Inscription of Foundation dated 970 AH / 1562 AD at Jehar Bakr Mosque in the City of Bukhara

Dr/ Noha Gamil Mohamed Ghaly

Lecturer in Islamic dept., Faculty of Archaeology, Cairo Univ.

e-mail: Nohaghaly51@yahoo.com

Abstract

the buildings of the city of bukhara, like the rest of the buildings in central asia, abound with numerous written inscriptions with religious and registration contents, among which are a number of foundational inscriptions and inscriptions of reform and renewal. through these inscriptions, the role played by the sultans and princes in the political as well as the social life can be clarified, besides their relation with clergy and how they try to get close to them.

one of these buildings connoting an inscription of foundation (pi. 1) is considered as a remarkable one in bukhara’s buildings. this inscription contains many titles that show the political orientations of bukhara’s government in that period. also, it connotes the date of the accomplishment of the building. as a matter of fact, this study is concerned with dealing with this inscription in terms of form and content and linking the content to the circumstances and political events of that period.

Keywords: Bukhara, Jehar Bakr, Mosque, Inscription, Timurid, shayban

The Inscription of Foundation

The inscription of Foundation occupies the main entrance stone (PI.2) of the Jahar Bakr Mosque, which is located on the eastern facade, within a rectangular frieze of ceramic mosaics (Ghaly, 2011). The inscription is written in Thuluth calligraphy (Gharmat, 2016), in white on turquoise background. In between the letters vertex, another inscription is executed in floral Kufic calligraphy, in light blue on the same turquoise background. (PI 3, 4, 5, 6, 7, 8).
The Inscription’s Text (Fig. 1A, B, C, D, E, F)

"قد وفق لبناء هذه البقعة واتمامها حضرة جغون بسطت سدره منزلت عدلت قبائ (ماب) حكومت نصاب ابالت
بناه معدلت دستغاز رافع معالم حال وجه

0000 رافع لواء العدل بين البشر 0000 كشور فرمان آراني ونرچین عظمت كشور گشا یقتاد تابان جهان باتی ماه
درخشنگی ستانی مظهر آثار وامان 0000

0000 الغرباء (في) البريه مغیث الفقراء والرعيه مالک مالک الاقاف وارث السریر. 0000 ) السلطنت بالحق
 والاستحقاق والمتمثل ان الحكم لله ایام 0000 بالعدل والاحسان ابو الغازی اسکندر بهادر خان لازالت رایت دولته
مرفوعا الى قمة السماء

0000 (بسمه بی سر خلقت باپنه دار / بتوافق احسان دلش زندهدار ) بسعي بنه درگاه خلیفه نعمة الله باتمام رسید

في سنة سبعين وتسعمائة ۹۷۰

The Inscription’s Translation / Transliteration

The construction and completion of this spot was accomplished by hadrat bastat alfulk ,
manzilat alsidera , marjie aleadalat , nasib alhukumat , malja alwilayat , jihar aleadl , rafae
maealim alsaeadat waljah

rafe liwa' aleadl bayn albshr…. zaynah hukkam albilad , fas khatam alazm , fatih albilad ,
alshams almushriqa , bani ala’lam , alqamar almunir fatih aldunya , mazhar alalathar
wal'amam …. 

….alghurba' ( fi ) albariya mughith alfuqara' walraeya malik mamalik alafaq warth a’rsh
alsaltana bialhaqi walaistihqaq walmutamathil 'iina alhukm lilah 'ayam .... bialeadl
wal'iihsan 'abu alghazii 'iiskandar bihadir khan lazalt rayat dawlatih marfueatan 'iilaa
qimat alsama'

…. (May he live long upon the heads of creation / and may his heart always stays alive
with good luck and charity) It was accomplished with the effort and supervision of Abd
Balat Al-Khalifa Neamatullah in the year 970

Analytical Study of the Inscription
First: In Terms of Form

The inscription is executed in clear Thuluth script (al-Qalqashandi, 1913, part 3, p. 55)
(Arslan, 2007) (Fadhili, 2006), which is considered as a kind of Thuluth script.
It also represents the last phase of Thuluth script evolution, which went through four different stages that start with the oldest Thuluth and end with the clear Thuluth. The font of the inscription under study was distinguished by the multiplicity of levels in one inscription, which created a kind of difficulty in reading. In fact, the multiplicity of the font levels became a feature of Thuluth script executed on the architectural buildings in Central Asia. Besides, it was not used alone on buildings, but was implemented in conjunction with some types of Kufic script in between the letters vertex and shafts (Ebaid, 2012). One of the most important technical features that characterized the Thuluth script is that the calligraphist has combined the characteristics of both Thuluth and Galie script together, which is represented in the susceptibility of composing the letters of the Thuluth, as well as the large size of its letters, moreover, its letters are not written with a letter like the regular Thuluth, but rather the letters are saturated and strong (Ebaid, Helal, 2013).

The Thuluth script was ranked high on the Timurids buildings (771-906 AH / 1369-1500 AD) in Samarkand right after the Kufic script, such as the frieze on the eastern side of the south facade of the courtyard of Kur-Amir complex (807-808 AH / 1404 - 1405 AD), which is done in Thuluth script, along with its inscription of foundation. Subsequently, it was used during the Shaybanit era (906 - 1006 AH / 1500 - 1598 AD) as a continuation of the apparent development in the Timurid period. As an example; it was used in the inscription of foundation of Kojkunji Khan Mosque in the Ristan Square in Samarkand. However, it lacked precision in the late Shaybanit era, as some letters lost their apparent grace of the Timurid era and became rougher (Majdi, 2018).

**The Kufic Script**

The Kufic script (Pope, 1983) (David, 1991) (Blair, 1998) (Jum`a, 1969) (Ebaid, 2012) represents the common denominator along with the Thuluth script implemented on Central Asian buildings since the Timurid era and has continued until the following historical epochs. It was used in between the letters vertex and shafts as it was implemented in conjunction with the inscription written in Thuluth script. In addition, engraver used several forms of Kufic script such as the primitive, leafy, floral, and interlaced Kufic script, the content of which is predominantly religious, and includes a repeated praising phrase reading "Allah Akbar", “God is great".
Second: In Terms of Content

The inscription was executed in four levels; in which the first three ones done in Thuluth Galei script, while the fourth one is done in different forms of Kufic script. The first, second, and third level of the inscription clarifies the name of the place, besides several titles; It numbered twenty-one titles in addition to the name of the architect, and the date of accomplishing written in both numbers and letters. The following is an analytical study of the content of these titles:

The Spot: “The construction and completion of this spot was accomplished by …”, the content and context of the text was clearly defined by using the term "spot", which represents the kindness, blessing and prasing for the location of this building. The reason for this is that the four spiritualists were all buried in the dome attached to this facility, where Abdullah Khan the second was interested in memorializing Khawaja Abu Bakr Saad by building the dome of the burial, the mosque and the school. He and his father Iskandar Khan used to call themselves the spiritual disciples of Sheikh Al-Islam in Bukhari Sheikh (Muhammad Islam Khawaja), the father of Khawaja Abu Bakr Saad, especially, Sheikh Muhammad Islam was the one who helped Abdullah Khan to ascend the throne, by eliminating Burhan Khan where they secretly infiltrated to Burhan Khan palace at night and killed him with the assistant of Bukhara people. Abdullah Khan sat on the throne as he was with him in most of the wars he fought (Akram, 1970). And the statement in its entirety indicates that the process of starting and completing construction took place during the era of “Abdullah Khan” (964, 991 AH / 1557, 1583 CE) (Ahmedov, 1996).

Nasib Alhukumat: it means that he is a resident of the government's orders, the executor of its instructions, the guardian of its entity, composition and reputation with the people, and the executor of all his job duties, and the supervisor of that, whose existence is a reason for the survival of this government and the performance of its job in a full manner.

Malja Alwilayat: A shelter here came in a combined form, as it came attached to the owner of the sword and the flag, the shelter of horses and the crow. It is one of the honorary titles that were found rare, perhaps only on one model, and it was installed by Sultan Hamza Abu Al Khair Bahadur Khan in Samarkand 917 AH (Majdi, 2018). While the “wilaya” means granting love and victory, as God, glory be to Him, if He protects a worshiper, He loves him, supports him, praises him, and honors him.
The Qur’an declared that every believer is true to faith, is protected from God (Abdul-Khalik, 1984), God Almighty said: {God is near unto those who have faith, taking them out of deep darkness into the light - whereas near unto those who are bent on denying the truth are the powers of evil that take them out of the light into darkness deep: it is they who are destined for the fire, therein to abide} [Al-Baqarah: 257].

Jhar Al-Adl: Perhaps the engraver wanted to show that the ruler among his people applies the four doctrines, as this facility was built during the reign of Abdullah Khan to commemorate his father Iskandar Khan. One of the Bedouin traditions, when someone ascends the throne, he must be held in a white fur by, four sides representing four Bedouin tribes, but Abdullah changed this. Instead of the Bedouins carrying these four sides, it was carried by the heads of the Sufi schools in Bukhara. This was that he was trying to combine the habits of polytheists of the Bedouins and the Islamic spirit prevailing in his country. (Bartold, 1996). Perhaps this was clarified through this inscription by the engraver, in order to show the Islamic spirit spread through the four doctrines applied since the reign of Iskandar Khan and his son Abdullah Khan.

Rafae Maelim Alsaeadat Waljah This title shows the extent of the prosperity that Syr Darya has achieved in all areas during the reign of Iskandar Khan and by his son Abdullah Khan; from building khans and other charitable institutions to the nourish of trade, which comes as a result of improving roads and water tanks and repairing coinage. Moreover, the agriculture and science flourished, as Iskandar Khan and his son Abdullah Khan were powerful shepherds, working to spread culture among their people and work for their well-being as well as their interest in sports and building gardens (Arminius, 1987)

Abul Ghazy: One of the titles of the swords owners, which is one of the incomplete nouns such as al-Qady (the judge), and it is only used as a high title without the ‘y’ (al-Qalqashandi, 1913). It is also the name of the war in which the Prophet, may Allah’s peace be upon him, was involved, naming those who were fighting in the name of Islam with it (al-Basha, 1984). This title was given to Abdullah Khan, as he set himself on top of the army, with which he intended to return the Shibani state to its past borders, while the borders of Khan Bukhara extended during the reign of Abdullah to extend beyond the inhabited areas in Turkestan in the north (Arminius, 1987, p. 339). Abdullah Khan faced several wars with Babur Khan, but he triumphed over the latter, attempting to invade Transoxiana again.
Abdullah Khan was able to defeat him completely, as he was able to seize Herat from Shah Abbas the Great and captured a number of the inhabitants to Bukhara (Arminius, 1987).

Also, the title of Abul Ghazi was widely found on many architectural establishments in the Shaybani era, among which, for example, and not limited to, Abdullah Khan bin Iskandar Khan school in the form of (Abul Ghazi Abdullah Khan bin al-Khaqan bin al-Khaqan). Also, it was found on some compositions of the Shaybani era, including tombstone of Kahrbanukhanim (943 AH / 1536AD) in the form of the late Abul Ghazi Taymur from the Shaybani era, and on the composition of Abul Ghazi Mahmoud Sultan (Babajan, Pawl, Moamen, 1997).

**Iskander**: The inscription refers to Iskander Khan bin Jani Bek, a Sultan succeeding his father in state in 935 AH. Iskander Khan had four children, the eldest of which is Abdullah Khan who became governor of Bukhara then called his father Iskander Khan back from Jekermeen and enthroned him. Iskander Khan then got isolated for worshipping until he died in 961 AH. The name Iskander Khan is one of the favored names and titles because it resembles Iskander al-Makduni, as it was also the name of Iskander Khan Ibn Imam Quli Khan (Akram, 1970).

The word Iskander was used in a different complex form in the Islamic era, as well as synonyms for it, like Iskander al-Zamaan “the Iskander of the time” and Iskander al-Thani “Iskander the second”. The title Iskander and its various forms symbolize power. It resembles Sultan Iskander the Macedonian, whose armies reached India, and it simultaneously symbolizes the title Kafi men Allah and Mo’ayad bi Rouh Allah. Thus, it is evident that this title was related to the Sultan’s strong power, as it was firstly given to Sultan Abi al-Mudhafar Muhammad bin Sam in 602 AH / 1206 in India. It was also given to Khwarizm Shah 610 AH / 1214 AD when his power extended and he eliminated the Seljuks in the east, then it was given to Kikhsro bin Kiqbad in 635 AH / 1238 AD after the Mughals overrode Khwarizm Shah and center of power shifted to the Seljuk Turks. Yet, the Mughals soon overrode Khwarizm Shah and the Seljuk Turks, thus the rule of the Islamic world at a time to the Mamluks in Egypt who were destined to withstand the Mughals’ danger (Al-Basha, 1984).

**Bahader**: A Turkish word of Mongolian origin derived from Bukhatir and its original meaning is brave or intrepid, then it has become an honorific title in the great Mughals court (Daerat al-Ma’ref, 1913), and later on was adopted by the Timorese, attached to the names of many of their rulers and princes.
This title was given to Abdul Aziz bin Alagh Bek as an honorary title, especially since he did not assume the sultanate and had no role in political life (Essam, 2013) in the inscription of foundation of the main entrance of Shahzandeh court (838-839 AH / 1434-1435 AD) as (…Abdul Aziz Bahader…). During the Shaybani era, this title continued to be used, as it was given to "Abu Saeed bin Kojkunji Han" within the inscription recorded on his sarcophagus dated 940 AH, 1533 AD and Prince Yellenktoosh, the governor of Samarkand who built the Sher Dar School (Ebaid, 2012) (1029-1042 AH / 1619-1632 AD).

**Khan**: Al-Khan is a Turkish title given to the elder princes in the Turk tribes since the (1-2 AH / 7-8 AD) century, which means the president (al-Basha, 1984), and it is originally an abbreviation for Qagan and in Arabic Khaqan. It appears that the word Khan (Arminius, 1987) appeared around the end of the (4 AH / 10AD) century on the coins that the Ilkhanids struck, especially in the 5 AH / 11AD century in texts related to this family. The word qagan or qa'an was not differentiated in the sense of the supreme ruler from khan, meaning the ruler of a separate region in the empire except in the Mughal era. In fact, in time, the word Khan replaced the words Qagan and Khaqan in common language. In the last centuries before the Mongol conquest, the Turkish word Khan was used in various different kingdoms to which the empire was divided (Daerat al-Ma’ref, 1913, s. 8, p. 204) by the Mughals in Central Asia as the real royal title. Ibn Battuta mentioned that "Khan" was the title of the Sultanate to the Mongol kings in Persia and Iraq. This title entered the Islamic world through the Khanate of Turkestan, as it was given to Prince Nasr bin Ali on coins in (390 AH / 999 AD) from Bukhara (Babajan, Pawl, Moamen, 1997) and in another from Ferghana in (399 AH / 1008 AD). It was then given to Alaa al-Din Abi al-Fath Muhammad bin Teksh Khwarizm Shah on coins in (610 AH / 1213 AD) from Samarkand and then moved to some parts of the Islamic world with the Turks and Tatars as a symbol of power, given to Abi al-Fath Tugrul al-Sultani on an inscription of foundation in (640 AH / 1242 AD) in Bary Dirka in Bihar in India and Ali bin Makarem "Tatar Khan" on an inscription of foundation in 665 AH, in the shrine of Shah Fadlullah in Bihar in India (Al-Basha, 1984).

The name Iskandar Khan follows a supplication for the continuation of his rule, raising his stand and the permanence of goodness. Perhaps this supplication belongs to Abdullah Khan, who ordered the establishment of the facility for the memory of his father, for Iskandar Khan died in 961 AH / 1554 AD before building the facility.
Then whoever took over the supervision of the building was referred to in the form of (was established with the effort and supervision of Abd Balat al-Khalifa, may God bless him), where the name of the construction supervisor was not mentioned; perhaps he was humble to write his name next to the name of Iskandar Khan, for this statement suggests complete submission to the ruler, his great love for him and his surrender to him.

Then the inscription ends in the date 970 AH, which represents the date of finishing construction and it is noted that the date was written in letters and numbers as is customary in most establishments in the region. Before the date, the statement (in a year) was written and neither the day nor the month was mentioned.

By reviewing the inscription of foundation, it is found that it indicates the completion of the construction of the mosque, and that the one who gave the construction order is Abdullah Khan, the ruler of Bukhari, for he was keen on registering his father’s name Iskander Khan on the inscription of foundation not under the name of the construction order, as he gave him many titles that are characterized by diversity and distinctiveness, expressing his political and religious standing. It also reflects the loyalty of Abdullah Khan to his father Iskander Khan. The number of titles reached twenty-one, followed by the name of Iskander Bahader Khan, and then the supplication, ending the inscription with the date of ending construction.

**Results:**

The study confirmed the connection of rulers in that period in Central Asia with Sufis ’sheikhs, approaching them, consulting them, and establishing religious facilities bearing their names.

The study clarifies through the titles mentioned in the inscription the interests of some rulers in mental sciences, especially astronomy, among them Iskandar bin Abdullah Khan in Bukhara, and before him Mirza Alagh Beik in Samarkand.

The study confirmed the rulers' keenness to receive religious titles that clarify their religious duties, in addition to political, functional and honorary titles.

The study proved that the titles given to Iskandar Khan in the inscription under study, were not given for him as a matter of pride and glory, but rather related to what he did as religious and political achievements.
Inscription of Foundation dated 970 AH / 1562 AD at Jehar Bakr Mosque in the City of Bukhara

Shapes and paintings

(A)

(B)

(C)

39
(Figure 1) illustrates the founding inscription of the main entrance block stone at the 
Jahar Bakr Mosque in the city of Bukhara
Inscription of Foundation dated 970 AH / 1562 AD at Jehar Bakr Mosque in the City of Bukhara

(Pl 1) shows the main facade of Jahar Bakr Mosque in Bukhara

(Pl 2) shows the founding inscription of the main entrance block stone
(Pl 3) illustrates the onset of the foundational segment

(Pl 4) detailing the founding inscription

(Pl 5) detailing the founding inscription
Inscription of Foundation dated 970 AH / 1562 AD at Jehar Bakr Mosque in the City of Bukhara

(Pl 6) detailing the founding inscription

(Pl 7) detailing the founding inscription

(Pl 8) illustrates the end of the foundation inscription

43
References
The Holy Quran
First: Arabic Sources:-


Al-Qalqashandi (Abu al-Abbas Ahmad bin Ali), died (821 AH / 1418 AD), Subh Al-Asha Fe Sna’aa al-Insha, Dar Al-Kutub Al-Alamia, Beirut, 1913, part 6, P 21.

Second: Arabic References:-


- Babacan (Bakhtiar), Powell (Jürgen), Moamen (Ashurbek), Shawahed Kbour al-Shaybany (Khwanyan Uzbek), Publishing house: Dr. Ludwik Rehrt, Wiesbaden, 1997.

- Al-Basha (Hassan), Al-Alkab al-Islamiya fe al-Tarikh wal Wasaek wal Asar, Dar Al-Nahda Al-Arabiya, 1984, P 274, 412


- Bartold (Vasily), Tarikh al-Turk fi Asia al-Wusta, translated by Dr. Ahmed El-Suleiman, Egyptian General Authority of Egypt, 1996.-Barakat (Mustafa), Ottoman titles
and jobs, a study on the development of titles and jobs from the Ottoman conquest of Egypt until the abolition of the Ottoman caliphate (through the effects of documents, manuscripts, 1517 AH -1924 CE). Gharib House for Printing and Publishing, 2000, P 216.

- Gharmat (Hussein), the clear third line, aesthetic study in its design variations, Dar Al-Yanabee', Damascus, 2016, P 39.

- Ghomaa (Ibrahim), a study of the art of the evolution of Kufic writings on stones in Egypt in the first five centuries of migration, with a comparative study of these writings in other parts of the Assyrian world, Dar Al-Fikr Al-Arabi, 1969.

- Dawood (Maysa Mahmoud), Arabic writings on Islamic antiquities from the first century to the twelfth century of migration (7-18 AD), the Egyptian Renaissance Library, 1st edition, 1991 AD.

- The Department of Islamic Knowledge, Volume 3, published in Arabic by Ahmed El-Shentnawi, Ibrahim Zaki Khorshid, Abdel Hamid Younis, 1913.


- Ebaid (Shebl), Archaeological writings on minerals in the Timurid and Safavid eras, first edition, Cairo House, 2002.

- Structural Inscriptions in the City of Samarkand and Its Archaeological Importance, Research at the Conference of the Faculty of Arts - Minia University, 2005.


- Kufic script on the buildings in Central Asia, origin and development, Center for Research and Historical Studies, Faculty of Arts, Cairo University, January, 2012 AD, P134.

- Waqfic inscription dated to the year (1132 AH / 1720 AD) at the Sher Ghaz Khan School in Khiva, King Saud University Journal, second issue, 2012.
Ebaid (Shebel), Hilal (Karim), and endowment inscription, dated 2311 AH / 0271AD, at Sher Ghazi Khan School in Khiva, Journal of Tourism and Archeology, King Saud University, No. 2, 2013, P 216.


-The Arabic Language Academy, Al-Wajeez Dictionary, the publisher of the Arabic Language Academy, 1989.

Third, scientific theses-:

Essam (Dalia), inscriptions in the establishments of the city of Samarkand in the period of the Timurid rule (771-911 AH / 1369-1505 AD), manuscript unpublished master's thesis, Faculty of Archeology - Cairo University, 2013, P 107.

Ghaly (Noha Gamil), ceramic tiles and mosaics in Bukhara during the tenth and eleventh centuries AH / 16th and 17th centuries AD, manuscript of the Masters of Geography, manuscript unpublished master's thesis, Faculty of Archeology - Cairo University, 2011, P 58.

Majdi (Maha), writings on stone and marble structures in the Timurid and Shaybani eras (771, 1008 AH / 1369, 1599 /) in the cities of Samarkand and the month of Sabz, manuscript master's thesis not published, Faculty of Archeology, Cairo University, 2018, P 287, 354.

Fourth: Foreign references;

Ahmedov (Bo’riboy), O`zbekistonda Arablar va Islom Toshkent, 1996, P336.


Zohidullo (munavvarov), The History of Central Asia from the period of Hukuman Dynasty till now, Tashkent, 2006.