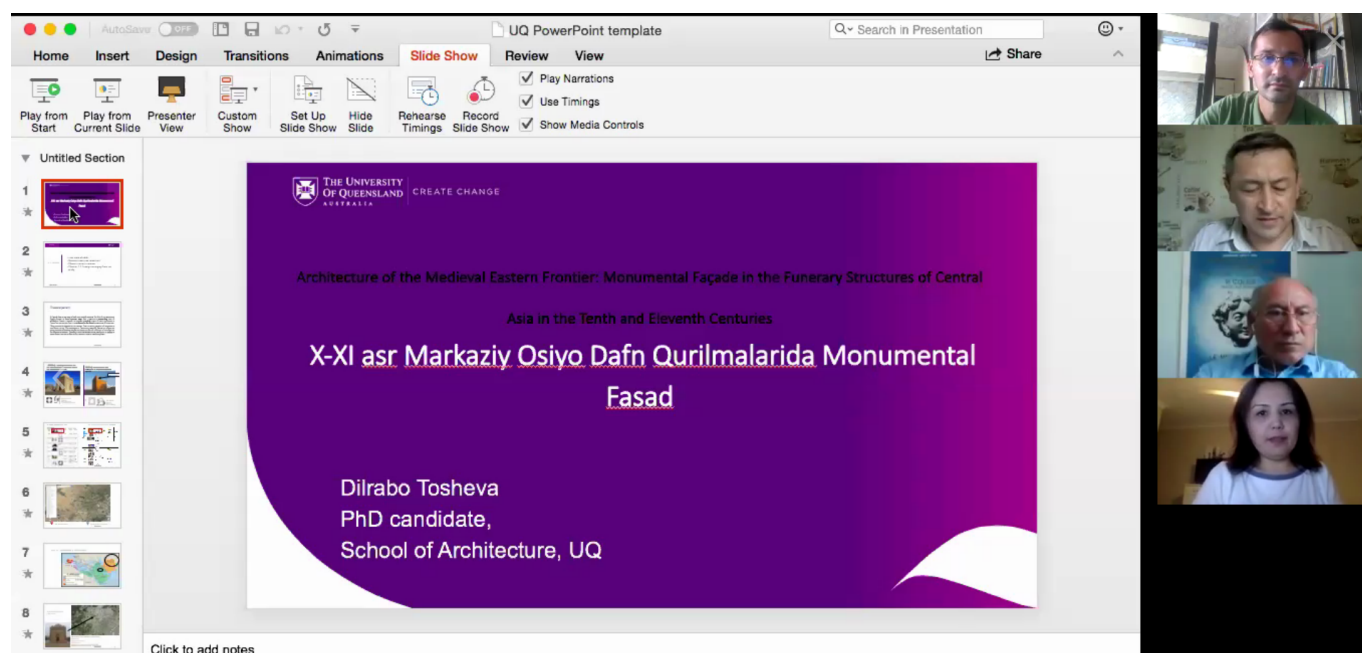


Arxeologlar uchun onlayn ma'ruza: "X-XI asr Markaziy Osiyo dafn qurilmalarida monumental fasad"

Zoom platformasi orqali Avstraliyaning Kvinslend universiteti 3-bosqich doktoranti Dilrabo Tosheva Markaziy Osiyo dafn qurilmalarida monumental fasadning paydo bo'lishi haqida ma'ruza qildi.

The image shows a Zoom meeting interface. On the left, a PowerPoint slide is displayed. The slide has a purple background with white text. At the top left of the slide is the University of Queensland logo and the text 'THE UNIVERSITY OF QUEENSLAND AUSTRALIA CREATE CHANGE'. The main title of the slide is 'Architecture of the Medieval Eastern Frontier: Monumental Façade in the Funerary Structures of Central Asia in the Tenth and Eleventh Centuries'. Below this, the specific topic is 'X-XI asr Markaziy Osiyo Dafn Qurilmalarida Monumental Fasad'. At the bottom of the slide, the presenter's name and affiliation are listed: 'Dilrabo Tosheva, PhD candidate, School of Architecture, UQ'. On the right side of the Zoom window, there is a vertical grid of four video thumbnails showing participants in the meeting. The top thumbnail shows a man with glasses, the second shows a man with a beard, the third shows a man with glasses, and the bottom one shows a woman with dark hair.

Ma'ruza doktorantning shu mavzuda olib borayotgan ilmiy tadqiqoti asosida bo'lib, tadqiqotchi Islom me'morchiligida hashamatli fasadlar qachon va nima uchun paydo bo'lgani, bu elementning Islom me'morchiligi, qolaversa, dunyo me'morchiligidagi ahamiyati haqida savollarga javob izlaydi. "Monumental fasad dunyo arxitekturasi tarixida yangilik emas edi, qadimgi yunon, fors, qolaversa, Markaziy Osiyoning boy me'morchilik tarixida fasadga nisbatan o'sib borayotgan qiziqish bor edi. Lekin Markaziy Osiyoda, X-XI asr chegarasida monumental fasadlarda bir qator muhim o'zgarish yuz berdi", deb ta'kidlaydi tadqiqotchi. "Aynan shu davr oralig'ida fasad alohida turtib chiqqan elementga aylandi, standartlashdi, va eng muhimi, Islomlashdi". Bu jarayonlar Markaziy Osiyoda Turkiy sulola-Qoraxoniylarning siyosiy faollashuvi bilan bog'liq bo'lib, dastlab ular homiyligida Movarounnahr shaharlarida dastlab dafn qurilmalarida, keyinchalik esa machit, madrasa, namozgoh, xazira, sardoba va karvonsaroylarda paydo bo'la boshladi; monumental me'morchilikning muhim elementiga aylandi. Saljuqlar, G'aznaviylar, Mamluklar, va boshqa Turkiy sulolalar faoliyati tufayli Islomiy fasad hozirgi Afg'oniston, Eron, Turkiya, Pokiston, Hindiston, Qrim va Kavkaz hududlariga tarqaldi. Dilrabo G'arb adabiyotlaridagi Islomiy fasad-peshtoqning vatani Fors-Eron bo'lgan degan fikrni inkor etadi, va Islomiy fasad ildizlarini Movarounnahrdan izlash kerak, va aynan shu hududdagi bo'layotgan siyosiy-etnik-madaniy o'zgarishlar kontekstida tushunish kerak, deydi.

Ma'ruzachi Islomiy fasad peshtoqning vatani aynan Movarounnahr bo'lgani uchun ham, aynan shu hududda eng ko'p uchrashi, va urfdan chiqib ketmaganiga e'tiborni qaratdi.

