



# THE CONCEPT OF HISTORICAL AND CULTURAL HERITAGE AND ITS PLACE IN THE DEVELOPMENT OF UZBEKISTAN

**Rasulov Gayrat Pardaevich**

*Senior Teacher at the Department of "Islamic History and Source Studies IRCICA" International Islamic Academy of Uzbekistan11, A Kadiri, Tashkent, 100011, Uzbekistan*

## ABSTRACT

*This article provides a step-by-step analysis of the concept of historical and cultural heritage, types of historical and cultural heritage, the work being done in Uzbekistan in this area. The article shows the attitude to the historical and cultural heritage of Uzbekistan, the work of scientists who have studied historical monuments, the importance of historical and cultural heritage as a value.*

**KEY WORDS:** *material heritage, civilization, intangible heritage, cultural heritage, historical memory, manuscript sources, material and spiritual wealth, reforms, cultural-historical object, archeological monuments*

## INTRODUCTION

Uzbekistan has long been an important region in the development of not only Central Asia, but also world civilization. "From the oldest calligraphy and inscriptions created by the thinking and genius of our ancestors, to the samples of folklore, there are thousands of manuscripts in the treasury of our libraries today. Their great works of history, literature, art, politics, ethics, philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, architecture, agriculture and other fields are our great spiritual wealth. A nation with such a rich heritage is rare in the world." Indeed, the existence of a developed culture in the life of the peoples of Central Asia is evidenced by the monuments written in ancient Bactrian, Sogdian, Orkhon, Khorezmian inscriptions, works of mural art and sculptures, architectural samples. Therefore, Uzbekistan the historical and cultural heritage fully reflects the gradual emergence and development of the ancient culture and civilization of the whole region. As we know, the historical and cultural heritage of our country is divided into the following three groups:

1. Monuments of material culture.
2. Scientific historical works, manuscript sources.
3. Intangible cultural heritage sites.

Monuments of material culture, in turn, can be divided into 3 types - archeological monuments, architectural monuments and artistic handicrafts. Archaeological monuments, which are the treasures of our ancient past - the ruins of ancient cities, fortresses, settlements, the remains of defensive structures, carvings, rabots and cisterns, stone rings, stone inscriptions and paintings, artifacts, historical and cultural layers of settlements, etc. retain traces of ancient and medieval culture of the region. According to some estimates, the number of surviving monuments in the regions and districts of Uzbekistan, which are very uneven, is about 8.5 thousand. The territory of Uzbekistan is very rich in archeological monuments, which are a silent witness of our ancient history. Archaeological monuments are material historical sources that play an important role in the study of the earliest period of human history to prewritten history. Archaeological monuments are divided by scientists into the following types depending on the river: 1) Stone Age monuments; 2) Monuments of the Bronze Age; 3) Monuments of the Early Iron Age and Antiquity; 4) Medieval monuments. In turn, these monuments are divided into the following types in terms of use:

1. Archaeological ancient defense structures;
2. Ancient hydraulic structures;
3. Ancient tombs;
4. Ruins of ancient architectural monuments;
5. Ancient inscriptions, rock paintings;
6. Jewelry and other treasures;
7. Ancient and medieval coins, various archeological finds.

Archaeological excavations in Uzbekistan began in the last quarter of the 19th century, after the Russian occupation of Turkestan. This work was originally started by Russian archeology enthusiasts and local historians. In 1895, the Turkestan Amateur Archaeological Circle was formed, and archeological excavations in the country were carried out under the supervision of this circle.



At that time the services of VL Vyatkin, NI Veselovsky and other Russian archaeologists were great. However, due to the fact that archeological monuments have not been studied in detail, the primitive and later periods were not covered at all at this time. However, archeological excavations in Turkestan in the late 19th and early 20th centuries played an important role in the history of Uzbekistan.

“The formation of archeology in Uzbekistan dates back to the 20s and 30s of the 20th century. During this period V.L.Vyatkin destroyed the ruins of Afrosiab (1925; 1929-30), B.P. Denike excavated the ancient Termez (1926-27), M.E. Masson excavated the Ahangaron Valley (1925-28), and the ruins of Ayritom (1932-33). In the 30s of the last century, large-scale excavations were carried out by A.Yu. Yakubovsky in the Zarafshan valley (1934, 1939), M.E. Masson in ancient Termez (1936-38), V.A. Shishkin in Tali Barzu (1936 -39 years), in Varakhsha (1937-39 years), SP Tolstov, Ya.Gulamov in the ancient Khorezm oasis (1937-50 years), AP Okladnikov in Teshiktash and Machay caves (1938- 39 years). ), VV Grigorev in the ruins of Kovunchitepa (1934-37) carried out excavations. The collected archeological materials became an important source in the chronology of the history of Uzbekistan, new archeological cultures (Kaltaminor, Tozabogyop, Melon cultures, etc.) were studied and introduced into science. The discovery of a Neanderthal human skeleton in the Teshiktash cave in 1938 was a great discovery in the archeology of Uzbekistan and aroused great interest among scientists around the world. As a result of recent research, the study of the palaces and temples of Tuprakkala, Varakhsha, Bolaliktepa, Afrosiyob, Kuva, the discovery of ancient Sogdian inscriptions in Samarkand and Mug Mountains, Khorezm in Khorezm show that the culture of Uzbekistan has reached a high level. The establishment of the Institute of Archeology of the Academy of Sciences of Uzbekistan has allowed to further expand archaeological research in Uzbekistan. Founded in 1970 in Samarkand on the basis of the Institute of History and Archeology of the Academy of Sciences of Uzbekistan, the institute conducted extensive archeological observations and excavations in almost all regions of Uzbekistan in the 70s and 80s and found many rare monuments from the Stone Age to the late Middle Ages. For example, in Bukhara, Tashkent, Surkhandarya, Fergana, Samarkand regions Teshiktash, Amir Temur, Omonkutan, Obirahmat, Khojakent, Kapchigay, Obishir, Karatag (M. Kasimov, O. Islamov, N. Tashkentbaev, R. Sulaymonov, M. Khojanazarov) It is noteworthy that the study of ancient Stone Age caves, as well as new Stone (Neolithic) and Bronze Age sites in the Khorezm steppes. Especially in the southern districts of Uzbekistan, the discovery and study of many monuments of ancient agricultural culture (Sopollitepa, Jarkoton, Kuchuktepa, Mirshodi, Qiziltepa) (A.Askarov, T.Shirinov, A.Sagdullaev, Sh.Shaydullaev) are the genesis of ancient Bactrian culture where it was possible to observe the process of formation of the first urban culture. As a result of research, it was found that in the southern regions of Uzbekistan by the Bronze Age began to appear urban settlements. The monument to Sopollitepa, the first urban settlement in the country, is surrounded by a rectangular defensive wall made of cotton and raw bricks. Formed on the right bank of the Amudarya, Sopollitepa emerged as a stronghold fortifying the river crossing used in the Bronze Age. Another monument studied during this period is Jarqo'ton. This monument is the first city ruin in Uzbekistan. As a result of the study of Sopollitepa, Jarqoton fire temple, Jarqo'ton ruler's palace complexes, which are important in terms of architectural solutions in the ancient Eastern world, the archeological sites of Sopolli culture were recognized as the new center of Ancient Eastern civilization. As a result of this research, the formation of city-states on the southern borders of our country in the Bronze Age was proved.

An important part of the monuments of material culture are folk arts and crafts.

From the earliest times of history, works of art, handicrafts or folk arts and crafts have served to beautify human life, lifestyle, material environment, aesthetic enrichment. Handicrafts decorated with high aesthetic taste are valued as objects of artistic value, because their appearance, structure, decorative features have a positive effect on the mental state and mood of a person. Among the types of applied arts that produce handicrafts were ceramics, textiles, sewing, jewelry, wood carving, copper carving, metalworking, stone carving, and many other industries. Folk arts and crafts, which appeared in ancient times of our history, were also popular in neighboring regions. In particular, during the reign of Amir Temur and the Temurids, artistic handicrafts were further developed: elegant fabrics, floral embroidery, jewelry, artistically decorated weapons, horse equipment, utensils were produced. The famous Spanish ambassador, Clavijo, was amazed by the unique patterns and elegant decorations of the Oqsaroy in Shakhrisabz, and noted that even the masters of Paris should follow their example. The emergence of folk arts and crafts dates back to ancient times. The needs of society, the development of which serves as a key factor driving the development of artistic crafts.

In addition, the rich and colorful intangible cultural heritage of our people is an invaluable treasure left to us - the generations of a nation with great spirituality and enlightenment. Our national values, traditions, holidays and celebrations, weddings and celebrations, folklore - epics, fairy tales, proverbs and sayings, music and dance, singing, etc. are invaluable spiritual property of the Uzbek people, polished through the tests of antiquity and centuries. Intangible cultural heritage is generally divided into the following 6 areas: 1. Word art. 2. Traditional music. 3. The art of spectacle. 4. The art of dance. National crafts. 6. Cultural environment. Epic traditions have a special place in our intangible cultural heritage. The epics of the Uzbek people "Alpomish", "Gorogly", "Qirq qiz", "Ravshanoy" and others are a unique hymn to the spirituality, courage and aria of our people. The epic "Alpomish" has a special place among them. "If the ancient and glorious history of our people is an endless epic, it would be correct to say that Alpomish is the royal verse of this epic."



## CONCLUSION

In conclusion, the historical and cultural heritage is an important factor in uniting the people and educating young people in the spirit of loyalty to values, love for the motherland. During the years of independence, Uzbekistan has done a lot to preserve the historical and cultural heritage and show it to the world.

## REFERENCES

1. (2020). Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis. January 24, 2020. - The newspaper "People's Word". January 25, 2020.
2. (2018). Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis. December 22, 2017. - T.: "Uzbekistan".
3. Karimov, I.A. (1996). "Uzbekistan: national independence, economy, politics, ideology." (p.202). Works.
4. Karimov, I.A. (2008). High spirituality is an invincible force. Tashkent: Manaviyat.
5. Askarov, A.A. (1973). Sapallitpa. Fan.
6. Askarov A.A. (1977). Drevnezemledelcheskaya kultura epoxi bronzy yuga Uzbekistana. - Tashkent: Fan.
7. Askarov, A.A. (2001). The oldest city. - Tashkent: Fan.
8. Rui Gonzalez de Clavixo (2010). Diary of a trip to Samarkand to the palace of Amir Temur (1403-1406) / translated from the Russian edition in 1881 by O. Togaev. (p.148). Uzbekistan NVIU 2010.
9. Mavlonov, O., & Abduvositova, I. (2014). Historical and cultural heritage is a factor in understanding the national idea. Tashkent: Akademiya.
10. Ergashev, I., & Farxodjonova, N. (2020). Integration of national culture in the process of globalization. Journal of Critical Reviews, T. 7, №. 2, pp. 477-479.
11. Farxodjonova, N. F. (2018). History modernization and integration of culture. Teorija i praktika sovremennoj nauki, №. 3, pp. 13-15.
12. Numonjonov, S. D. (2020). Innovative methods of professional training. ISJ Theoretical & Applied Science, 01 (81), pp. 747-750.
13. Farxodjonova, N. F. (2018). Modernization and globalization as historical stages of human integration. Teorija i praktika sovremennoj nauki, №. 3, pp.16-19.
14. Ugli A. Z. Z., Farxodjonova N. Alikhantura Soguniy Role in State Administration in East Turkestan //Journal of Modern Islamic Studies and Civilization. - 2024. - T. 2. - №. 02. - C. 128-132.
15. Zokirjonugli Z. A. Approaches to studying the scientific heritage of Alikhantura Soguni //Asian Journal of Multidimensional Research. - 2022. - T. 1
16. Zokirjonugli Z. A. APPROACHES TO STUDYING THE SCIENTIFIC HERITAGE OF ALIKHANTURA SOGUNI.
17. Mukhamedov N. Khoja Ahrar-peace and consent between people //ISJ Theoretical & Applied Science, 01 (117). - 2023. - C. 378-383.
18. Mukhamedov N. Activities of scholars of islamic law (fuqaha) from shash oasis in scientific centers of the region //The Light of Islam. - 2020. - T. 2020. - №. 3. - C. 4-15.
19. Mukhamedov N., Turambetov N. Medieval Scientists of the oasis Shash and their Contribution to Islamic Civilization //The American Journal of Social Science and Education Innovations. - 2020. - T. 2. - №. 08. - C. 137-143.
20. Mukhamedov N. Activities Of Hadith Scholars Of Shosh (Tashkent) In Marv And Region Scientific Centers //Turkish Online Journal of Qualitative Inquiry. - 2021. - T. 12. - №. 6.
21. Зоҳидов Қ. Т. ИБН ИСҲОҚ-СИЙРАШУНОСЛИК ЖАНРИ АСОСЧИСИ //Proceedings of International Conference on Educational Discoveries and Humanities. - 2023. - T. 2. - №. 1.
22. Зоҳидов Қ. Т. АБУ ЮСУФНИНГ "КИТАБ АЛ-ХАРОЖ" АСАРИ ИСЛОМ ИҚТИСОДИЁТИ ТАРИХИНИ ЎРГАНИШДА МУҲИМ МАНБА //Наука и технология в современном мире. - 2022. - T. 1. - №. 6.
23. Зоҳидов Қ. Т. ОГ БОЛЬШАКОВНИНГ "ХАЛИФАЛИК ТАРИХИ (ИСТОРИЯ ХАЛИФАТА)" МОНОГРАФИЯСИ ИЛК АРАБ-МУСУЛМОН ДАВЛАТИ ТАРИХИ БЎЙИЧА ЙИРИК ТАДҚИҚОТ //RESEARCH AND EDUCATION. - 2023. - T. 2. - №. 5.
24. Зоҳидов Қ. Т. ИЛК АРАБ-МУСУЛМОН ДАВЛАТ БОШҚАРУВИДА РАҲБАРЛИК ТИТУЛЛАРИ //Scientific progress. - 2023. - T. 4. - №. 2. - C. 173-182.
25. Islomov Z. International Islamic Academy of Uzbekistan—a result of the reforms worth to the centuries //The Light of Islam. - 2018. - T. 1. - №. 1.
26. Islomov Z. The role of the international Islamic academy of Uzbekistan in the development of Islamic studies //The Light of Islam. - 2019. - T. 2019. - №. 1. - C. 1.