

Khorezm Historical Monuments Are An Important Factor For The Spiritual And Moral Education Of The Young Generation

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Annotation: This article discusses the fact that the monuments of Khiva, one of the international tourist centers, recognized as an open-air museum around the world, are an important factor in the spiritual and moral education of the younger generation.

Keywords: Architectural Monuments, History, Ichan Castle, Material And Cultural Heritage, Museum.

Khiva, one of the ancient cities of the world, has been making a significant contribution to the development of spiritual and material culture of mankind for centuries. It is no coincidence that Khiva is recognized as an international tourist center and an open-air museum around the world. More than 122 archeological monuments and architectural monuments from the VI-V centuries BC to the beginning of the XIX century are preserved in the territory of this city, which are under state protection.

Khiva has a special place among the ancient cities due to its historical past and the preservation of its architectural monuments. Ichan Fortress is the largest and unique architectural monument in Central Asia, its past history, architectural monuments are closely linked with the historical and cultural development of Khorezm, which is the oldest cultural oasis in the world.

The unique city of Khiva, the cradle of the ancient culture of the eastern peoples, is the creative end of the art and work of Khorezm architects, who have inherited the centuries-old architectural traditions of Khorezm. Khiva was the first city in Central Asia to be inscribed on the World Heritage List by a special resolution of the 14th session of UNESCO held in Canada on December 12, 1990. The fact that in 1997 the 2,500th anniversaries of Bukhara and Khiva, two great cities of our country, were widely celebrated worldwide under the auspices of UNESCO, testifies to the fact that the city is recognized all over the world. It is known from history that from Khiva, located on the Great Silk Road, many examples of art and crafts, rare manuscripts of world-famous scientists have spread all over the world. Even today, these artifacts adorn the exhibits of the largest museums in America, Europe and Asia. Khiva, one of the oldest museums in Uzbekistan, the Ichan-Kala State Historical and Architectural Museum-Reserve is located on an area of 26 hectares and is surrounded by the ancient walls of the Ichan-Kala. On the territory of the museum-reserve there are 54 eternal monuments of historical memory, 360 apartments and 2600 inhabitants. Khiva Ichan-Kala Historical and Architectural State Museum-Reserve expositions are located in the historical and architectural monuments of Ichan-Kala region. Founded on April 27, 1920 as the Khiva State Museum, it served as the Museum of the History of the Khorezm Revolution from 1924 to 1967, and from 1967 as the first Khiva Historical and Architectural Museum-Reserve in Central Asia. 14 independent expositions in its 69 halls reflect the history of Khorezm and Khiva, revealing its contribution to world culture. During the period of scientific research conducted by the Academy of Sciences of Uzbekistan in 1984-1993, the age of the city was determined. The results of archeological excavations in Khiva show that the territory of "Ichan Qala" appeared in the V century BC. Artifacts found in the lowest layer of the city (pottery and thick cotton walls) testify to this. The cultural layer, pottery and large volumes of raw bricks found under the city walls confirm that the city is 2,500 years old. Historical sources show that in 712 Khiva was invaded by the Arabs,

and in the early ninth century Khorezm became part of the Samanid state. During this period it was surrounded by a solid wall. From 1128 to 1220, the city was the center of Khorezm crafts during the reign of the great Zabardast dynasty of Khorezm kings. The city was ruled by the Mongol Empire from 1221 onwards. After that, from 1388, Khiva was under the rule of the Timurid state. From the beginning of the XVIII century until 1924 it was the capital of the Khiva khanate. During this period, the city developed in all directions. Administrative buildings have been built. In 1616, the first madrasah was built by Arab Muhammad Khan, thus strengthening the khan's position among the people. Then the madrasahs of Khojam Berdibi (1688) and Shergozikhan (1719) were built. The city has been beautified and trade has developed. However, this rise did not last long. The country remains under attack by Iranian invaders. In 1740, after the conquest of Samarkand and Bukhara by the Iranian king Nodirshah, he began to attack the Khiva khanate. In the late autumn of 1740 he occupied the city of Khiva. As a result of Nadirshah's attack, the city of Khiva was completely destroyed and the country was turned into an Iranian-dependent province. After that, the country was ruled by several nomadic Turkmen nomads. As a result of the bloody struggle between them and the local Uzbek aristocracy for control of the state, the country was destroyed and the people became unbearably impoverished. Finally, the bloody wars and conflicts were put to an end. By the beginning of the 19th century, Eltuzarkhan (1804-1806), the son of Avazbek Inoq, overthrew another puppet khan and declared himself khan. At the same time he founded the bell dynasty. From then on, Khiva was ruled by khans from the bell dynasty until 1920, when the Soviet invasion. During the reign of the cows, the ruined walls of Khiva were rebuilt. Several administrative buildings were built in the city, such as the old mosque Mosque, Muhammad Amin Inoq, Fozilboy madrassas. At that time, the khan's palace, army, weapons and ammunition depots were located in the Ark (Old Ark). The Khan's Arch is the oldest part of the city, occupying the entire western side of the Ichan Fortress in the 18th century, which housed the khan's palace, a viewpoint, the khan's harem, summer and winter mosques, and a mint. By the 18th century, the city had expanded into two parts, the Ichanqala Shahrstan (inner city) and the Deshonqala Rabot (outer city). There were dozens of villages around the city. Ichankala consists of unique architectural structures, surrounded by a high cotton wall, with four gates - Ota Gate, Polvon Gate, Stone Gate and Garden Gate - facing in four directions. The walls of the Ichan-kala were repeatedly damaged and rebuilt over time. The circumference of the wall is about 2,200 meters, the height is 7-8 meters, and the thickness of the foundation is 5-6 meters. Ichankala is built in the form of a rectangle, 650 meters long and 400 meters wide, covering an area of 26 hectares. The exposition of Ichon-kala museums includes samples of ganch carving art of the XIX-XX centuries, samples of cocktails of masters and potters, samples of jewelry and weapons. Marble slabs and columns decorated with various patterns and inscriptions, textile patterns, national costumes, leather goods are also of special importance. By the eighth century, Islam had entered Central Asia as a result of the Arab conquest. It was during this period that radical changes began to take place in Khorezmian culture. Under the influence of new ideas, the appearance of cities changed radically, new religious and cultural, administrative buildings and caravanserais began to be built. From the ninth to the tenth centuries, architecture and handicrafts came to the fore in cultural life, and at the same time, cultures associated with old ideas, such as fine arts and sculpture, moved away from the way of life. The composition and content of art changed radically, the art of expression (representation of beings and beings) almost disappeared, and was replaced by a flat orno-mental style based on geometric patterns. The art of painting has become the basis of Khorezm art. In the XII-XIII centuries in the art of painting began to occur processes that affected the entire Central Asian culture. It was during this period that the use of ceramics and glassware became popular. In the XVIII-XIX centuries the Khorezmshah empire was formed. The empire occupies the territory from the Caucasus to the borders of India. At the same time, the region's economy is experiencing high growth rates. Waterways will be improved, arable land will be increased, trade with Movarounnahr and Khorasan will be revived. Science, culture and art will develop rapidly, special buildings for celebrations and events decorated with colorful columns and ganch carvings and buildings for religious mosques. construction began. The further development of the empire was caused by the attack of Genghis Khan's army. As a result of this looting, the region's economy was completely destroyed. However, in the middle of the 13th century, the economic life of Khorezm began to recover. According to historians of that time, Urgench became the capital again, and "beautiful markets, wide streets, many buildings and structures"

began to be built there. By the fourteenth century, the making of ceramics in the fine arts had further improved the diversity of forms and the level of quality.

The ceramics of this period are characterized by various artistic and technological changes. Under the influence of Iranian and Chinese handicrafts, the forms of the animal world began to be used. Painted pottery began to be more widely used in architectural monuments. The main color palette is blue and blue. At the end of the 14th century, Khorezm became part of the Amir Temur state. By the 15th century, builders and craftsmen of Khorezm were taken to Samarkand, Bukhara and Shakhrisabz to build masterpieces of Oriental architecture, such as the White Palace, Jahongir (Hazrat Imam) and Chashma Ayyub palaces. Thus, the rich culture of Khorezm spread throughout Central Asia.

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