamic Republic of Afghanistan, Republic of Azerbaijan, Islamic Republic of Iran, Republic of Kazakhstan, Kyrgyz Republic, Islamic Republic of Pakistan, Republic of Tajikistan, Republic of Turkey, Turkmenistan and the Republic of Uzbekistan.