

Darstellung von Symbolen des Friedens und des Wohlstands beim Bau der Stadtentwicklung von Neu-Uzbekistan

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Abstrakt. In dem Artikel werden der „Humo“-Vogel, das „Alpomish“-Epos, der „Bogen der Tugend“, das „Alte und ewige Bucharas“-Denkmal als Symbol des Friedens und des Wohlstands in den im Urbanismus von Neu-Uzbekistan errichteten Bauwerken beschrieben. Die verschiedenen Stückelungen der usbekischen Nationalsoum-Banknoten spiegeln viele Symbole unserer Geschichte, Gegenwart und Zukunft wider, sowie die Symbole, die im „Garten von Neu-Uzbekistan“ und im „Monument der Unabhängigkeit“ abgebildet sind.

Schlüsselwörter: Frieden, Wohlstand, Humo-Vogel, Neuszbekistan-Park, Unabhängigkeitsdenkmal, Goldarmband mit Löwen-Greif-Symbol, Keramikschale und antikes Steinamulett in Form einer zweiköpfigen Schlange (Sokh-Amulett).

Representation of symbols of peace and prosperity in the constructions of urban development of New Uzbekistan

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Abstract. In the article, the "Humo" bird, the "Alpomish" epic, the "Arch of Virtue", the "Old and Eternal Bukhara" monument are described as a symbol of peace and prosperity in the structures built in the urbanism of New Uzbekistan. The different denominations of the Uzbek national soum banknotes reflect many symbols of our history, present and future, as well as the symbols depicted in the "Garden of New Uzbekistan" and the "Monument of Independence".

Keywords: peace, prosperity, humo bird, New Uzbekistan Park, Independence Monument, gold bracelet with lion-griffin symbol, ceramic bowl and ancient stone amulet in the form of a two-headed snake (Sokh amulet).

From the first years of our independence to today's era of New Uzbekistan, there is little emphasis on religious and mystical symbols in the scientific and research work carried out in the fields of architectural monuments, urban development architecture, folklore, science, education, health care, economic-social, political-cultural and other similar fields. given.

The information about the symbolic expressions on the facade of Nadir Devonbegi madrasa was scientifically substantiated and analyzed. It is explained that on the facade of the madrasa, one of the factors that play an important role in human perfection - the idea of lust and halal bite, which has become a slogan, is symbolically depicted. In the main composition, the most important elements of the

image, huma bird, pig, beautiful sun, plant-like motifs are presented. The different colors in it are unique and designed to complement each other.

Humo bird has been used since ancient times in painting, jewelry, jewelry, goldsmithing, embroidery, pottery, as well as in the decoration of architectural monuments in a symbolic sense or as an amulet. This symbol on the facade of the Madrasa of Nadir Devanbegi in Bukhara region shows the victory of the huma bird from the desire of an unclean bite and its flight to perfection. The white and black circle and eighteen thousand rings on the body of the Humo bird represent the symbols of the planets in the universe, and its idea is a reference to the eighteen thousand worlds. The reflection of the bird's tail in a wavy state indicates that the human life path is uneven, and the two rope-like tails indicate that there are two paths in people's lives - the halal and the illegitimate. The white color on Huma's wings is a symbol of purity, and the green colors on his body are a sign that, according to Islamic belief, the clothes of the people of Paradise are green, and therefore green clothes are forbidden. It is described that plant-like patterns represent the beauty of nature and life, white flowers represent spiritual purity, yellow flowers represent light, wisdom and knowledge ¹.

At the end of the 20th century, the attention to the heroic epic - " Alpomish" saga increased ². In 1998, according to the decision of the Cabinet of Ministers of the Republic of Uzbekistan, the 1000th anniversary of the creation of the epic was widely celebrated within the framework of the international organization UNESCO. On the occasion of the anniversary, in a short period of time, new images of the image of Alpomish with different interpretations were created. In 1999, a symbolic complex dedicated to the epic hero was built in the city of Termiz in cooperation with sculptors such as A. Rakhmatullaev, K. Norkhorozov, U. Mardiev, P. Podosinnikov ³. The figures of Alpomish's son - Barchin and his son Yodgor - are placed on the relief images on both sides of the majestic complex based on the legendary landscape of Boysun country. In the majestic composition, the hero, according to local tradition, is represented by a seven-pointed bow in his left hand, and a bird in his right hand ready to fly. If the bow is a symbol of freedom and will, then the bird is compared to a messenger, a messenger of goodness ⁴.

In 2005, the symbolic "Arch of Virtue" with a length of 150 meters and a height of 12 meters was erected at the entrance to the Independence Square of our capital. In the decorative composition made by R. Ermetov on the top of the arch gate, the pair of cranes touching the ground of Uzbekistan and reaching for the sun is compared to the rise of our nation in a broad sense. On both sides of the arch, there are white storks like the good intentions of our people. If the cranes mean that our young independent country is preparing to fly, the storks represent that Uzbekistan is a place of peace and tranquility. This innocent bird first lands in a place where there is peace. Emphasis is placed on the symbolic essence that the subtlest, one might say, sensitive and wise bird comes only to calm, quiet and peaceful places ⁵.

Various symbols of our history, present and future are described in the different denominations of Uzbek national soum banknotes. It can be seen that religious-mystical symbols related to religion and belief are also expressed in banknotes.

The front side of the 100 soum banknote, there is a peacock wearing two wreaths, and in the middle part there is an image of a gold bracelet ⁶with a lion-griffin symbol ⁷belonging to the Zoroastrian religion belonging to the Achaemenid era, found in the Amudarya River in the 5th-4th centuries BC.

In the center of the back side of the 200 soum banknote, there is an image of a lion carrying the sun, based on the facade of the Sherdar madrasa in Samarkand ⁸. Abu Tahirkhoja in his work "Samaria" Khurshid - the shape of the sun merges with Leo (constellation of stars) and its attack is repelled by the blade of the sun's rays. Allegedly, it is expressed that the light repels the disaster.

In the center of the front side of the 50,000 soum banknote, the symbol of storks and a crane on top of the "Ezulik Arch" in Independence Square is depicted. The crane, which is considered the ambassador of happiness and peace, well-being, and the storks, shining like silver in the golden rays of the sun, evoke good feelings in hearts. The high and strong columns of the arch represent the strong pillars of our independent country ⁹.

On the right side of the back of the 200,000 soum banknote, there is an image of an archeological monument found in the Fergana Valley - a ceramic vessel dating back to the 2nd millennium BC and an ancient stone amulet (Sokh amulet) in the form of a two-headed snake. The stone amulet in the form of a two-headed snake dates back to the III century BC and was found in 1983 by farmers in Fergana region while farming. It is made with great skill and craftsmanship. This talisman was radiating light when the statue was found. One of his two heads represents good and the other represents evil, meaning that good and evil are fighting. This symbol is closely related to the first religious beliefs and has not lost its significance as a historical-religious symbol to this day ¹⁰.

In 2010, I. Jabborov erected an 18-meter majestic monument "Ancient and Eternal Bukhara" in the Bukhara region, which deeply embodies the memorial solutions typical of local traditions. General view of the monument - the meaning of the "huge bell standing under the globe" is a map of Uzbekistan on the earth, on the other side of the map is the holy family and its representatives, and on the other side, a grandfather is teaching his trade to his grandson as a legacy. In its lowest part, the holy shrines built in each of our regions are symbolized one by one. In a metaphorical sense, Bukhara has been referred to since ancient times as a center of science, myths and legends, as it is located on the Great Silk Road ¹¹.

Huma bird is a legendary bird image in the oral poetic works of the peoples of the East, a symbolic expression of the age-old dreams and hopes of flying in the sky and bringing a distant destination closer. Information about this legendary bird first appeared in Iranian mythology. In "Avesta" it is used in the form of "senemurg". Huma bird is an Uzbek people in fairy tales and legends, it is embodied as a fantastic

bird, a friend, protector, companion of a positive hero, who takes him out of the "seven darknesses".

Davlat kush, Bakht kush, Marqumomo, Kuntubulgan, Bulbuligoya and other names of Huma bird in Turkic peoples. The image of Huma bird is widely depicted in fairy tales such as "Kahramon", "Oynai Jahonnamo", "Rustam", "Kenja Batir". Information about this bird can be found in Alisher Navoi's "Lison ut-Tair" and other written sources. In particular, based on the legends about him, Hamid Olimjon wrote the work "Parizod and Bunyod". In them, the mythical image as a conditional tool allows the authors to think about the real ¹²reality of the ancient past.

The film "Semurg" (1974) was created by the "Uzbekfilm" film studio. Huma bird image is based on the national coat of arms of the Republic of Uzbekistan, in the center of which it is depicted with folded wings as a symbol of happiness and pride, looking up in a proud position.

Also, the symbolic monument "Khumo bird" created by sculptors in 1994 and installed on the square in front of the "Turkistan" palace seems to mean that our young country has become a symbol of happiness, luck, peace and prosperity.

On August 31, 2021, "New Uzbekistan Park" and "Monument of Independence" were established in Tashkent, dedicated to the thirtieth anniversary of our independence.

In consultation with historians, scientists, creative intellectuals, luminaries and young people, special attention was paid to the ideological and architectural solutions of the "New Uzbekistan" complex.

"If you look at it from above, the shape of the garden looks like five branches of a huge tree. It symbolizes the five priorities of the Action Strategy.

In the central part of the park, a magnificent artistic monument - the Independence Monument has been erected.

Today we are widely celebrating the 30th anniversary of the independence of our country. But in fact, the history of national statehood in the territory of Uzbekistan is more than three thousand years old. This is a recognized scientific fact in world science. When creating this monument, we tried to vividly express this ¹³conceptual idea," said Shavkat Mirziyoev.

It is known that during its ancient past, our nation has experienced glorious events, various trials and difficulties, along with triumphant times, tragic days as well. These are artistically reflected in the Independence Monument.

A nation that draws strength from past achievements and victories, draws conclusions and lessons from mistakes and defeats, can correctly define its own development path and future. Therefore, in the form of this monument, the most important events from the ancient history of Uzbekistan to the present day have been elaborated step by step.

The complex depicts the immortal figures of great commanders and world leaders, scholars and thinkers, our ancestors. The hard and difficult life of Uzbekistan during the former autocratic regime, the policy of repression, the courage and

tenacity shown by our people in the Second World War are expressed in impressive pictures.

Under the leadership of the First President of the Republic of Uzbekistan, Islam Abdug'anievich Karimov, special attention is paid to reflecting the path to national independence of our people.

It is especially important that the monument was built in harmony with the idea of creating a new Uzbekistan in our country - the foundation of the third Renaissance. In it, the blue dome of the Sultanate of Sahibgiron Amir Temur, which is a symbol of our national statehood, the Mirzo Ulugbek observatory rising towards the world of stars, the rarest scientific discoveries of our great thinkers, who made an incomparable contribution to world science and civilization, are clearly visible in front of our eyes with all their magnificence and splendor.

peace and freedom, goodness and well-being, proudly flying in the blue sky, is located at the top of the monument - its crown.

The Independence Monument stood as a great monument built in honor of our Motherland, brave and brave, peace-loving and hardworking, heroic people. At the base of the monument, the words "All our ancestors who left a good mark in the history of our nation are always in our hearts" are written, which means the high respect and honor of today's generations to the memory of our ancestors¹⁴.

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