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THE IMPACT OF HISTORICAL MONUMENTS ON HUMAN SPIRITUALITY

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ABSTRACT

During the years of independence, the study of history in our country on the basis of written sources has become more important, the study and promotion of cultural and spiritual heritage created by our ancestors in the distant past has become a topical issue. The forgotten names of our ancestors, who made a great contribution to the development of science and culture, have been restored.

KEYWORDS: *Architecture, Monuments, Historical Monuments, Spirituality, Traditions, Domes, Madrassas, Mosques, Tiles, Patterns, Arches, Castles, Structures.*

INTRODUCTION

Every country has historical monuments and reminiscent of the past and glorious history of its people. Through these monuments, a person receives spiritual nourishment, is proud of the history of his country and feels a sense of pride. There are many man-made monuments in the world that have been preserved for thousands of years and have not lost their charm. But each has its own place, prestige and significance. We know from history that the human race has always valued art and strived for beauty. It is through these qualities that he has created incredible innovations with his skillful hands. These include scientific achievements, works of art and, of course, architecture. One forgets one's past and traditions as long as one lives in the present and does not look at the maze. People who do not know their history have no future. Many historical and architectural monuments of the past have survived in our country. Architectural monuments are part of the spiritual heritage of the country and the people and are an integral part of spiritual education.

THE MAIN PART

As the First President of the Republic of Uzbekistan Islam Karimov said, “The spirituality of any people or nation cannot be imagined without its history, unique customs and traditions, and vital values. Of course, one of the most important things in this regard is the spiritual heritage, cultural riches, ancient historical monuments”¹. The majesty of the architectural monuments attracts not only domestic tourists, but also foreign art lovers through its unique architectural style and tastefully designed patterns. Visiting these monuments inspires both pride and pride in the hearts of the younger generation. A person who is proud of his country’s past aims to become a generation worthy of his ancestors. Every historical monument created in antiquity connects us with the past and helps us to feel the breath of this period. It is no coincidence that the role of historical monuments is one of the forces influencing human spirituality. Such buildings are the product of human labor, delicate taste and unique ideas. The human factor is still highly valued by the world community. Historically, only powerful countries have been able to finance such projects. As Amir Temur said: “Whoever wants to see our glory, let him look at the buildings we have built”². The word itself reminds us of our great history of statehood. Visitors to historical monuments feel as if they have fallen into the past, into a magical land, and this is the way of life. Everything from the grains of sand used in the construction of historical monuments to the unique patterns and gilded ornaments seem to come into being and tell the visitor about this period. The high level of attention paid to historical monuments from the first years of independence is also a sign that they are important for future generations. Seeing such monuments gives everyone spiritual nourishment and spiritual renewal. Samarkand has more than 290 architectural and about 2,000 archeological monuments. Historians and writers also call this city “Rome of the East”, a precious gem of the Eastern Muslim world³. During the visit of the President of the Republic of Uzbekistan ShavkatMirziyoyev to Samarkand region in April 2020, to create favorable conditions for tourists to get acquainted with the unique historical, cultural and architectural heritage, revive pilgrimage tourism, in general, further develop the tourism potential of the ancient land A number of instructions were given on. As a result, certain work is currently underway. In particular, specific measures have been identified for the implementation of pilgrimage tourism in Samarkand region. Samarkand has 1105 archeological, 670 architectural, 37 attractions, 18 monumental, 21 memorial objects, a total of 1851 objects of material and cultural heritage. The mausoleum of Amir Temur, Registan ensemble (Sherdor, Tillakori, Mirzo Ulugbek madrasas), Bibihanim and HazratiHizr mosques, Shahi Zinda monument, Khoja Doniyor shrine, Mirzo Ulugbek observatory, Nodirdevonbegi complex in Samarkand district, There are many other historical buildings such as Ahror Vali Mosque, Gavsul Azam in Urgut district, Khoja Omon, Chor Chinar shrines, Imam Al Bukhari complex in Payariq district, HazratiDavud shrine in Nurabad district. Each of them has a unique beauty. It is through these features that Registan Square attracts people from all over the world. On the site of the Ulugbek caravanserai (15th century) built during the reign of Ulugbek, the governor of Samarkand, YalangtoshbiBahodir, built a madrasa and a mosque (1641-46). At the base of the caravanserai is the Madrasa (northeast), and instead of the cells, there is a domed mosque (to the west). Originally it was called “Yalangtoshbiy small madrasah”. Later, the mosque was called

¹KarimovI.Yuksakma’naviyat – yengilmaskuch.- T., Ma’naviyat.2008, - B.30

²Amir Temurg’ururimiz-faxrimiz –T.,O’zbekiston, 1998.-B.48.

³Vaxitov M., Mirzayev Sh. Me’morchilik. 1-qism. – T., Tafakkur,2009.-B.109

“tillakori” (made of gold) because of the amount of gold used to build another monument⁴.

Tillakori Madrasa was used as a city mosque and madrasa. Therefore, the mosque (63x22 m) is distinguished from other madrassas by its large size and grandeur. The entrance to the madrasa (70x70 m) is through the western roof. The base of the mosque’s khanaqah (10.8 x 10.8 m) is high and can be seen from afar. His dome is not finished. The altar and the staircase are made of marble. At one time, both sides of the khanaqah, which was attractively decorated with gold ornaments, were occupied by arches (corridors) with domed roofs. The marble slab on the roof says that the decorative work was done in 1659-1960. The fact that a single make-up job took such a long time is also a proof that the madrasa was decorated with high taste. First of all, the visitor is fascinated by gold and dazzling ornaments. The color of the tiles is unparalleled, and no similar color has been found in research. The tiles in the high domes are turquoise in color and have a special splendor. Each ornament dazzles the eye with its uniqueness and harmony. The richness of the decorative themes, the extreme variety of patterns and the charm of the reliefs are unparalleled in any other building. The carved cups on the altar are gilded and embossed with inscriptions from the verses of the Holy Quran. From the doors of the madrasa to the arches, it is decorated with special taste and attention. Each door is decorated with intricate patterns and calligraphic-style inscriptions. Before entering the monument, the human eye begins to dazzle with gold ornaments. The courtyard is 50x50 meters, all covered with unique marble. He recognizes the architectural skills of the person who sees the madrasa.

Archaeological excavations show that the city is at least 2,500 years old. All this is part of UNESCO’s declaration of Khiva as a city of nature reserves, Ichan-kala, which is the inner part of the city, was recognized as a historical monument of world importance. The book “Avesto” provides historical information about Khorezm. Herodotus, known as the “father of history”, spoke about Khorezm and the Khorezmians. Beruni told about the ancient agriculture in Khorezm. Khiva is one of the few cities in the world where historical buildings, entire buildings and structures, in fact, an entire open-air city, have practically survived in their historical state. The monumental structures of Khiva in the late 18th and mid-19th centuries seem to have created a city that has been rebuilt, and we are amazed by the speed with which it was built during the lifetime of only two or three generations of masters. But other catastrophic events - accidental construction on small plots of land, overcrowding and lack of land - have led to the incredible beauty, elegance and diversity of the architectural structures here. Ichan-kala, which is the largest and most densely populated part of Khiva, has become a museum of architecture, and its monuments show us the most beautiful works of folk masters. Traditionally, the spiritual center of the city was its large, or Friday mosque. It is believed that the planning of the mosque was based on the constructions of the X-XII centuries. The Juma Mosque in Ichan-kala was also rebuilt in the late 18th century, but it retains a number of features of the classical buildings of the East⁵. This unique one-story building has no front entrance portals, domes and round arches, it is a huge hall with a flat roof, built on 213 wooden carved columns, built in the X-XVII centuries AD. They come in a variety of sizes, shapes and decorations, reflecting the high artistic value of the mosque. According to scholars, all of these features bring this mosque closer to the ancient mosques in Arabia.

⁴Yunusov M., Saidov M., Yuldashev R. O‘zbekiston arxitektura yodgorliklari tarixi. –T:, Navro‘z, 2011.- B.143.

⁵Хива минг гумбаз шаҳар. – Т:, 2004. – Б. 26.

The largest of the madrassas is the Muhammad Aminkhan Madrassah. Its distinctive features are the double rooms. The doors and bars are decorated with beautiful carvings. It is difficult to imagine medieval cities without outer walls and towers, and without an arched fortress inside the city. The same is true of Khiva. Ichan-kala used to be surrounded by huge fortress walls. In the middle of the 19th century, a new fortress with ten gates was built around Khiva. From then on, this larger ring of the city became known as Dishan-kala, or "outer fortress"⁶. In the spiritual life of Khiva, sacred places - tombs and mausoleums - had a special place.

One of the most noteworthy shrines is the mausoleum of Pahlavon Mahmud, a tanner by profession, a hero by body, a philosopher by spirit, and a poet by heart. Gradually, a tomb was built around the tomb of Pahlavon Mahmud, where the tombs of people belonging to the khan's clan were located, and then a large complex of buildings belonging to the mausoleum was built. In the Middle Ages, Khiva was the city of scholars. There were large centers of science - astronomy, mathematics, medicine, the great scientists Abu RayhanBeruni, Abu Ali ibn Sino (Avicenna) lived and worked here. King Mamun ibn Muhammad had some of the greatest oriental scholars of the Middle Ages, who founded the Ma'mun Academy. Famous 19th century poets Shermuhammad Munis and Agahi created their works here. It is no coincidence that the city was awarded the title of "Pearl of the Khorezm oasis". In its heyday, the Khorezm state was the largest center of international trade, a key part of the Great Silk Road. Merchants came here from the Volga region, India, Iran, and caravans from here to the Middle East, East Turkestan and China. Various trade routes from Khiva led to Mongolia, through the steppes of Kazakhstan to Saksin, a Scythian city on the Volga River, and from there to the Russian principalities and Europe. Archaeologists are discovering new routes of ancient caravan routes, including from Khorezm to Mangushlak and from there by sea to the Lower Volga. This indicates that the Khiva merchants took control of much of Central Asia's trade with Eastern Europe. seems to have come. Khiva is such a legendary city.

One of them is Kalta Minor. The tower differs from all other buildings in the country by its mystery, charm, originality and luxury. The construction of the tower began in 1853 and was not completed. However, it still attracts historians. One of the things that amazes the visitor is that the foundation is 15 meters deep. The height of the tower is 29 meters. If it was built at the end, it would be 100 meters. The light of the patterns dazzles the eye when the sun rises. The building shrinks from bottom to top to make it stronger. Each inch is decorated with unique, elegant geometric patterns. The naming is determined by its conical appearance. . It looks huge and powerful to the human eye. The tower is entered from the 2nd floor through wooden stairs. The composition of colors used in the decoration process is still a mystery. Another surprising aspect is that in some buildings an entire room is heated by a candle placed on shelves carved into the wall. Even in the Juma mosque in Khorezm, the imam's words reached the entire area through holes in the wall. Mulberry trees have been planted in the yard of the building to prevent soil erosion. All this proves the ingenuity, foresight and dedication of the architects of that time. The fact that the industry of various means has not yet been discovered shows that the work on the construction of each building has not been repeated and is a professional secret. Each region has a unique architectural style. The valley is no exception. Like any other historical monument, KhudoyorkhanOrda, the symbol of Kokand, differs from the others in its special features. The

⁶Эшов Б. "Ўрта Осиёнинг қадимги шаҳарлари тарихи"- Т.: "Маърифат", 2009.- Б.156

building was built in the second half of the XIX century by the order of Khudoyorkhan under the direction of architect Mir Ubaydulla. The tiles were skillfully made by Rishtan master Abdullah. The building is built on a hill with a high brick foundation. One of its peculiarities is that it has about 100 large and small rooms. In the center there is a khan's residence, a saloon. In the second courtyard, there was a harem, each with a delicately decorated aisle. Cast-in-place plaster was widely used. The walls were made of baked bricks and many arches were left. The monument is masterfully decorated with handmade patterns and rivets. Each room is decorated with carved plaster, and the ceilings are decorated with elegant and colorful flowers. The walls are decorated with unique and unrepeatable patterns. Precious marbles are skillfully laid on the porch stage. The visitor feels like a khan for a moment in the embrace of luxury and royalty.

There are hundreds of such monuments in our country. If young people are taken to these monuments, they will once again realize what a great country they are and the descendants of wise people. Such monuments serve not only for that period, but also for the present. Their place today is assessed by the fact that they attract tourists to our country and introduce the name of Uzbekistan to the world.

CONCLUSION

In short, when a person forgets himself, his ancient values and traditions, or treats them with the slightest indifference, he encounters and overcomes spiritual threats. That is why such historical monuments in our country always ring a bell like a bell reminding the younger generation of who we are, who our descendants are and, of course, what we can achieve in the future. The educational aspects of the construction of monuments are also taken into account, as a vivid example of the fact that the doors of each room in the monuments are made lower than the height of the person, which inevitably forces a person to bow to the person sitting in the room. This is also one of the peculiarities of the spiritual upbringing of the East. Anyone who has seen the monuments with their own eyes will encounter many such wonderful and educational situations. Therefore, in order to carry out such work consistently, we need to acquaint young people with historical monuments and teach them to preserve them. It is better for them to visit once than to read the history of such monuments a thousand times. The role of such monuments in the spiritual development of young people is invaluable, and it can not be overestimated. We need to preserve them, help spread their fame to the seven climates, and pass them on to future generations in their original form. After all, every child in this country has the right to receive food from the glory of the past through these monuments.

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