



HISTORY OF STUDYING THE ILLUMINATION OF SIGNS AND SYMBOLS IN ARCHITECTURAL MONUMENTS OF THE KHOREZM OASIS

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ABSTRACT

The article is devoted to the history of illumination of architectural monuments of Khorezm and the signs and symbols expressed in them. The article analyzes in chronological order archival materials, works of authors, among which the main place is occupied by research works of foreign authors.

KEY WORDS: *architectural monuments, sign, symbols, material heritage, written source, architecture, archeology*

INTRODUCTION

History is a mirror of human life and the development of society. This wisdom is not uttered in vain. Because without knowing the achievements of yesterday, without understanding oneself, without learning the lessons of the ancestors, it is difficult to lay a solid foundation for the future¹. Works written by dozens of historians in the past and belonging to different periods can serve as a basic source to study the history of our country. However, there are numerous other sources, items, coins, seals and architectural monuments of historical importance and their inscriptions, information which they provide, enriches the history of our nation more completely and precisely.

Values and positive processes associated with the objective study of our nation's history, restored with the honor of independence, provide a profound basis for the realization of our national identity and the further strengthening of our independence. Studying our country's history objectively and scientifically is one of the most urgent tasks for scholars.

On this basis, historical monuments, which embody the masterpieces of history and the rich spiritual heritage of the Uzbek people, and the history of the signs and symbols they embody are recognized as one of the topical issues of our time. Similarly, architectural monuments and the signs and symbols they express embody the history and traditions, religious beliefs and national spirit of every people, as well as the changes and socio-economic aspects of human history. Without doubt, like other historical and ethnographic regions of Central Asia, Uzbekistan, including the Khorezm oasis, is known and renowned not only for its ancient history spanning several millennia, but also for its rich architectural monuments. The unique features of the signs and symbols present in them appear as a tool to illuminate the past and link the future.

THE POINT OF THE CASE

The architectural monuments of the Khorezm oasis have long been of great importance, and in this connection, scientific research has been carried out in some regions in subsequent years, but the signs and symbols in them have not been thoroughly studied. Therefore, the architectural monuments of the oasis have mostly been studied only from the architectural and archaeological point of view. The first scientific information about architectural monuments is given in the scientific works of Russian and Uzbek researchers since the 19th century. For example,

¹ Zhoraev T.: *History is a mirror of the nation // Adolat*, 15 July 1998.



references to certain architectural monuments of the region are found in several works describing the geographic location, administrative structure, the nature and way of life of khans, and major cities of the region².

In the twentieth century, some archaeological and local studies provided information on the architectural monuments located on the territory of Uzbekistan, their architecture and formation processes, as well as on the origin of the rituals performed at the shrines, with some pages giving the history of their manners. For example, great contributions have been made by S. P. Tolstov, G. P. Snesev, Y. G. Gulomov, V. V. Bartold, I. Jabborov, P. P. Ivanov, M. Yoldoshev, O. Sadikov, B. V. Andrianov and such scholars as A. Abdurasulov³.

In this regard, renowned archaeologist and historian Academician Y. G. Gulomov's fundamental studies on the history of irrigation in Khorezm from antiquity to the twentieth century contain interesting information on the history of architectural monuments in Khorezm⁴. Art historians L. I. Rempel⁵, V. L. Voronina⁶, L.Y. Mankovskaya and V.A. Bulatov's⁷ works also mention materials relating to certain historical shrines. In their time, these scientists, who studied the documents stored in archives and wrote scientific works based on their analysis, managed to illuminate the objective reality. At the same time historians did not pay much attention to the issue of sanctuaries in the introductory part of their researches but they did not do special researches either.

At the same time, R. Da. Rassudova, O. V. Gorshunova, V. L. Ogudin and other Russian researchers have published a number of studies on shrines in different regions of Uzbekistan⁸. However, in the works of all these researchers the content and essence of architectural monuments and the signs and symbols expressed in them, semantics and semiotics of rituals were not specifically studied in ethnographic aspect.

The issue of Uzbekistan's architectural monuments and the signs and symbols expressed in them can be found in foreign literature and in some publications. Scholars from the CIS countries have carried out considerable work on the subject. In particular, Russian scholars N. Terletskiy, S. Abashin, A. Syzranov, L. Potapov and S. Chervonnaya's works provide scientifically grounded commentary on the topic⁹. The scholarly studies of D.

² Danilevsky G.I. *Description of the Khanate of Khiva // Notes of the Russian Geographical Society. Book 5 - SPb.* 1851. - P. 62-140; *Travel notes of Major Blankennagel in Khiva in 1793-1794 // Bulletin of the Imperial Russian Geographical Society. Ch. 22. - SPb., 1858. - P. 87-116; Notes of N.N.Muravyev-Karsky "Travels to Khiva" // Russian archive. - SPb., 1887. - № 3. - P. 5-42; Jenkinson A. *Journey to Central Asia in 1558-1560 / English travellers in the Muscovite state in the XVI century / Translation from English by L. Gauthier. - Л., 1932. - P. 167-215; Travels in Turkmenistan and Khiva in 1819 and 1820 Guard General Staff Captain Nikolai Muravyev ...;**

³ Tolstov S.P. *Ancient Khorezm. The Experience of Historical and Archaeological Research. - Moscow: MSU, 1948; Tolstov S.P. On the tracks of the ancient Khorezmian civilization. - Moscow - L: Publishing House of AS USSR, 194; Gulomov Y.G. The History of Khorezm Irrigation: from Ancient Times to the Present Day. T.: Samizdat, 1919; Ivanov P.P. The archive of Khiva khans of the XIX century - L., 1940; Ivanov P.P. Essays on the history of Central Asia (XVI - mid XIX centuries). - M., 1958; Snesev G.P. Khorezm legends as a source on the history of religious cults in Central Asia. - Moscow: Nauka, 1983; Abdurasulov A. Khiva. Ethnographic sketches of Khiva. - T.: Uzbekiston, 1997.*

⁴ Gulyamov Y. G. *History of irrigation in Khorezm from ancient times to the present day. - Tashkent, 1957. - 324 c.*

⁵ Rempel L.I. *Architecture of Khiva // Architecture of the USSR. - M., 1936. - № 9. - C. 46-51.*

⁶ Voronina V.L. *Inscriptions of columns of the cathedral mosque in Khiva // Numismatics and epigraphy. Vol. II. - M., 1960. - C. 80-85.*

⁷ Mankovskaya L., Bulatova V. *Monuments of Khorezm architecture. - Tashkent: G. Gulyam, 1978. - 192 c.*

⁸ Rassudova R.Y. *Cult objects of Fergana as a source on history of irrigated agriculture//SE. 1985; №4. Ogudin V.L. Country of Fergana. Moscow: Centre for Strategic and Political Studies, 2002.*

⁹ Terletskiy N. *The banner for prayers (Symbolism and function of tuga in the practice of ziyarat among the peoples of Central Asia//Lavrovsky collection (L.Sb). - Spb.: MAE RAS, 2009. - P.112-117; To a question on the typology of places of pilgrimage and worship in Central Asia /// L.Sb. - P. 381-383; Abashin S. Islam and the Cult of Saints in Central Asia // E.O. 2001. - № 2. - P. 128-131; Syzranov A. Muslim sacred places as an object of ethno-cultural heritage of the Turkic peoples of the Lower Volga region. Humanitarian Studies. 2011. - № 4 (40). - P.38-44; Potapovs L.P. *Materialien zur Kulturgeschichte der Uzbekien aus den Jahren 1928 - 1930. Verlag. -**



Devizes, M. Ebadi, P. Sartori and S. Akiner¹⁰ also reflected opinions related to shrines and rituals located on the territory of Uzbekistan. In his scholarly insights, the Spanish scholar Antonio Alonso¹¹ gave interesting insights into the attitudes of the population towards shrines associated with the Islamic religion in Uzbekistan, as well as the rituals conducted in connection with the cult of shrines and holy places.

The works of local historians contain information about the history of cities, historical and architectural monuments, the problems of their preservation and repair, national traditions, the importance of tangible and intangible heritage. In particular, the works of A. Abdurasulov, K. Khudaiberganov, Y. Rakhmanova, D. Bobojonov, Sh. Nurullsyeva and M. Abdurasulov¹² describe Khiva city, its history, architectural monuments and their spiritual and tourist value. The study of Z. Abidova¹³ studied the issue of shrines and national values, their role in social and cultural life. There are also studies dedicated to clothing and decorations of Khorezm oasis, their peculiarities and customs¹⁴. But these studies are not able to provide comprehensive coverage of the topics we study.

CONCLUSION

In summary, it should be noted that written sources relating to material heritage were sometimes written based on the interests and ideology of the ruling circles. This, in turn, was determined by the place of local historians in the history of tangible heritage in the succession of political events taking place in the country, and on the basis of this criterion information about signs and symbols was given.

Historians, philosophers, linguists, art historians and other specialists of foreign countries and our republic have dealt with the issues of material and non-material heritage of Khorezm. The studies of scientists show the need for deep scientific research into the importance of material and non-material heritage in enhancing spirituality in certain regions and periods.

Wiesbaden, 1995. - 248 p.; Chervonnaya S. *Modern Islamic Art of the Peoples of Russia*. - Moscow: Progress-Tradition, 2008. - 549 c.

¹⁰ DeWeese D. *Islam and the Legacy of Sovietology: A Review Essay on Yaacov Ro'i's Islam in the Soviet Union* // *Journal of Islamic Studies*, vol.13 (3). 2002. - P.298-330; Ebadi M. *Shrine Pilgrimage (Ziyarat) in Turco-Iranian Cultural Regions*. *International Journal of Religious Tourism and Pilgrimage: Article 7. Volume 4/1* 2016. - P.70-77; Sartori P. *On Modern Khwarazm* // *Theme issue of the Journal of Persianate Studies*. 8/2. 2016. - P.133-157; Akiner Sh. *Islam in Post-Soviet Central Asia: - Central Asia and Islam*. Hamburg: Deutsches Orient-Institut. 2002. - P. 73-102.

¹¹ Antonio Alonso, Kalanov K. *Sacred places and "Folk" Islam in Central Asia* // *Universidad CEU-San Pablo Institute for Humanities, CEU-San Pablo University, Madrid*. - № 17. - 2008. -P. 2-14.

¹² Abdurasulov A. *Khiva (ethnographic essays)*. - Tashkent: Uzbekistan, 1997. - 144 b; Khudaiberganov K. *Khiva is the oldest fortress in the world*. - Tashkent, 2012. - 347 b; that author. *Nurullaboy complex*. - Urganch: "Kuvanchbek-Mashhura", 2018. 168 p; Durdieva G. *Pakhsadevor monuments of ancient Khorezm*. - Khiva, 2017. -146 p., Durdieva G. *Technical conditions of historical architectural monuments of Khiva*. - Khiva, 2017. - 273 p.; Rahmonova Yu. *History of the city of Khiva (traditions and changes, 16th - early 20th centuries)*. - Tashkent: "Akademnashr", 2019. - 156 p; that author. *Scenes from the history of Khiva*. - Tashkent, "Akademnashr", 2019. - 224 p.;

¹³ Абдурасулов А., Абидова З. *Хоразм қадамжолари ва зиёратгоҳлари*. Тошкент, 2016. 100 б; Абидова З.К. *Труды Г.П.Снесарева – важный источник сведений по истории реликтов и мест паломничества Хорезмского оазиса*. // *Theoretical & Applied Science. Philadelphiya, USA*. - №9 (53). - 2017. - Pp 68–73; Abidova Z.K. *The historical studies on shrines and places of worship in Khorezm oasis (30–80 years of the twentieth century)*. // *International Journal of Advanced Research in Management and Social Sciences. Indiya*. (Online). -Volume 6 – Issue 10. -2017. - Pp. 160–166.; Abidova Z.K. *Natural places of worship of Khwarezm, connected with water elements*. // *European Researcher. Series A* – 2017. - №8 (2). - Pp 48–57. - Sochi, Russian Federation; Абидова З.Қ. *Ёзма манбаларида Хоразм воҳаси зиёратгоҳларининг ёритилиши (X–XVI асрлар)*. Ўтмишга назар журнали. № 11(2019) Б.61–69; Abidova, Z. K. "Sanctification of Water among the Population of the Khorezm Oasis." *Rupkatha Journal on Interdisciplinary Studies in Humanities* 12.4 (2020).

¹⁴ Nurullaeva Sh. *Khorezm traditional clothing*. - Tashkent: New edition, 2013. - 156 c.