



THE BURIAL STRUCTURES OF KHOREZM ARE UNIQUE FEATURES

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ANNOTATION

The information in this article is based on the burial structures of the Khorezm oasis, their structures and specific aspects, archeological objects and field materials from the graves in the Qrantog, Mizdahkon, Toq Qala, Ashirmat Tapa, Kalmiqliklar and Olma Otishgan cemeteries.

KEY WORDS: Khorezm, Amudarya, Zarafshan, Aqchadarya, Sarikamish, Arolboyi, grave, cemetery, saghana, dahma, Zoroastrianism, Islam, corpse.

If we look at the natural-geographical map of Central Asia, its paleogeography is colorful, this natural geographical feature is clearly manifested in Khorezm oasis. According to the results of geological research, the waters of the Amudarya from the upper reaches of the Amudarya River rapidly covered the territory of the Surkhan oasis with various rocks, and then, due to the resistance of the mountains of Eastern Khorasan in the western direction, after the city of Karki, through Aktam and Kelkor, at the beginning of the Quaternary period, it took the water of five tributaries of the Zarafshan River and created a wide corridor poured into the Caspian Sea (this corridor is known as Uzboy in the pronunciation of local residents, in geological, geographical and historical literature).

By the middle of the 1st millennium BC, the Okchadarya, Sarikamish, Orolboyi, and North Okchadarya deltas were formed, covering the boundaries of the Khorezm oasis and Sarikamish, which are naturally connected to it. In this way, a whole Khorezm oasis was formed on the basis of the formation of Okchadarya and Sarikamish basins in the south and southwest of Arolboi, covering the north-western and partly north-eastern regions of the Turan land [1]. The emergence, formation and development of these deltas in different historical periods are related to the activities of the Amudarya's Davdon, Akchadarya and Syrdarya tributaries.

One of the natural-geographic features of the Khorezm oasis is its location in the interior of Turan. At the heart of this feature, the general aspects and specific features of material and spiritual culture are undoubtedly reflected in the activities of the economic directions carried out by the settled and nomadic herding tribes in different historical periods.

Based on the natural geographical conditions of the Khorezm oasis, unique burial facilities and cemeteries were formed. The graves of Khorezm residents in Qrantog, Mizdahkon, Toq Qala, Ashirmat Tapa, Kalmiqliklar and Alma Otyshgan cemeteries have different appearances, which requires the development of their typological classification. The principles of classification developed by V. N. Yagodin [2] have priority in the typological classification of burial procedures and structures of the population [3].

We can include the funeral arrangements of the Qrantog cemetery in all sections displayed in the Mizdahkon cemetery. In addition, the main features of the developed medieval Khorezm burial procedures were studied by Khorezm archaeological researchers [4].

16 out of 25 graves documented in the Mizdahkon mausoleum have been found to contain remains of wooden coffins [4]. The oldest type of burial consisted of graves covered with square mud blocks, which were replaced by burials with rare underground brick burial chambers in the 11th and 12th-13th centuries. The left bank Mizdahkon cemetery graves covered with raw brick and the burial method with flat raw brick tiles are very similar to the burial device of Kalmyqir [5].



V. N. Yagodin said that these graves belong to the second half of the VIII-X centuries. Unlike the Mizdahkon, the tombs [6] of Kalmiqqiril were not made of raw bricks, but of baked bricks. In terms of similarity, the burial arrangements of the Muslim inhabitants of Khorezm in brick boxes of the X-XI centuries outside the lower reaches of the Amudarya are also known from the materials of the cemetery near Quva cemetery [7] and Quryqtobe [8].

According to the Mizdahkon cemetery, this type of graves appeared mainly in the second half of the 8th century and existed until the 11th century. However, other cemetery monuments of the Khorezm oasis - Toq Qala, Kalmiqqirilan, Ashirmat Tepa, Alma-otishgan [5], as well as cemeteries in the Qrantog settlement existed until the 11th-14th centuries. In graves, regardless of orientation, the position of the buried is on the right side, and the direction of the facial bones is also quite stable. The burials have a south-west orientation, the body is in a "supine" position, some are on their sides, with the head facing the "qibla" or upwards [9].

Nine burial structures of Mizdahkon contained wooden remains. Burial arrangements are usually not inventoried. Earrings, rings, glassware are very rare. No gender and age differences were found in grave constructions and burial arrangements. 35 graves of this type of residents of the oasis were found [10].

Outside the lower reaches of Amudarya, those buried in brick boxes similar in design to Qrantog were also known in the study of Kuva and Quryqtobe cemeteries and they were identified as belonging to the 10th-11th centuries [11].

In the region of the South Aral Sea, the tradition of building grave fences developed widely in the Middle Ages. Burial buildings of different sizes and chronologies are known in the Mizdahkon complex [12]. Jumard-kassab hill in Mizdahkon, as it was built, was surrounded by stone blocks in ancient times. On Jomard Kassab Hill [5] there are more than ten burial mounds of the 12th-14th centuries [5]. In the medieval Puljoy cemetery, burial structures in the form of fences, built mainly from large stone blocks made of cut stones, were recorded [13]. In the Khorezm oasis, the tradition of building burial structures inside fences continues to this day.

Grave barriers - may be a type of graves in the history of Khorezm, where members of a large group of people united by close kinship ties and a common household were buried and apparently formed a large family home community [13]. The construction of such structures, in comparison with domed mausoleums, technically required less labor and was built simply. It explains the widespread distribution of this type of monument constructions in the South Aral Sea region and neighboring regions of Central Asia [10]. Similar burial structures are very common in the territory of Western Kazakhstan. Here they are also called "Sogona" (sarcophagous mausoleum). There are many similarities between Khorezm and Kazakh cemeteries, which does not exclude some characteristic differences.

The oasis of Khorezm has been famous for its holy places, saints and prophets since ancient times. Especially in the 8th century, with the introduction of Islamic religion and culture to Khorezm, faith in great scholars, holy saints, and pirs increased¹. After their death, their graves were improved, mausoleums were erected on their graves, and these places were turned into shrines. Burial procedures and customs reflect the spread of Islam in the Khorezm region. Important monuments of the developed Middle Ages in Khorezm region are burial monuments such as mausoleums (dyurbe, koshana, tomb, dome type) [14]. These Muslim funeral arrangements are strictly regulated by Sharia law.

In one of the hadiths, no memorial sign should be left at the place where Muslims are buried, and the grave should be leveled so that it cannot be separated from the soil. But, nevertheless, Islam legalized the tradition of building special places for burial - cemeteries. There is a direct Shariah instruction forbidding the installation of graves on graves. Because this may cause the envy of the poor Muslim population. Sharia and official Islam do not recognize grave worship [10]. However, the mausoleums and tombstones were built in the tradition of Muslim architecture. In addition, "holy graves" (graves, shrines, prayer rooms, etc.) are actively used as places of worship in Islam. Often, the construction of a mausoleum is related to the desire to emphasize the majesty of the corpse or its services to the ummah - the Muslim community.

¹Пир – кекса, қари – форсча, асосан, маълум бир сўфийлик тариқатиға кирган шахсларнинг олий табақалар ва обрўли раҳномалари ҳамда уларнинг авлодлари учун қўлланилган. Унга эргашувчи муридлар (шогирд, издош) дейилган. Аҳоли ўртасида маълум бир хунар эгаси ҳам шундай аталган. ЎМЭ. –Т. 2005. 5-том. 73 бет.



At this point, it should be noted that Zoroastrian traditions have been preserved in mourning ceremonies in Khorezm, as well as burial methods. In Zoroastrianism, the corpse is usually placed on the ground or its bones are placed in special coffins and buried in naus. Because, in them, the land is considered sacred, and the dead body is considered a collection of sins and impure.

Burying the corpse on the ground, not in the soil, with the help of various coffins and caskets is a characteristic feature of the funeral rites of the Southern Khorezm Uzbeks. In fact, the method of burying the corpse on the shelves of the saghana without burying it in the ground was widespread in the past among the peoples of various regions of Central Asia, in particular, the ancient oases (Bukhara, Samarkand, Shahrisabz, etc.) [15].

Sagana main tombstone devices are allowed in quality. However, most of the time, the structures built on top of you are preserved in quality. This is due to changes in the usual later periods.

The Khorezm oasis cemeteries are observed and burial methods are kept in relation to the ethnogenetic composition of the oasis. The method of burial on the ground with a picture in the oasis is widespread in Hazorasp Khanka, Bogot, Urganch, Khiva, Yangariq and Shavot districts.

Researchers studying the history and ethnography of Khorezm estimate that the inhabitants have forgotten their clan and tribe in ancient times and are descendants of the oldest settled people in terms of cultural aspects. Among this population there are also those who consider themselves "hard", and this is not accidental. In the history of Khorezm, this layer of the population belongs to the oldest ethnographic group, and in their daily lifestyle, traditions and rituals, as well as legends, elements of ancient Zoroastrian traditions have been preserved. Islam, which ruled for centuries, managed to suppress the traditions and views related to above-ground burial methods, which originated from the doctrine of impurity of the corpse in Zoroastrianism.

Currently, this method of burial is associated with the proximity of the erosti sizot waters. Analysis of the essence of the matter denies the decisive role of such grounds. Because, in the areas of the Zarafshan oasis where the water is above the water, although the water floats under the lahad during the winter months, without building a sagana, a reed or straw is laid under it, and the corpse is buried over the water, which once again confirms our opinion [15].

In addition, in many places (for example, Khiva) the ground water level is not very high, but here the tradition of above-ground burial prevails. On the contrary, in some areas with high groundwater level (for example, Pitnak), as well as among the Northern Khorezm Uzbeks and Karakalpaks who live in the Amudarya delta, the dead are buried underground. In the northern and southern regions of Khorezm (the southeastern parts of Gurlan and Hazorasp districts), burial is carried out in a mixed way, the body is buried both above and below ground.

In conclusion, we can say that information related to the structure and location of graves in the Khorezm oasis, material sources and ethnographic observations, material collected during field research show that these structures were used to place the body on the ground, "women's graves" and "men's graves" of close relatives in the post-Muslim period, it was found that there are graves such as.

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