

**TERMIZ DAVLAT UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR  
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**TERMIZ DAVLAT UNIVERSITETI**

**RASULOV GAYRAT PARDAYEVICH**

**O‘ZBEKISTONDA TARIXIY-MADANIY MEROSGA YANGICHA  
MUNOSABAT KONSEPSIYASI: ISHLAB CHIQLISHI VA AMALIYOTI**

**07.00.01-O‘zbekiston tarixi**

**TARIX FANLARI BO‘YICHA FALSAFA DOKTORI (PhD) DISSERTATSIYASI  
AVTOREFERATI**

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## **KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)**

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon miqyosida tarixiy-madaniy merosning insoniyat taraqqiyotidagi oʻrni va roliga qiziqishini ortish tendensiyasi oʻzining murakkab paradigmal jihatlari bilan alohida ajralib turadi. BMTning fan, taʼlim va madaniyat masalalari boʻyicha tashkiloti — YUNESKO tomonidan XX asrning 90-yillaridagi ijtimoiy oʻzgarishlar jarayonlariga yangicha qarash, rivojlanishning keng yaxlit istiqbollari hisobga olgan holda Markaziy Osiyo mamlakatlarining tarixiy-madaniy merosini saqlash va oʻrganishga yoʻnaltirilgan koʻplab xalqaro konvensiyalarni amalga oshirishga alohida eʼtibor berilmoqda.

AQSH, Angliya, Rossiya, Italiya, Yaponiya, Xitoy, Fransiya, Kanada va Germaniya kabi rivojlangan mamlakatlarda keng miqyosida olib borilayotgan ilmiy izlanishlar tufayli dunyo miqyosida tarix, madaniyat va tabiat yodgorliklarini muhofaza qilish va ulardan maqsadli foydalanishga qaratilgan dasturlar ishlab chiqilmoqda. YUNESKO tashabbusi bilan yodgorliklarni madaniy meros sifatida asrab-avaylash va ulardan foydalanish tarixiy-madaniy, estetik tafakkur, oʻzlikni anglash, el-yurt, millat bilan faxrlanish tuygʻularini yuksaltirishga chuqur taʼsir koʻrsatib, tarixiy-madaniy yodgorliklar mamlakatimizda turizmni rivojlantirish imkoniyatlarni kengaytirish dolzarb masala sifatida tahlil etilmoqda.

Oʻzbekistonning yangi taraqqiyot strategiyasidagi islohotlar tufayli milliy anʼanalarni tiklash, tarixiy-madaniy yodgorliklarni asrab-avaylashni targʻib etish fuqarolar, ayniqsa, oʻsmirlar va yoshlarda vatanparvarlik va oʻzlikni anglash ruhini yuksaltirishni taqozo etmoqda. Tarixiy-madaniy yodgorliklardan madaniy turizm obyekti sifatida samarali foydalanish, eng yaxshi va eng nodirlarini YUNESKO reyestriga kiritish, tarixiy-madaniy meros obyektlarini muhofaza qilish va ulardan samarali foydalanish bugungi kunning dolzarb muammolaridan hisoblanadi.

Oʻzbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi PF 4947-son “Oʻzbekiston Respublikasini yanada rivojlantirish boʻyicha Harakatlar strategiyasi toʻgʻrisida”gi, Oʻzbekiston Respublikasi Prezidentining 2020-yil 5-yanvardagi “Oʻzbekiston Respublikasida turizmni jadal rivojlantirishga oid qoʻshimcha chora-tadbirlari toʻgʻrisida”gi, “2022 - 2026 yillarga moʻljallangan Yangi Oʻzbekistonning taraqqiyot strategiyasi toʻgʻrisida”gi, 2017-yil 24-maydagi “Qadimiy yozma manbalarni saqlash, tadqiq va targʻib qilish tizimini yanada takomillashtirish chora-tadbirlari toʻgʻrisidagi” PQ-2995-son Qarorlari, 2018-yil 16-yanvardagi “Moddiy-madaniy va arxeologiya merosi obyektlarini muhofaza qilish va ulardan foydalanishni takomillashtirish toʻgʻrisida”gi 5181-son Farmoyishi hamda ushbu mavzuga oid boshqa normativ-huquqiy hujjatlarda koʻrsatilgan vazifalarni amalga oshirishda mazkur tadqiqot maʼlum darajada xizmat qiladi.

**Dissertatsiyasining respublika fan va texnologiyalar rivojlanishining asosiy ustuvor yoʻnalishlariga mosligi.** Mazkur tadqiqot respublika fan va texnologiyalar rivojlanishining “Demokratik va huquqiy jamiyatni maʼnaviy-axloqiy va madaniy rivojlantirish, innovatsion iqtisodiyotni shakllantirish” ustuvor yoʻnalishi doirasida bajarilgan.

**Muammoning o'rganilganlik darajasi.** O'zbekistonda tarixiy-madaniy meros ko'plab tadqiqotchilarning diqqat markazida bo'lib, ushbu masalaga oid yondashuvlar va asarlarining tarixshunoslik nuqtai-nazaridan tahlili muammoni ushbu guruhlariga ajratish imkonini beradi. Birinchi guruhni, o'zbek xalqi o'tgan tarixiy davrlarda — bronza davridan boshlab to shu kungacha har bir tarixchini hayratga soladigan juda ko'p bebaho meroslar qoldirdi. Darhaqiqat, o'tmishdan bizga moddiy va nomoddiy ko'rinishda yetib kelgan meros asl holida asrab-avaylash, o'rganish, qayta tiklash va kelajak avlodlarga topshirishga loyiqdir. Bu yodgorliklar o'tmishning turli moddiy va nomoddiy ko'rinishdagi merosi sifatida bizning davrimizga yetib kelgan va bu boy xalqning o'tmishdagi ijodining ishonchli manbasi va bevosita guvohidir. O'zbek xalqi qadimgi Sharqning buyuk sivilizatsiyalariga mos keladigan tarixiy-madaniy merosni yaratdi va keyinchalik ular boshqa xalqlarning madaniy taraqqiyoti uchun muhim asos bo'lib xizmat qildi. Ushbu masalalar V.V.Bartold, K.K.Risbergenova, T.X.Mirboboyeva, O.P.Kobzeva, O'.Mavlonov, A.Xo'jayev va boshqa shu kabi tarixchi olimlar o'z asarlarida batafsil ochib berilgan.

Mavzu tarixshunosligining ikkinchi guruhi tarixiy-madaniy meros muammosini o'rganishning tarixiy asoslari va ilmiy-nazariy tahlilini yoritishga qaratilgan. A.A.Marushenko, A.P.Okladnikov, G.Ye.Markov, M.E.Voronets, S.P.Tolstov, B.M.Kastalskiy va boshqa shu kabi bir guruh tadqiqotchilarining bir qismi qadimgi tosh davriga oid manzilgohlar va ular madaniy qatlamlaridan arxeologik qazishma natijasida olingan manbalar markaziy Zarafshon, keyinchalik esa Surxon vohasini qamrab olganligini aniqlaganlar. Jumladan, 1938-yilda A.P.Okladnikov Boysun tumanida joylashgan Teshiktosh g'or-makonida bir necha bor keng miqyosli arxeologik qazish ishlarini olib borib, o'z izlanishlar natijasida bu makonining umumiy rasmi va rejaviy tuzilishi, balandligi 7 m, chuqurligi 21 m, kengligi 20 m bo'lgan g'or-makon mavjudligi va tosh va suyakdan ishlangan mehnat qurollari olinganligini isbotlagan. Shu bilan birga, g'or makonidan 9 yashar bolaning bosh suyagi, yelka va o'ng son suyagi parchalari, yo'g'on boldir suyagi, umurtqa pog'onasi bo'laklari olinganligi haqida tarixiy ma'lumotlar mavjud<sup>1</sup>. Shuningdek, E.Rtveladze, K.Shoniyozov, A.Asqarov tarixiy-madaniy merosning arxeologik va tarixiy ahamiyatini ochib berishga e'tibor qaratishgan<sup>2</sup>.

Surxondaryo va Amudaryo havzasidan topilgan miloddan avvalgi II va mil. I–II asrlarga oid yozuv namunalari masalasi ham ko'plab tadqiqotchilarning diqqat markazida bo'ldi. Ular Surxon vohasi arxeologiyasi va tarixiy-madaniy merosiga

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<sup>1</sup> Okladnikov A.P. Неандертальский человек и следы его культуры в Средней Азии (Предварительные данные и выводы о раскопках в гроте Тешикташ), СА, № VI, 1940, с. 7, рис 1, с.8. рис 2.); Okladnikov A.P. Древнейшие археологические памятники Красноводского полуострова., ТЮТАКЭ, № 11. 1953; Okladnikov A.P. Изучение памятников каменного века Туркмении. (По данным работ 9-отряда ЮТАКЭ в 1952 г. ИИАнТССР. Ашхабад 1953; Okladnikov A.P. Пещера Джебел-памятник древней культуры Прикаспийских племен Туркмении., ЮТАКЭ, Т.7.1956.

<sup>2</sup> Ртвеладзе Э.В. Великий шелковый путь. Энциклопедический справочник. –Т., 1999; // Шониёзов Ш.К. Ўзбек халқининг келиб чиқиши. –Т.: Шарқ, 2001; // Аскарлов А. Ўзбек халқининг этногенези ва этник тарихи. –Т: ТДПУ, 2007.

oid yozma manbalar tahlili orqali bu hududda kechgan ijtimoiy va etnomadaniy jarayonlarning o'ziga xos rivojlanish tendensiyalarini ko'rsatib o'tadilar<sup>3</sup>. Shuningdek, M.Ye.Masson, E.V.Rtveladze, Ya.G'ulomov, A.Y.Yakubovskiy va boshqalar Surxondaryo viloyatidagi Eski Termiz va Ayritom, Zarafshon vohasidagi Shahri Vayron, Dabusiya hamda Kampir Devor tarixiy yodgorliklarida muhim arxeologik ekspeditsiyalarni amalga oshirganlar. O'zbekiston hududidan o'tgan qadimgi yo'llar haqida antik davr yunon-rim tarixchilari qimmatli ma'lumotlar qoldirganlar. U yozma manbalar va hozirgi arxeologik ma'lumotlarni tadqiq etgan respublikamiz va chet el tadqiqotchilarining fikrlariga qaraganda, O'zbekiston hududidan o'tgan eng qadimgi yo'llar lojuvard (lazurit) yo'li hisoblanib, bu yo'llar miloddan avvalgi III ming yillikka oiddir. Bu yo'l orqali qadimgi Baqtriyadan (Surxon vohasi) qimmatbaho lojuvard toshlar Misrdagi ehromlarni bezatish uchun olib ketilgan<sup>4</sup>. Shundan kelib chiqqan holda, O'zbekistonda tarixiy-madaniy merosga yangicha munosabat konsepsiyasining ishlab chiqilishi hamda tadqiqot mavzusiga oid masalalarining yoritilishi Respublika miqyosida tashkil etilgan ko'plab ilmiy-amaliy konferensiya materiallari va O.Bo'riyev, A.Qayumov, M.Azimov, N.Jo'rayev, Q.Nazarov, S.Otamurodov, E.Bobomurodov, D.Abdullayev, A.Ochildiyev, A.Begmatov<sup>5</sup> kabi olimlarining ilmiy izlanishlarida yoritib o'tilgan.

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<sup>3</sup> Литвинский Б.А. Буддизм. Восточный Туркистан в древности и раннем средневековье. Этнос, язык, религия. – М., 1992. – С. 442–443; Литвинский Б.А. Буддизм и буддийская культура Центральной Азии (древность) // Московское востоковедение. Очерки, исследования, разработки. – М., 1997. – С. 57–59.; Хўжаев А. Буюк ипак йўли: муносабатлар ва тақдирлар. – Тошкент: ЎЗМЭ, 2007. – Б. 146–166; Исхаков М. Центральная Азия в системе мировой письменной культуры. – Ташкент. Университет Мировой экономики и дипломатии, 2008. – С. 77–85.;

<sup>4</sup> Холикова Р.Э. Ўзбекистон ва жаҳон цивилизацияси тараққиётида буюк ипак йўлининг ахамияти //МАРКАЗИЙ ОСИЁ МАДАНИЯТИ ТАРИХИ ВА ТАРИХШУНОСЛИГИ МАСАЛАЛАРИ. Ўзбекистонда хизмат кўрсатган Фан арбоби, тарих фанлари доктори, профессор Сулейманов Рустам Ҳамидовичнинг 80-йиллик юбилейига бағишланади (12 июнь, 2019 йил). –Тошкент, 2019.

<sup>5</sup> Бўриев О., Шаймардонов И., Насриддинов Қ. Ўзбек оиласи тарихидан. (Қашқадарё ва Сурхондарё вилоятлари аҳолиси турмушидан тарихий-этнографик лавҳалар). – Тошкент: Ўқитувчи, 1995; Бўриев О. Жанубий Ўзбекистон аҳолиси этник тарихидан // Тарих, мустақиллик, миллий ғоя. – Тошкент: Академия, 2001; Қаюмов А.Р. Шеробод воҳаси аҳолиси (XIX – XX аср бошлари) // Ўзбекистонда ижтимоий фанлар. – Тошкент, 1998. – № 3. Ўша муаллиф. Ўзбекистон этномаданий муҳитида «қатағон» этноси // Ўзбекистон этнологияси: янгича қарашлар ва назарий-методологик ёндашувлар: «Академик Карим Шониёзов ўқишлари туркумидаги» халқаро илмий анжуман материаллари. – Тошкент, 2004; Ўша муаллиф. XX аср бошларида Ўзбекистон ҳудудида этник ҳолат. –Тошкент: Adabiyot ushqunlari, 2015; Азимов М. Қатағонлар. –Қарши: Насаф, 2014; Жўраев Н. Ўзбекистонда янгиланишлар концепциясининг яратилиши, эволюцияси ва амалиётда қўлланилиши. Сиёсий. фан. док. дисс... Автореф. –Т., 2001. -54 б.; Jo'rayev N. O'zbekiston tarixi (Milliy istiqlol davri). 3-kitob. –Т.: Sharq, 2011. -736 б.; Q.Nazarov va boshqalar. Milliy g'oya va O'zbekistonning taraqqiyot strategiyasi: o'quv qo'llanma. –Т., O'zbekiston faylasuflari milliy jamiyati, 2019. -236 б.; // Назаров Қ. Аксиология. Қадриятлар фалсафаси. –Т.: Маънавият, 1998. -176 б.; Атамуратов С. Национальная культура и национальное самосознание в процессе обновления общества (Социально-философский аспект): Автореф... док. Филос. Наук. –Т., 1992. -54 с.; Бобомуратов Э.Х. Духовное обновление общества и изменение общественной психологии молодежи Узбекистана. (Социально-философский анализ): Автореф... док. филос. наук. –Т., 1997. -54 с.; Абдуллаева Д.С. Миллий тарихий хотиранинг моҳияти ва ривожланишининг ўзига хос хусусиятлари (ижтимоий-фалсафий таҳлил): дисс. ... фал. фан. ном. –Т., 2006. - 155 б.; Ачилдиев А.С. Проблема взаимодействия национального самосознания и национальной культуры: Автореф... канд. филос. наук. –Т., 1994. -22 с.; Бегматов А. Маънавият фалсафаси ёхуд Ислом Каримов асарларида янги фалсафий тизимнинг яратилиши. – Т.: Шарқ, 2000. -94 б.

Mavzu tarixshunosligining uchinchi guruhini muammolaridan biri – moddiy va nomoddiy madaniy merosi yodgorliklari tizimi shakllanishiga bag‘ishlangan. O‘zbek xalqi yuksak insoniyat tarixi va madaniyatining tarkibiy qismi va yaratuvchisidir. Bu qadimiy xalqning moddiy va nomoddiy madaniy merosi yodgorliklari ajdodlarimizning moddiy va ma’naviy hayotini bog‘lovchi bo‘g‘in bo‘lib, umuman olganda, bu o‘zbek xalqining bir necha ming yillik tarixi sahifalarini bog‘lab turadi. Tanlangan mavzuning tarixshunosligi tahlili shuni ko‘rsatadiki, mustaqillik yillarida O‘zbekistonda tarixiy-madaniy merosga yangicha munosabat konsepsiyasi, tarixiy xotira va tarixiy merosni tiklash masalalari yoritilishi ijtimoiy-gumanitar soha olimlarining doimiy diqqat markazida turgan va mazkur mavzuni ilmiy jihatdan o‘rganish borasida bir qator muhim ishlar bajarilgan. Jumladan, M.Jo‘rayev, S.Tursunov, E.Qobilov, T.Pardayev, M.Imomnazarov, M.Kaxxarova, O‘.Mavlonov, A.Mavrulov, A.Muminov, F.Sulaymonovalar<sup>6</sup> tarixiy-madaniy merosning ma’naviy-axloqiy hamda g‘oyaviy ahamiyatini tadqiq etishgan. Bundan tashqari, SH.Shaydullayev, T.Annayev va J.Annayev, M.A.Mirzayev, X.S.Islamxodjayev, A.R.Abriyev<sup>7</sup> va boshqa bir qator tadqiqotlarda tarixiy madaniy merosni asrab-avaylashga doir izlanishlar olib borilgan.

Ajdodlarimizdan bizga qolgan barcha tarixiy inshootlar, ilmiy ishlar va an‘analar madaniy meros sifatida belgilangan. Moddiy, nomoddiy, ko‘chma va ko‘chmas kabi turlari bo‘lgan meros o‘tmishni yoritib turishi bilan nihoyatda muhimdir. O‘zbek xalqi madaniyati ming yillar davomida rivojlangan. Bu madaniyatning tarixi shu qadar boy va jozibaliki, asrlar o‘tgan bo‘lsa ham, u o‘zining yangiligi va go‘zalligini saqlab qolgan. O‘zbekiston zamini tarixan

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<sup>6</sup> Жўраев М. Бойсун халқ таквимиға доир материаллар // Бойсун тарихи ва миллий маданияти. Бойсун илмий экспедицияси тўплами. 2-нашр. – Тошкент, 2005.; Турсунов С., Пардаев Т., Курбонов А., Турсунов Н. Ўзбекистон тарихи ва маданияти - Сурхондарё этнографияси. - Тошкент: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси нашриёти, 2006; Турсунов С., Турсунов А., Тоғаева М. Шеробод тарихидан лавхалар. – Тошкент: Yangi-nashr, 2014; Турсунов С. Сурхондарё этнографияси. – Тошкент: Tafakkur, 2020.; Kabulov E., Rajarova, S. Horse-breeding of the Oasis of Surkhan // Bulletin of Science and Practice, 2019, № 5(11); Турсунов С., Пардаев Т., Турсунов А., Тоғаева М. Ўзбекистоннинг жанубий худудларида номоддий маданият тарихи. - Тошкент: Мухаррир, 2012; Турсунов С., Пардаев Т., Махмадиёрова Н. Сурхондарё – этнографик макон. –Тошкент: Akademnashr, 2012.; Imomnazarov M. Milliy ma'naviyatimiz asoslari. – T.: O'zbekiston faylasuflari milliy jamiyati nashriyoti, 2006. - 448 b.; Kaxxarova M. Jamiyatda ma'naviy-axloqiy muhit: muammo va echimlar. Avtoref. ... fal. fan. dok. –T., 2012. -56 b.; Mavlonov Ў., Abdvositova I. Tarixiy madaniy meros – milliy fojani anglash omili. – Тошкент: Академия, 2014. -176 б.; Маврулов А. Маънавий баркамол инсон тарбияси. – Тошкент: Ўзбекистон, 2008. – 80 б.; Муминов А.Г. Национальная политика независимого. Узбекистана и пути ее реализации в духовно-культурной сфере (теория и практика): Автoref. дисс. док. полит. наук. –Т., 1999. -54 с.; Сулаймонова Ф. Шарқ ва Фарб. –Т.: Ўзбекистон, 1997. – 415 б.

<sup>7</sup> Шайдуллаев Ш.Б. Северная Бактрия в эпоху раннего железного века. - Ташкент, 2000.; Аннаев Т., Аннаев Ж., Труды Байсунской научной экспедиции Выпуск №1. – Ташкент, 2003.; Мирзаев А.М. Ўзбекистонда тарихий ва маданий ёдгорликларни муҳофаза этиш ва ўрганиш ишининг ташкил топиши ва ривожланиши (1917 - 1941 йиллар). т.ф.н. дисс. –Тошкент, 1994.; Исламходжаев Х.С. Государственное управление в области охраны и использования памятников истории и культуры Узбекистана, дисс. к.ю.н. –Тошкент, 1998.; Абриев Р.Б. Мустақиллик йилларида Ўзбекистонда тарихий-меморий обидаларни таъмирлаш ва қайта тиклаш тарихи (Зарафшон воҳаси мисолида), Тарих фанлари бўйича фалсафа доктори (PhD) дисс. – Тошкент, 2018.

insoniyat uchun qiziqarli bo'lgan. Uning yerdagi ma'naviy boyliklar dunyo ahlini doimo qiziqtirib kelgan. Shu boisdan ham xorijlik olimlar tomonidan bu yurtning tarixiy-madaniy merosiga qiziqish hozirgi kunda ham tobora ortib bormoqda. Ana shunday olimlar jumlasiga Etyen de la Vasyer, Alireza Shapur Shaxbazi, Yozef Markvart va boshqa kabilarni kiritishimiz mumkin<sup>8</sup>. Etyen de la Vasyer fransuz tarixchisi, Parijdagi ijtimoiy fanlar universiteti professori universitetda islomgacha va islomdan keyingi Markaziy Osiyoning ilk o'rta asrlarda iqtisodiy va ijtimoiy tarixidan dars beradi. So'g'd savdogarlari va madaniyati bo'yicha mutaxassis, Alireza Shapur Shaxbazi esa Sharqiy Osiyo arxeologiyasi bo'yicha bakalavr va magistr darajasini olgan. Shahbozi London universitetida Ahamoniylar arxeologiyasi bo'yicha doktorlik darajasini himoya qilgan. Alirizo Shapur Shahbozi Garvard universitetida Ahamoniylar arxeologiyasi va xronologiyasi bo'yicha dars bergan. Yozef Markvart turk va eronshunoslik va Yaqin Sharq tarixi bo'yicha mutaxassis hisoblanadi. Mazkur olimlar olib borgan tadqiqotlardan ma'lum bo'ladiki, milliy madaniyat o'zbek xalqi va davlatining mavjudligining muhim omilidir. Tarixiy-madaniy meros o'tmishdan qolgan, madaniy qadriyatga ega bo'lgan asarlar yig'indisini anglatadi. Bu osori atiqalarga bugungi kunda kelajak avlodlar uchun saqlanib qolayotgan moddiy ashyolar (qadimiy binolar kabi) yoki nomoddiy artefaktlarni (masalan, mintaqaning urf-odatlari) kiritish mumkin.

Yuqorida keltirib o'tilgan mualliflarning tadqiqotlari ham mavzuni muayyan jihatdan tahlil qilgan bo'lib, teran ilmiyligi bilan ajralib tursa-da, lekin O'zbekistonda tarixiy-madaniy merosga munosabat konsepsiyasining ishlab chiqilishi va amaliyotga joriy etilishiga oid qiyosiy tahlil masalasi monografik tadqiqot etishga ehtiyoj sezadi. Shu sababli mazkur mavzuda tadqiqot olib borish, tadqiqot ishidagi tarixiy xotira va meros masalalarini xalqqa tushunarli tarzda yetkazish dolzarb vazifalardan biridir.

**Tadqiqot mavzusining dissertatsiya bajarilgan oliy ta'lim muassasasi ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi.** Tadqiqot ishi O'zbekistonning eng yangi tarixini yaratish bilan bog'liq konseptual vazifalardan kelib chiqib tanlangan va Termiz davlat universiteti ilmiy ishlari rejasiga kiritilgan.

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<sup>8</sup> Etienne de la Vaissiere, Is there a „Nationality of the Hephthalites?“ in Bulletin of the Asia institute. New series. Volume 17. 2003. [2007], p. 129—130.; Shapur Shahbazi, A. «SASANIAN DYNASTY». Encyclopædia Iranica Online Edition. Retrieved 2012-09-03.; Marquart J. Ērānšahr nach der Geographie des Ps. Moses Xorenac'i. Mit historisch-kritischem Kommentar und historischen und topographischen Excursen. Berlin, 1901. S. 51.; Christensen A. L'Iran sous les Sassanides. Copenhagen, 1944. P. 280.; Altheim F. Geschichte der Hunnen. Bd. 1. Von den Anfängen bis zum Einbruch in Europa. Berlin, 1959. S. 45-46.; Werner R. Das früheste Auftreten des Hunnennamens Yüe-či und Hephthaliten // Jahrbücher für Geschichte Osteuropas. 1967.; Bd. 15. H. 4. S. 544.; Frye R. N. The Political History of Iran under Sasanians // The Cambridge History of Iran. Vol. 3. Pt. 1. The Seleucid, Parthian and Sasanian Periods / Ed. by E. Yarshater. Cambridge etc., 1983. P. 137.; Frye R. N. The History of Ancient Iran. München, 1984. P. 311.; Erdal M. Old Turkic. // The Turkic languages. London; New York, 1998.; A. von Gabain. Eski Türkçenin grameri. Ankara, 2003.; Poppe N. Introduction to Altaic linguistics. Wiesbaden, 1965; Bosworth, Clifford Edmund. The New Islamic Dynasties: A Chronological and Genealogical Manual. Great Britain: Columbia University Press, 1996.; Bodrogligeti A. J. E. Muhammad Shaybānī Khan's Apology to the Muslim Clergy // Archivum Ottomanicum. 1994a. Vol. 13. (1993/1994), -P.98.

**Tadqiqotning maqsadi** – O‘zbekistonda tarixiy-madaniy merosga yangicha munosabat konsepsiyasining ishlab chiqilishi va amaliyotining mazmun mohiyatini tizimli tahlil qilishdan iborat.

**Tadqiqotning vazifalari:**

tarixiy-madaniy meros tushunchasining mazmun va mohiyatini, ahamiyatini anglash va uning yangidan shakllanayotgan davlat ma’naviyatining o‘zagi sifatidagi ahamiyatini ko‘rsatib berish;

tarixiy-madaniy meros muammosini o‘rganishning tarixiy asoslari va ilmiy-nazariy tahlilini ochib berish;

mustamlaka davrida O‘zbekistonda tarixiy-madaniy merosga munosabat masalalarni g‘oyaviy nazariy va amaliy natijalarni yoritib berish;

mustaqillik yillarida jamiyat ma’naviy hayotida tarixiy xotiraning tiklanishi, milliy madaniy meros va tarixiy haqiqat uyg‘unligi yoritib berish;

O‘zbekistonda tarixiy-madaniy merosga yangicha munosabatni shakllantirishning tarixiy zaruriyati va zamonaviy xususiyatlarini aniqlash;

tarixiy-madaniy merosga yangicha munosabatni shakllantirishning konseptual muammo va yechimlarini tadqiq etish, turli ilmiy asarlar va nashrlardagi ma’lumotlarni o‘rganish, tizimli tahlil qilish hamda ilmiy xulosalar, taklif va tavsiyalar ishlab chiqish.

**Tadqiqot obyekti** sifatida O‘zbekistonda tarixiy-madaniy merosga yangicha munosabat konsepsiyasining ishlab chiqilishi va amaliyotga joriy qilinishi belgilandi.

**Tadqiqotning predmetini** O‘zbekistonda tarixiy-madaniy meros turlari, moddiy madaniyat yodgorliklarining joylashuvi, davriy mansubligi, holati, turistik obyekt sifatidagi ahamiyatini yoritish tashkil etadi.

**Tadqiqot usullari.** Dissertatsiyada ilmiylik, qiyosiy-tarixiy tizimli tahlil, tizimli, statistik, xolislik tamoyillari hamda muammoga sivilizatsion yondashuv usullaridan foydalanildi.

**Dissertatsiyaning ilmiy yangiligi quyidagilardan iborat:**

sovet tuzumi davridagi madaniy merosni ahvoli, uni talon-taroj qilinishdan maqsad, mustaqillikni dastlabki yillarida madaniy merosni tiklash borasida amalga oshirilgan huquqiy meyoriy hujjatlar, ma’naviy, axloqiy qadriyatlarni saqlash borasidagi muammolar, biomashinaga, manqurtga aylantirish borasidagi urinishlarni bartaraf etish, “Ommaviy madaniyat” mezonlari kabi tarixiy ma’lumotlar aniqlangan;

yoshlarda g‘oyaviy immunitetni shakllantirish, yuksaltirish muammosidagi yechimlar, madaniy merosni asrash, targ‘ib etish, nomoddiy ma’naviy merosning noyob durdonalari, diniy qadriyatlarni milliy ma’naviy madaniyatga ijobiy ta’sir ko‘rsatganligi dalillangan;

mamlakatimizda madaniy merosga ijobiy ta’sirini ko‘rsatuvchi milliy bayramlar, ma’naviy unsurlarga qarshi kurash, og‘zaki tarix, ijrochilik san’ati, jamoa amaliyoti, an’anaviy hunarmandchilik, madaniy merosga nisbatan tanlov jarayoni, kelajak avlodga kitob bilimni singdirish usullari va ulardan foydalanish kabi tarixiy ma’lumotlar dalillangan;

madaniy meros to'g'risidagi ilmiy, ijtimoiy qarashlar, milliy o'ziga xos mazmun va mohiyat, tarixiy rivojlanish bosqichlari, milliy madaniy merosni tarixiy bosqichlardagi holati, ajdodlar merosini o'rganishni yosh avlod dunyoqarashga ta'siriga taalluqli ma'lumotlar tarixiy jihatdan dalillangan.

**Tadqiqotning amaliy natijalari quyidagilardan iborat:**

tarixiy-madaniy merosni saqlash, rivojlantirish va uni har tomonlama o'rganish sohasidagi xalqaro hujjatlar va materiallar, xususan, jahon merosini saqlash va undan foydalanish bo'yicha aniq vakolatlarga ega asosiy global tashkilot sifatida YUNESKO va boshqa xalqaro tashkilotlar faoliyatini aks ettiruvchi qarorlar mazmuni tarix fani kontekstida ochib berildi;

O'zbekistonning tarixiy-madaniy merosi bilan bog'liq ma'lumotlar to'plandi, tizimli tahlil qilib chiqildi va yangi ma'rifatli jamiyat barpo etishdagi ahamiyati, ichki va tashqi turizmni rivojlantirishdagi o'rni ko'rsatib o'tildi hamda mintaqa sivilizatsiyasi shakllanishi va rivojlanishida tutgan o'rni aniqlashtirildi, tegishli ilmiy xulosalar ishlab chiqildi.

**Tadqiqot natijalarining ishonchliligi.** Tadqiqotda jahon tarixi fanida e'tirof etilgan ilmiy yondashuv va usullardan foydalanilgani, yozma manbalar va ilmiy adabiyotlar ma'lumotlaridan, arxeologik tadqiqotlar natijalaridan qiyosiy-tarixiy va tanqidiy foydalanilgani, qo'lga kiritilgan natijalar, asosli xulosalar, ishlab chiqilgan taklif va tavsiyalarining amaliyotga joriy etilgani, olingan natijalarning vakolatli tuzilmalar tomonidan tasdiqlangani bilan izohlanadi.

**Tadqiqot natijalarining ilmiy-amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati O'zbekistonda tarixiy-madaniy merosga munosabat masalasida hukumat tomonidan sivilizatsion yondashuvning ishlab chiqilganligining mintaqaviy ahamiyati ochib berilganligi bilan belgilanadi.

Dissertatsiya natijalarining amaliy ahamiyati shundaki, undan oliy o'quv yurtlari talabalariga "O'zbekiston tarixi", "Madaniy meros tarixi" bo'yicha maxsus kurslar tashkil qilishda, O'zbekiston va Markaziy Osiyo tarixining tegishli bo'limlari, darsliklar va o'quv qo'llanmalari yozishda foydalanish mumkin.

**Tadqiqot natijalarining joriy qilinishi.** O'zbekistonda tarixiy-madaniy merosga yangicha munosabat konsepsiyasi: ishlab chiqilishi va amaliyotini yoritish jarayonida erishilgan natijalar asosida ishlab chiqilgan ilmiy xulosa, taklif va tavsiyalar asosida:

sovet tuzumi davridagi madaniy merosni ahvoli, uni talon-taroj qilinishdan maqsad, mustaqillikni dastlabki yillarida madaniy merosni tiklash borasida amalga oshirilgan huquqiy meyoriy hujjatlar, ma'naviy, axloqiy qadriyatlar saqlash borasidagi muammolar, biomashinaga, manqurtga aylantirish borasidagi urinishlarni bartaraf etish, "Ommaviy madaniyat" mezonlari kabi tarixiy ma'lumotlardan O'zbekiston Respublikasi Madaniyat vazirligi faoliyatida foydalanilgan (O'zbekiston Respublikasi Madaniyat vazirligining 2021-yil 28-yanvardagi 03-12-20-418-son ma'lumotnomasi). Natijada tarixiy-madaniy merosni saqlash va rivojlantirishning hududiy maqsadli dasturlarini ishlab chiqish, Surxondaryo viloyati hududida tarixiy-madaniy merosini modernizatsiya qilish

konsepsiyasini ishlab chiqish va amalga oshirish, bir qator boshqa hududlar uchun namunaviy ishlanmalarni yaratishga xizmat qilgan;

yoshlarda g'oyaviy immunitetni shakllantirish, yuksaltirish muammosidagi yechimlar, madaniy merosni asrash, o'rganish va targ'ib etish, nomoddiy ma'naviy merosining noyob durdonalari, diniy qadriyatlarni milliy ma'naviy madaniyatga ijobiy ta'siri, turli ko'rinishdagi aqidaparastlik ko'rinishlarini bartaraf etishga oid taklif va tavsiyalardan O'zbekiston yoshlar ittifoqi Markaziy Kengashi faoliyatida foydalanilgan (O'zbekiston yoshlar ittifoqi Markaziy Kengashining 2021-yil 20-yanvardagi 04-13/86-son ma'lumotnomasi). Natijada, dissertatsiyada keltirib o'tilgan ilmiy yangiliklar va taklif-tavsiyalar O'zbekiston yoshlar ittifoqi Markaziy Kengashi faoliyatida ma'naviy-ma'rifiy tadbirlarni yo'lga qo'yishga xizmat qilgan;

mamlakatimizda madaniy merosga ijobiy ta'sirini ko'rsatuvchi milliy bayramlar, ma'naviy unsurlarga qarshi kurash, og'zaki tarix, ijrochilik san'ati, jamoa amaliyoti, an'anaviy hunarmandchilik, chizmalar, bilim va ko'nikmalar, madaniy merosga nisbatan tanlov jarayoni, kelajak avlodga kitob bilimini singdirish usullari va ulardan foydalanish kabi tarixiy ma'lumotlardan O'zbekiston milliy teleradiokompaniyasi "O'zbekiston" teleradiokanali davlat muassasasining ko'rsatuvlari ssenariylarini tayyorlashda foydalanilgan (O'zbekiston milliy teleradiokompaniyasi "O'zbekiston" teleradiokanali davlat muassasasining 2022-yil 4-iyuldagi 06-28-985-son ma'lumotnomasi). Tadqiqot ishidan turli ilmiy asarlar va nashrlardagi ma'lumotlarni o'rganish hamda tarixiy rivojlanish bosqichlari, milliy madaniy merosni tarixiy bosqichlardagi holati, ajdodlar merosini o'rganishni yosh avlod dunyoqarashiga xizmat qilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Tadqiqot natijalari 6 ta xalqaro va 7 ta respublika ilmiy-amaliy konferensiyalarida aprobatsiyadan o'tgan.

**Tadqiqot natijalarining e'lon qilinishi.** Dissertatsiya mavzusi bo'yicha jami 17 ta ilmiy ish, Jumladan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan asosiy natijalarini nashr etish tavsiya etilgan ilmiy jurnallarda 4 ta maqola (3 ta respublika va 1 ta xorijiy jurnallarda) va 13 ta tezis (7 ta respublika va 6 ta xorijiy) konferensiya to'plamlarida chop etilgan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uchta bob, xulosa, foydalanilgan manba va adabiyotlar ro'yxatidan tashkil topgan. Dissertatsiyaning umumiy hajmi 142 betdan iborat.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida mavzuning dolzarbligi va zarurati, muammoning o'rganilganlik darajasi, ilmiy yangiligi asoslangan, tadqiqotning respublika fan va texnologiyalari rivojlanishining asosiy ustuvor yo'nalishlariga bog'liqligi, obyekt, predmeti, metodlari, maqsad va vazifalari aniqlangan, olingan natijalarning ilmiy va amaliy ahamiyati, amaliyotga joriy qilingani, aprobatsiyasi, nashr etilgan ishlar, dissertatsiyaning tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiya ishining "**Tarixiy-madaniy merosga munosabatning nazariy-metodologik asoslari**" deb nomlangan birinchi bobida Tarixiy-madaniy meros tushunchasining mazmun va mohiyati, tarixiy kontekstdagi ta'rif va tasniflari,

tarixiy-madaniy meros muammosini o'rganishning tarixiy asoslari va ilmiy-nazariy tahlilining strukturaviy-funksional xususiyatlari nazariy-metodologik jihatdan tadqiq etilgan.

Jamiyatlarga o'z madaniyatini tan olish va ularni kelajak avlodlarga yetkazish imkonini beruvchi madaniy merosni muhofaza qilish muhim masaladir. Bizdan oldingi avlodlar tomonidan ishlab chiqarilgan yoki qurilgan va bugungi kungacha saqlanib qolgan artefaktlar madaniy meros deyiladi. Ajdodlarimizdan bizga meros bo'lib qolgan barcha tarixiy inshootlar, ilmiy ishlar va an'analar madaniy meros sifatida belgilangan. Madaniy merosning moddiy va nomoddiy kabi turlari mavjud. Madaniy merosning afzalliklarini quyidagicha sanab o'tish mumkin: Bu o'tmishdagi madaniyatlar va san'at harakatlarini yanada aniqroq kuzatish va tushunish imkonini beradi. Turli davrlarda paydo bo'lgan madaniyatlar o'rtasidagi farqlarni ochib beradi. Mamlakatga ko'proq chet el valyutasini kiritish imkonini beradi.

Qadimdan O'zbekiston Markaziy Osiyo sivilizatsiyasining rivojlanishida muhim ahamiyatga ega bo'lgan hududdir. "Buyuk tarixda hech narsa izsiz ketmaydi. U xalqlarning qonida, tarixiy xotirasida saqlanadi va amaliy ishlarida namoyon bo'ladi. Shuning uchun ham u qudratlidir"<sup>9</sup>. "Madaniy meros"da gap pul yoki mulk haqida emas, balki madaniyat, qadriyatlar va an'analar haqida ketadi. Madaniy meros deganda jamiyatga tegishli umumiy rishtalar tushuniladi. Bu bizning tarix va o'zligimizni ifodalaydi. Bu bizning o'tmishimiz, bugunimiz va kelajagimiz bilan bog'liqdir.

Sharq sivilizatsiyasi markazlaridan biri hisoblangan Markaziy Osiyo asrlar mobaynida Buyuk Ipak yo'lining markaziy bo'g'ini sharq va G'arb sivilizatsiyalar uchrashadigan, hamkorlik qiladigan madaniy muhit sifatida mashhur bo'lib, xalqaro iqtisodiy-madaniy aloqalarda muhim o'rin tutgan.

Keyingi davrlarda olib borilgan izlanishlar natijasida Tuproqqal'a, Varaxsha, Bolaliktepa, Afrosiyob, Quva podshoh saroylari va ibodatxonalarining o'rganilishi, Samarqand va Mug' tog'ida qadimiy So'g'd, Xorazmda xorazmiy yozuvlarining topilishi O'zbekiston madaniyatining yuqori darajaga ko'tarilganini ko'rsatadi"<sup>10</sup>.

Tariximizni, milliy madaniy merosimizni o'rganish davlat siyosati darajasiga ko'tarilgan bugungi kunda Markaziy Osiyoning ichki va tashqi madaniy aloqalar tizimida O'zbekistonning o'rnini yoritib berish Vatanimiz tarixshunosligida muhim ahamiyatga ega masaladir. O'zbekiston hududining ulkan Yevrosiyo mintaqasi markazida, muhim tranzit yo'llari kesishgan chorrahada joylashganligi tarixan belgilangan bo'lib, bu uning Sharq va G'arb dunyosi o'zaro madaniy muloqotga kirishadigan joy sifatidagi ahamiyatini oshiruvchi muhim omillardan biri edi. Shu tufayli, tarix fanining hozirgi taraqqiyot bosqichida O'zbekiston

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<sup>9</sup> Мирзиёев Ш.М. Миллий тараққиёт йўлимизни қатъият билан давом эттириб, янги босқичга кўтарамиз. –Т. Маънавият, 2017. – Б. 29.

<sup>10</sup> Мавлонов Ў., И.Абдувоситова. Тарихий-маданий мерос – миллий ғояни англаш омили. –Т.: Академия, 2014. –Б. 10.

tarixini jahon sivilizatsiyasining muhim tarkibiy qismi sifatida o'rganish dolzarb vazifa sifatida kun tartibiga qo'yilmoqda.

“Ajdodlarmiz tafakkuri bilan yaratilgan eng qadimgi tosh yozuv va bitiklar, xalq og'zaki ijodi namunalaridan tortib, bugungi kunda kutubxonalarimiz xazinasida saqlanayotgan ming-minglab qo'lyozmalar, ularda mujassamlashgan tarix, adabiyot, san'at, siyosat, axloq, falsafa, tibbiyot, matematika, mineralogiya, kimyo, astronomiya, me'morchilik, dehqonchilik va boshqa sohalariga oid qimmatbaho asarlar bizning buyuk ma'naviy boyligimizdir. Bunchalik katta merosga ega bo'lgan xalq dunyoda kamdan-kam topiladi”<sup>11</sup>. O'zbekiston Respublikasi Prezidenti SH. M. Mirziyoyev ta'kidlagandek, “tarixiy merosni asrab-avaylash, o'rganish va kelajak avlodga qoldirish davlatimiz siyosatining eng muhim ustuvor yo'nalishlaridan biri hisoblanadi”<sup>12</sup>. Har qanday sivilizatsiya rivojlanishida qo'shni va uzoq o'lkalar bilan iqtisodiy-madaniy aloqalar katta o'rin tutgan bo'lib, madaniy yuksalish va texnologik taraqqiyotga turtki bergan. Turli sabablar tufayli xalqaro aloqalardan uzilib qolgan jamiyatning turg'unlik va inqiroz davri boshlanishi insoniyat tarixida ko'p bor kuzatilgan. Sivilizatsiya – jahon taraqqiyotining omili bo'lib, sivilizatsiyalar aro muloqotning xususiyatlari va rivojlanish qonuniyatlari, tarixiy tajriba va zamonaviy muammolar kabi masalalarni o'rganish muhim ahamiyatga ega.

Umuman olganda, O'rta Osiyoning turli tarixiy – madaniy viloyatlari tarixning eng qadimgi davridan boshlab o'zaro va qo'shni xalqlar bilan qalin madaniy munosabatda bo'lib keldilar. Bu madaniy aloqalar ijtimoiy-iqtisodiy hayotning turli sohalaridagi hamkorlik, turli texnologik yutuqlarni keng miqyosda o'zaro almashish, savdo-sotiq va elchilik munosabatlari, hunarmandchilik, me'morchilik, haykaltaroshlik, tasviriy san'at va madaniyatning boshqa sohalaridagi o'zaro ta'sir, diniy-falsafiy qarashlar va axloqiy mezonlar almashinuvi, ma'lumotlar, yangiliklar va ilm-fanning turli sohalaridagi hamkorlik, ishlab chiqarishning turli sohalaridagi texnologik yangiliklarning, yozuv va numizmatik jarayonlarning tarqalishi va boshqa ko'rinishlarda amalga oshirib kelindi. Bu jihatdan mintaqaning qadimgi yo'llari, ayniqsa, Buyuk Ipak yo'li bo'ylab amalga oshirilgan tarixiy-madaniy muloqotning ahamiyati nihoyatda katta bo'ldi. Mintaqaning asosiy karvon yo'llaridagi savdo karvonlari tarkibida hunarmandlar, olimlar, shoirlar va musiqachilar ham bor edi. Tadqiqotchilar bu jihatdan ilk o'rta asrlarda mintaqaga xalqlari, xususan, sug'diylarning Sharqning ulkan hududida turli madaniy an'analar va dinlar (zardushtiylik, buddizm, nasroniylik, moniylik)ni yoyish va joriy qilishda ham katta o'rin tutganligini, shu bilan birga, bu o'zaro aloqalar bir tomonlama bo'lmasdan, madaniy ta'sir Sharqdan G'arbga – Xitoydan O'rta Osiyoga, Eronga, Old Osiyoga ham tarqalgani muhim ahamiyatga eradir. Rivojlangan o'rta asrlarda mintaqaning madaniy aloqalari rivojida markazlashgan davlatlarning paydo bo'lishi, ilm-fanning turli sohalarida,

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<sup>11</sup> Каримов И.А. Юксак маънавият – енгилмас куч. –Т.: Маънавият, 2008. –Б. 30-31.

<sup>12</sup> Қаранг. Ўша асар. –Б.29.

moddiy va ma'naviy hayotda erishilgan yutuqlar asos bo'ldi. Sharq madaniyati eng qadimgi va ayni paytda eng jonli madaniyatdir. Buni qator faktlar tasdiqlaydi. Sharqda buddizm va hinduizmning juda qadimiy ibodatxonalari hozirgacha faoliyat ko'rsatmoqda, ko'plab madaniy yodgorliklar ma'lum va o'rganilgan.

O'zbekistonda arxeologik ishlar XIX asrning oxirgi choragida, Rossiya Turkistonni bosib olgandan so'ng boshlandi. Bu ishni dastlab rus arxeologiya havaskorlari va o'lkashunoslari boshlab berdi. 1895-yilda Turkiston arxeologiya havaskorlari to'garagi tuzilib, o'lkadagi arxeologik qazishma ishlari shu to'garak nazoratida olib borildi. O'sha davrda V.L.Vyatkin<sup>13</sup>, N.I.Veselovskiy va boshqa rus arxeologlarining xizmati katta bo'ldi<sup>14</sup>.

Miloddan avvalgi birinchi ming yillikda yozilgan "Bhagavadgita"ni alohida ta'kidlash joiz. Sharq madaniyati doimo aql-zakovat va bilimga murojaat qilgan. U o'z-o'zini anglash, e'tiqodning ichki boyligi, intuitivizm va irratsionalizmga qaratilgan. Bular Sharq madaniyatining fenomenal barqarorligi, teranligi va ichki boyligidir. Shu bilan birga, bu madaniyat tabiatga juda sezgir munosabatni rivojlantirdi: reinkarnatsiya g'oyasi buning tasdig'idir. So'nggi ikki asr davomida G'arbdan uzoqda bo'lgan jamiyatlarning deyarli barchasi yoki ba'zilari g'arblashuv jarayonida bo'ldi. Bu holat asosan G'arbning tajovuzkor tabiati va bu jarayondagi madaniyati bilan bog'liq. G'arb bilan kurashda mag'lub bo'lgan jamiyatlar ma'lum darajada g'arblashuvga bo'ysunadi. G'arbdan uzoqda bo'lgan jamiyatlarning G'arbdan mag'lub bo'lishiga sabab faqat G'arbdagi jarayonlar emas, albatta. Sharqda jamiyatlarning o'z tarixi va madaniyatini zamon talablari asosida qayta tiklay olmagani, urf-odatlarini va paydo bo'layotgan ehtiyojlarini qondira olmagani, duch kelayotgan tahdidlarga javob bera olmagani hozirgi vaziyatning eng muhim sababi bo'lsa kerak. Bu jamiyatlar o'ziga xos yurish, ontologik qarash, gnoseologik idrok bilan o'zlarini izlashda davom etishlari kerak, shunda ular keyingi asrlarda ham mavjud bo'la oladilar.

Bugungi kunda, O'zbekistonda 7 ming 476 ta moddiy madaniy merosning ko'chmas mulk obyekti davlat muhofazasiga olingan bo'lib, shundan 4 ming 308 tasi arxeologiya obyektlari, 2 ming 79 tasi arxitektura obyektlari, 694 tasi monumental san'at asarlari, 395 tasi diqqatga sazovor joylar hisoblanadi. Shu bilan birga, 2,5 million ta moddiy madaniy meros obyekti hisoblangan muzey ashyolari va kolleksiyalari saqlanmoqda<sup>15</sup>.

O'rta asrlar davridagi madaniy aloqalar, yagona din, yozuv, davlat boshqaruvi va ijtimoiy hayotdagi yaqinlik mintaqaning turli hududlarida umum mintaqaviy madaniyat shakllanishiga olib kelishi bilan birga, barcha musulmon mamlakatlari madaniyatida ham umumiylik va yaqinlikni keltirib chiqardi. Shu tariqa, O'rta Osiyo xalqlarining madaniy aloqalari o'tran tarixiy davrlar davomida ezgulik, bunyodkorlik va umuminsoniy taraqqiyotga xizmat qilib keldi. Bu O'rta Osiyo

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<sup>13</sup> Вяткин В.Л. Афрасиаб – городище былого Самарканда. Ташкент, 1926. –Б.10

<sup>14</sup> Археология. ЎзМЭ.1-жилд. –Т., "Ўзбекистон Миллий энциклопедияси" Давлат нашриёти, 2000. –Б.661.

<sup>15</sup> <https://lex.uz/docs/4654711>

sivilizatsiyasining bosh g'oyasi sifatida bugungi kunda ham amalda bo'lib kelayotgani, ajdodlarimiz asos solgan o'lmas g'oyalar davom etayotganini alohida qayd qilib o'tish kerak. Buni O'zbekistonning tashqi madaniy aloqalari va mamlakatimizdagi madaniy taraqqiyot misolida ham ko'rish mumkin.

Tadqiqotchilar ilk bosqich eng qadimgi davrdan boshlab miloddan avvalgi I ming yillik boshlarigacha, qadimgi davr bosqichi ahamoniylar davridan boshlanib, ilk o'rta asrlargacha davom etganini, o'rta asrlar bosqichi esa ilk va rivojlangan o'rta asrlar, Amir Temur va temuriylar davri hamda so'nggi o'rta asrlar davrlariga bo'linishini qayd etadilar.<sup>16</sup> Yuqorida keltirib o'tilgan tarixiy-madaniy aloqalarni o'rganish orqali tarixiy-madaniy merosning ahamiyatini yana bir bor anglab yetish mumkin. Shu sababli, O'zbekistonning mustaqil taraqqiyoti davrida xalqimiz tarixi, uning tarixiy xotira hamda madaniy merosiga bo'lgan katta qiziqish tabiiy bir holdir. Bu birinchidan, o'tmishsiz kelajakni aslo tasavvur etib bo'lmasligi, ikkinchidan, xalqimiz o'tmishini, moddiy va ma'naviy boyliklarini o'rganishda, targ'ib qilishda hozirgacha mavjud bo'lib kelgan har qanday qotib qolgan va noxolis qoliplar, imperial va totalitar fikrlashlar va yondashuvlardan voz kechishning talab qilinayotganligi bilan xarakterlanadi. Shu tufayli ham mustaqillikning ilk davridan boshlab tarixiy xotira va merosni tiklash masalalariga bo'lgan e'tibor tubdan o'zgardi.

Moddiy madaniyat yodgorliklarini ham, o'z navbatida, 3 turga – arxeologik yodgorliklar, me'moriy obidalar va badiiy hunarmandchilik buyumlariga bo'lish mumkin. Qadim o'tmishimiz xazinasi bo'lgan arxeologik yodgorliklar – ko'hna shaharlar xarobalari, qo'rg'onlar, manzilgohlar, mudofaa inshootlarining qoldiqlari, karvonsaroylar, rabotlar va sardobalar, ko'priklar kabi yo'lbo'yi inshootlari, tosh haykalchalar, tosh bitik va suratlar, buyumlar, aholi maskanlarining tarixiy-madaniy qatlamlari va boshqalar mintaqaning qadimgi davr va o'rta asr madaniyati izlarini o'z bag'rida saqlab kelmoqda. O'zbekistonning viloyat va tumanlarida o'ta notekis joylashgan yodgorliklarning bizgacha saqlanib qolganlari soni ayrim ma'lumotlarga ko'ra 8,5 mingga yaqindir<sup>17</sup>.

Moddiy madaniyat shu qadar keng tushunchaki, asrlar davomida bu so'zning turli talqinlari paydo bo'lgan. Lotin tilidan (cultura) “kultura” deb tarjima qilingan madaniyat tushunchasi keyinchalik “ta'lim, savodxonlik, taraqqiyot, ma'rifat” degan ma'nolarni anglata boshladi. Shunday qilib, madaniyat inson faoliyatining turli sohalarida ko'p ma'nolari bilan ajralib turadigan tushuncha sifatida falsafa, psixologiya, madaniyatshunoslik, tarix, san'atshunoslik, siyosatshunoslik, pedagogika, tilshunoslik (etnolingvistika), etnologiya va boshqa fanlarning tadqiqot predmeti hisoblanadi. Axborot asrida yangi tushunchalar (“axborot

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<sup>16</sup> Мавлонов Ў., Махкамова Д. Маданий алоқалар ва савдо йўллари. – Т.: Академија, 2004. – Б.12-13; Махкамова Д. Узбекистан в системе международных культурных связей (особенности и омерности исторического развития): Автореф. дисс. на соиск. уч. степ. канд. ист. наук. –Т., 2005.

<sup>17</sup> Ўзбекистон тарихи ва маданияти. Муаллифлар жамоаси. –Т.: Тафаккур, 2011. –Б.233.

madaniyati”, “elektron madaniyat” va boshqalar) vujudga kelishi bilan madaniyat asta-sekin informatika fanining tadqiqot predmetiga aylanib bormoqda.

Tarixiy xotira va merosni oʻrganish, tiklash va targʻib qilish orqali tariximizni, qadim madaniyatimizni oʻz xalqimiz va butun insoniyat uchun qaytadan kashf qilmoqdamiz. Tarixiy-madaniy merosimizning tiklanishi jamiyatimizni yangilashda asosiy oʻrin tutmoqda. Shuningdek, F.X.Yuldasheva taʼkidlaganidek, «Milliy maʼnaviyat zamirida yangilikka intiluvchi milliy qadriyatlar, milliy maʼnaviy ongga asoslangan milliy ijodiy kuch — milliy oʻzak abadiy saqlanib qoladi».<sup>18</sup>

Xullas, birinchidan, tarixiy-madaniy meros fenomeni murakkab tarixiy jarayonlar natijasida shakllangan va doimiy ravishda takomillashib bormoqda. Tarixiy-madaniy meros obyektlari ramziy maʼnoga ega. Ular madaniyat taraqqiyotning mahsuli sifatida moddiy va nomoddiy meros sifatida tarixan shakllanib boradi. Madaniy konsepsiyasi tarixan oʻzgaruvchan qadriyatlar tizimiga asoslanadi. Bu qadriyatlar turli odamlar guruhlar tomonidan tan olinadi. Ushbu turli guruhlar tomonidan ishlab chiqilgan va qabul qilingan gʻoyalar madaniy merosning turli toifalarini (jahon merosi, milliy meros va boshqalar) yaratadi. Ikkinchidan, xalqimizning asrlar davomida toʻplangan tarixiy-madaniy merosi xalqimiz maʼnaviy yuksalishining eng muhim omili sifatida bugungi globalashuv jarayonida oʻzligimizni gʻoyaviy va mafkuraviy himoya vositachilari hisoblanadi. Shu maʼnoda, mamlakatimizda ijtimoiy-madaniy sohalaridagi islohotlarda tarixiy-madaniy merosga yangicha munosabatni qaror toptirish masalasiga eng muhim va ustuvor yoʻnalish sifatida katta ahamiyat berib kelinayotgani bu borada hal qiluvchi ahamiyat kasb etmoqda.

Dissertatsiyaning **“Oʻzbekistonda tarixiy-madaniy merosga yangicha munosabatni shakllanish omillari”** deb nomlangan ikkinchi bobida Mustamlaka davrida Oʻzbekistonda tarixiy-madaniy merosga munosabat hamda mustaqillik yillarida jamiyat maʼnaviy hayotida tarixiy xotiraning tiklanishi, milliy madaniy meros va tarixiy haqiqat uygʻunligini taʼminlashning tarixiy va istiqbolli yoʻnalishlari asosida tahlil etilgan.

Mustaqillik tufayli yurtimiz maʼnaviy tazyiqlardan qutildi, erkin oʻy-fikrga, milliy taraqqiyotga imkoniyat paydo boʻldi. Xalqni birlashtiruvchi, jamiyat yuksaltirishni taʼminlovchi yoʻnalishlar belgilandi. Tarixiy-madaniy meros otabobolarimiz, ajdodlarimizdan bugungi kunga qadar yetib kelgan tarixiy-maʼnaviy boylıklar – meʼmorchilik yodgorliklari, ilm-fan yutuqlari, tarixiy ahamiyatga ega badiiy va sanʼat asarlari yigʻindisidir. Tarixiy meros urushlar yoki inqilobiy yoʻl bilan paydo boʻladigan hodisa emas, tarixiy meros kishilik jamiyatining rivojlanish davrlari uning ehtiyojlari sababli shakllanadi va davr manzarasini oʻzida aks ettiradi. U vaqt oʻtishi bilan yoʻqolib ketmaydi, balki, avlodlar uchun beqiyos maʼnaviy meros sifatida saqlanib qoladi. Dunyodagi eng qadimiy xalqlardan biri

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<sup>18</sup> Юлдашева Ф.Х. Ўзбекистонда глобалашув шароитида маънавий янгиланишнинг ўзига хос хусусиятлари. Фан доктори (DSc) диссертацияси автореферати. – Тошкент, 2019. – Б.30.

bo'lgan o'zbek xalqi o'zining tarixi, moddiy va madaniy yodgorliklari, boy adabiyoti, san'ati va musiqa madaniyati bilan haqli ravishda faxrlanadi. Mamlakatning go'zal tabiati, iqlimi, tabiiy boyliklarining boyligi o'zbek xalqining badiiy tafakkuri va ijodiga ham katta ta'sir ko'rsatgan. Mamlakatimizdagi turli san'at turlarining har biri uzoq va murakkab rivojlanish yo'lini bosib o'tganiga qaramay, birgalikda bir butunlik hosil qilgan holda o'zbek xalq san'ati va madaniyati haqida to'liq tasavvur yaratishga keng imkoniyat yaratadi. O'zbek xalq san'ati ham yurtimiz tabiati kabi rang-barang, to'liq va boy. O'zbek xalqi boy bunyodkorligida uning hayoti va kundalik hayoti bilan bog'liq xalq amaliy san'ati muhim o'rinlardan birini egallaydi. Qadim zamonlardan to hozirgi kungacha davom etib kelgan bu san'at turi xalq liboslaridan tortib, turli uy-ro'zg'or buyumlari va bezaklarigacha bo'lgan katta maydonni qamrab olgan.

Tabiiyki, xalqimizning kundalik xususiyatlari, estetik didi, bir so'z bilan aytganda, milliy qiyofasi, nafsi san'atning bu turida ayniqsa yorqin namoyon bo'lardi. Dunyoning eng boy muzeylarida o'zbek xalqi amaliy san'atining ko'plab go'zal namunalarini uchratish mumkinligi bejiz emas. Londondagi Viktoriya va Albertning, Parijdagi Luvrning, Vashington, Vena, Rim, Berlin, Istanbul, Tehron, Qohira metropolitenining boy muzey kolleksiyalariga nazar tashlaydigan bo'lsak, u yerda Buxoro, Samarqand, Xorazmlik ustalarning mohir qo'llari bilan yaratilgan san'at namunalarini ko'rish mumkin.

Tarixiy xotira har qanday xalq mavjudligining asosiy ustunlaridan biridir. Tarixiy xotiraning yo'qolishi bevosita jamiyatning buzilishiga olib keladi. Shunisi qiziqki, davlat qurilishi tarixiy xotira asosida ham mumkin. Jahon xalqlari tajribasi shuni ko'rsatadiki, tarixiy xotirani saqlashning asosiy yo'li shunday davlatga egalik qilishdir. Bu yerda tarixni o'rganish bilan bir qatorda madaniy an'analarni yetkazish muhim omil hisoblanadi. Madaniy an'analarning uzatilishi tarbiya va ta'limning muhimligini ko'rsatadi. Qadimgi odam bilan o'rta asr yoki hozirgi odam o'rtasidagi ma'naviy farqlar ko'p jihatdan tarbiya bilan bog'liq. Demak, insonning qanday tarbiyalangani uning shaxs sifatida kamol topishida asosiy omil hisoblanadi. Shunday ekan, tarixiy xotirani saqlashda ta'lim mazmuni muhim ahamiyatga ega. Tarbiyada bir avlodning bilimi ikkinchi avlodga o'tadi. Bunda nimani va qanday o'tkazish masalasi asosiy omilga aylanadi. Agar siz bolaga xalq manfaatlari haqida bir oz ma'lumot bersangiz, u umumiy manfaatlar xotirasida alohida o'rin egallaydi.

Xalqimizning noyob tarixiy-madaniy merosiga oid mingdan ortiq obidalar bugun davlatimiz tomonidan davlat ro'yxatidan o'tkazildi. Ushbu ro'yxat tarixiy ahamiyatga ega kashfiyotlar hisobiga doimiy ravishda o'sib bormoqda. Sayyohlarning tarixiy-madaniy merosga boy Vatanimizga qiziqishi ham ortib bormoqda. O'zbekistonning eng muhim arxeologik va me'moriy yodgorliklari bevosita Buyuk Ipak yo'li bilan bog'langan. Qadim zamonlarda va o'rta asrlarda karvon yo'li nafaqat mol, balki turli xalqlarning madaniyatini tashishga xizmat qilgan. Bu dunyoning turli burchaklarida yashovchi odamlarda qiziqish uyg'otdi. Bunday aloqalar Markaziy Osiyoga, xususan O'zbekiston orqali ham o'tgan, chunki bu geografik qulay hududni hech qachon chetlab o'tishning imkoni

bo'lgan. Shu boisdan ham Buyuk Ipak yo'li qadimiy sivilizatsiyalarning buyuk yutuqlaridan biri bo'lib, Yevropadan Xitoygacha bo'lgan ulkan tarix kengliklarida turli xalqlarni bir-biriga yaqinlashtirish imkonini berdi. Milliy madaniyat xalqning ijodiy iste'dodlari, qadimgi me'mor va haykaltaroshlar, zargarlar, kulollar, temirchilar, to'quvchilar, quruvchilar, duradgorlar, duradgorlar, duradgorlar va hokazolarning mukammal an'analari orqali avlodan-avlodga o'tib kelmoqda. Shu boisdan ham davlatimiz rahbari Shavkat Mirziyoyev xalqimiz ma'naviy madaniyati sahifalarini o'rganishga alohida e'tibor qaratmoqda. U madaniyat nafaqat milliy mumtoz adabiyot va buyuk faylasuflar ijodida, balki xalq tafakkurida, uning axloqiy me'yorlarida ham vujudga keladi. Milliy madaniyatning eng yaxshi an'analari barqarorligi natijasida u jahon taraqqiyoti tarixida alohida o'rin tutadi.

O'zbekiston o'zining qadimiy tarixi, betakror va jozibali madaniyati, betakror ekologik tizimi bilan butun dunyoga mashhur. Mamlakatimiz o'zining tarixiy va tabiiy boyliklari bilan jahon sivilizatsiyasi xazinalariga ulkan hissa qo'shmoqda. Shu bilan birga, o'zbek xalqining noyob tarixiy-madaniy merosi, milliy tabiiy boyliklarini tiklash, asrab-avaylash va ommalashtirish ishlari davlat taraqqiyotining ustuvor yo'nalishlaridan biridir. Mamlakatimizda xalqning tarixiy-madaniy merosini o'rganish, ularni keng ommaga yetkazish borasida olib borilayotgan ishlar milliy ta'lim tizimi rivojiga ijobiy ta'sir ko'rsatmoqda. Chunki milliy meros xalqimizning moddiy va ma'naviy boyligidir.

Mustaqillik va ma'naviy merosning tiklanish o'zaro uyg'un hodisalardir. Tarixiy-madaniy merosga munosabat jamiyatning ma'naviy tiklanishi va yuksalishining omili sifatida qaralmoqda.

Xullas, mustaqillik yillarida xalqimiz tarixiy xotirasi va merosining tiklanishi zaruriyati jamiyatning ma'naviy yuksalishining asosiy omili sifatida quyidagilarda yaqqol namoyon bo'ldi:

Birinchi, milliy tariximizning tiklanishi mustaqillik g'oyalari bilan uyg'un holda yuz berdi. Ayniqsa tarixiy haqiqat, millatning tarixiy xotirasini tiklash va xalqni u bilan qurollantirish orqali jamiyatda o'zlikni anglash jarayonini qaror toptirish;

Ikkinchi, tarixiy-madaniy merosining eng muhim tarkibiy qismi bo'lgan nodir arxeologik topilmalar, qo'lyozma asarlar xalqimiz tarixini, ma'naviy merosini namoyon quluvchi manbalar sifatida tadqiq obyektiga aylanishi;

Uchinchi, xalqimizning asriy urf-odatlarini, an'analari, madaniyatining tiklanishi jamiyat ma'naviy hayotida milliy madaniy meros va tarixiy haqiqat uyg'unligini ta'minlovchi omil sifatida tahlili qilinishi;

To'rtinchi, mustaqillik yillarida tarixiy xotiraga yangicha munosabatning qaror topishi va umumbashariy qadriyatlarini tizimida ma'naviy merosimizning e'tirof etilishi kabi masalalar tahliliga e'tibor qaratildi.

Dissertatsiyaning **“O'zbekistonda tarixiy-madaniy merosga yangicha munosabatni shakllantirishning strategik yo'nalishlari”** deb nomlangan uchinchi bobida O'zbekistonda tarixiy-madaniy merosga yangicha munosabatni shakllantirishning tarixiy zaruriyati va zamonaviy xususiyatlari atroflicha

o'rganilib, tarixiy-madaniy merosga yangicha munosabatni shakllantirishning konseptual muammo va yechimlari ilmiy asoslangan.

Tarixiy-madaniy merosni asrab-avaylash nafaqat tarix fanini tadqiqot obyekti balki fanlararo xususiyatga ega bo'lgan va ma'lum mafkuraviy yo'nalishga ega bo'lgan o'ziga xos bilim sohasidir. Tarixiy-madaniy merosni asrab-avaylashning ilmiy asoslari tarix, arxeologiya, me'morchilik tarixi, san'at tarixi kabi fanlarning tadqiqot yo'nalishlari bilan chambarchas bog'liq. Bu muammo bilan o'z faoliyati tabiatiga ko'ra jamoat va davlat tashkilotlarining tarixiy yodgorliklarni muhofaza qilish ishlari bilan bog'liq bo'lgan juda tor doiradagi olimlar shug'ullanadi. Tarixiy-madaniy merosni muhofaza qilish eng muhim ijtimoiy hodisadir. Buni tarixchi olimlarni ilmiy izlanishlarsiz, muzey xodimlari va davlatning fidokorona siyosatisiz tasavvur qilib bo'lmaydi.

YUNESKO tomonidan 1972-yilda "Jahon madaniy va tabiiy merosini saqlash to'g'risida"gi Konvensiyaning qabul qilinishi tarixiy merosga e'tibor va bu sohada xalqaro hamkorlikning rivojiga turtki bo'ldi. Bu hujjatda birinchi marotaba dunyo xalqlarining butunjahon merosini tashkil etuvchi buyuk ahamiyatga ega ayrim tabiiy va madaniy meroslarni saqlash va avaylash uchun jahon xalqlari mas'ullikka chaqirilgan edi. Konvensiyani amaliyotga tatbiq qilish uchun YUNESKO qoshida "Umumjahon merosi" qo'mitasi ta'sis etilib, qo'mita tomonidan noyob madaniy yodgorliklar ro'yxatini tuzish boshlandi<sup>19</sup>.

Tarixiy-madaniy merosni muhofaza qilishni o'rganishda ikki yo'nalish aniq belgilangan: tarixiy va nazariy. Birinchisi tarixiy-madaniy merosni muhofaza qilish tarixini, ikkinchisi – tarixiy-madaniy merosga tegishli terminologiya sohasidagi nazariy ishlanmalarni, yodgorliklarni baholash mezonlarini, shuningdek, antik davrni muhofaza qilish sohasini o'ziga xos fanlararo bilim sifatida tavsiflaydi.

Tarixiy-madaniy meros deganda jamiyat taraqqiyoti bosqichlarini aks ettiruvchi va jamiyat tomonidan saqlanishi va yangilanishi lozim bo'lgan qadriyatlar sifatida qabul qilinadigan tarix va madaniyat obyektlari majmui tushuniladi. Zamonaviy adabiyotda merosni yangilash masalalari ko'tariladi, ya'ni yodgorliklarni asrab-avaylash va zamonaviy madaniyatga singdirishga qaratilgan tadbirlar jamiyatni faollashtirish orqali ahamiyatli bo'ladi. Tarixiy-madaniy merosni amaliy jihatdan o'rganishning muayyan yo'nalishlari quyidagilardan iborat: ularning dastlabki maqsadiga ko'ra; asl nusxadan farqli, ammo obyektga zarar yetkazmaydigan maqsad; taqdimot va o'rganish uchun va boshqalar shular jumlasidandir.

Mustaqillikning o'tgan yillari davomida istiqlol xalqimiz uchun buyuk ne'mat ekanligi, orzu-umidlarining ro'yobi sifatida yurtdoshlarimiz ko'nglidan chuqur joy oldi. Mustaqillik tufayli, milliy qadriyatlarimiz hamda an'analarimiz qaytadan tiklanib, tarixiy merosimizga nisbatan munosabat o'zgardi. Aziz-avlilarimizning nomi tiklandi, masjid va maqbaralar obod qilindi.

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19 ЮНЕСКО. Цели, структуры, деятельность. Хроника, факты, цифры. –М., 2020. –С. 97.

O'tgan yillar davomida nafaqat o'zbeklar balki yurtimizda istiqomat qilayotgan 130 dan ortiq millat va elatlarning o'zligi va qadr-qimmatini mustahkamladi. Zaminimizdan yetishib chiqqan ko'plab ulug' zotlar-davlat arboblari va buyuk olimlar va mutafakkirlar, aziz-avliyolarning meroslari o'rganilib, ular xotirasi va muborak nomlari e'zozlanmoqda.

Bizga ma'lumki, tarixiy-madaniy merosning muhim tarkibiy qismi bo'lgan arxeologik yodgorliklar va topilmalar, me'moriy inshootlar, tarixiy bitiklar va qo'lyozma manbalar, tarixiy va badiiy asarlar, qoyatosh suratlar, tasviriy va amaliy san'at asarlari, badiiy hunarmandchilik buyumlarining muhofazasi madaniy mamlakatlar hukumatlarining doimo diqqat markazida turuvchi vazifalardan hisoblanadi.

Mamlakatimiz hududida tarixiy yodgorliklarni, nodir kitoblarni, qo'lyozmalarni saqlash ishiga qadimda va o'rta asrlarda ham e'tibor berilgan. Noyob tarixiy yodgorliklar hamda nodir qo'lyozma asarlar saroy kutubxonalarida saqlanib, maxsus muhofaza etilgan. Ammo ichki siyosiy nizolar, tez-tez ro'y berib turgan o'zaro urushlar va bosqinchilik yurishlari tufayli tarixiy-madaniy meros manzilgohlarining ko'pchiligi vayron qilingan hamda mamlakatimiz hududidan chetga olib ketish holatlari kuzatilgan.

“O'zbekiston Respublikasi Konstitutsiyasining 49-moddasida “Fuqarolar O'zbekiston xalqining tarixiy, ma'naviy va madaniy merosini avaylab asrashga majburdirlar. Madaniyat yodgorliklari davlat muhofazasidir”, deb belgilab qo'yilgan”<sup>20</sup>. Buning mantiqiy davomi sifatida madaniy meros obyektlari muhofazasiga qaratilgan qonunlar va qonunosti hujjatlari qabul qilindi.

Xususan, “Madaniy meros obyektlarini muhofaza qilish va ulardan foydalanish to'g'risida” hamda “Arxeologiya merosi obyektlarini muhofaza qilish va ulardan foydalanish to'g'risida”gi qonunlar, yana shu sohaga oid 20 dan ortiq normativ-huquqiy hujjatlar shular jumlasidandir.

“Madaniy meros obyektlarini muhofaza qilish va ulardan foydalanish to'g'risida”gi Qonunning 32-moddasiga asosan tarixiy manzilgoh deyilganda uning hududi doirasida o'tmishda yaratilgan, tarixiy, estetik, ijtimoiy-madaniy, arxeologik, me'moriy yoki shaharsozlik qimmatiga ega bo'lgan va xalqning o'ziga xosligini, uning jahon madaniyatiga qo'shgan hissasini saqlab qolish uchun muhim ahamiyatga molik moddiy madaniy meros obyektlari joylashgan manzilgohlar tushuniladi.

“O'zbekiston Respublikasi Prezidentining “Moddiy madaniy meros obyektlarini muhofaza qilish sohasidagi faoliyatni tubdan takomillashtirish chora-tadbirlari to'g'risida” 2018-yil 19-dekabrda PQ 4068-son qarori 10-bandining ikkinchi xatboshiga muvofiq YUNESKONing Umumjahon merosi ro'yxatiga tarixiy-madaniy qiymatiga ko'ra kiritilgan respublikadagi hududlar alohida muhofaza qilinadigan tarixiy-madaniy hududlar hisoblanadi hamda ularda rejalashtirilgan qurilish va obodonlashtirish ishlarining loyihalari Departament

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<sup>20</sup> Ўзбекистон Республикаси Конституцияси. 1992 йил 8-декабрь. 49-модда. <https://lex.uz/docs/20596>

hamda YUNESKONing Umumjahon merosi markazi bilan majburiy tartibda kelishilgan holda amalga oshiriladi”. Globallashuv va integratsiya fonida har bir xalqning milliy o‘zligini belgilovchi eng muhim omil sifatida madaniy merosni o‘rganish va muhofaza qilish jahonning dolzarb madaniy muammosiga aylandi. O‘zbekistonda milliy madaniyat o‘ziga xosligini himoya qilish jahon madaniyatining globallashuv tendensiyalaridan chetda qolmasligi sharti bilan Milliy xavfsizlik konsepsiyasining muhim qismi va davlat siyosatining asosiy strategik maqsadlaridan biri sifatida qaraydi. Ushbu konsepsiya uzoq muddatli, barqaror harakatlarni talab qiladigan strategiyadir.

YUNESKO huzuridagi Umumjahon merosi qo‘mitasi 2016-yil 13-iyuldagi yig‘ilishida Shahrisabz tarixiy markazi xavf ostida turgan Umumjahon merosi obyektlari ro‘yxatiga kiritildi. Shuningdek, Samarqand shahrida o‘tkazilgan tahlil natijalarida shaharning tarixiy qiyofasi va muhitiga salbiy ta‘sir etadigan 159 ta ko‘p qavatli bino va inshootlar qurilgani aniqlandi. Xalqaro ekspertlar missiyasi monitoring natijalari Samarqand shahri Umumjahon merosining xavf ostidagi obyektlari ro‘yxatiga kiritilishi mumkinligi haqida ogohlantirilmoqda. Shu kabi holatlar Xiva va Buxoro shaharlarida ham kuzatilmoqda. “Madaniy meros obyektlarini muhofaza qilish va ulardan foydalanish to‘g‘risida”gi Qonun 32-moddasiga asosan: “tarixiy manzilgoh deyilganda uning hududi doirasida o‘tmishda yaratilgan, tarixiy, estetik, ijtimoiy-madaniy, arxeologik, me‘moriy yoki shaharsozlik qimmatiga ega bo‘lgan va xalqning o‘ziga xosligini, uning jahon madaniyatiga qo‘shgan hissasini saqlab qolish uchun muhim ahamiyatga molik moddiy madaniy meros obyektlari joylashgan manzilgohlar tushuniladi.

Tarixiy manzilgohdagi tabiiy tarkib topgan va inson qo‘li bilan yaratilgan manzaralar uyg‘unligi, tarixiy manzilgoh taraqqiyoti davrida unga xos bo‘lib qolgan turli jihatlar, shuningdek boshqa qimmatli elementlar saqlab qolinishi kerak”. Xuddi shunday holat, “O‘zbekiston Respublikasi ma‘muriy javobgarlik to‘g‘risidagi kodeksining 64-moddasiga asosan” Moddiy madaniy meros obyektlarini muhofaza qilish va ulardan foydalanish qoidalarini qasddan buzish – fuqarolarga eng kam ish haqining bir baravaridan uch baravarigacha, mansabdor shaxslarga esa – uch baravaridan besh baravarigacha miqdorda jarima solishga sabab bo‘ladi.

Bunda ham ma‘muriy javobgarlik alohida muhofaza qilinadigan tarixiy-madaniy hududlarga nisbatan tatbiq etilmaydi. Bu o‘z navbatida yuqori sayyohlik salohiyatiga ega bo‘lgan tarixiy shaharlarimiz va manzilgohlarimiz qiyofasini buzilishiga olib kelmoqda.

Yuqorida ko‘rsatilgan sohaga oid muammolarni bartaraf etish bugungi kun tartibidagi eng muhim masalalardan bo‘lib qolmoqda. Samarqand, Buxoro, Xiva, Shahrisabz kabi yurtimizning tarixiy shaharlaridagi o‘ziga xos me‘moriy obidalar olis o‘tmishning ko‘zgusi sifatida barchamiz uchun qadrlidir. Shunday ekan, ko‘p asrlik tarixga ega ushbu bebaho xazinamizni asrab-avaylash, muhofaza qilish, ilmiy o‘rganish, mamlakatimiz, qolaversa, dunyo miqyosida targ‘ib qilish barchamizning burchimizdir.

Prezidentimiz turli viloyatlarga tashrifi davomida o'sha hududning o'tmish yodgorliklari bilan tanishar ekan, uni asrab-avaylash, tiklash va ta'mirlash yuzasidan o'z maslahatlarini berib kelmoqda. Xususan, Andijon viloyatidagi Jome me'moriy majmuasi, Ark ichi madrasasi, Xovuskon ota ziyoratgohi, Buxoro viloyatidagi Chor Bakr majmuasi, Abduxoliq G'ijduvoniylar maqbarasi, Qashqadaryo viloyatidagi Abul Muin an-Nasafiy, Xusam ota majmualari, Mahmud ibn Aminboy uyi, Samarqand viloyatidagi Hazrati Xizr majmuasi, Xo'ja Ahror Valiy majmuasi, Surxondaryo viloyatidagi Sulton Saodat majmuasi, Namangan viloyatidagi Ishoqxon to'ra Ibrat majmuasi va boshqa ko'plab obyektlarda Yurtboshimiz tashabbuslari bilan ta'mirlash-tiklash ishlari amalga oshirilgani diqqatga sazovordir.

Xullas, mustaqillik yillarida tarixiy-madaniy merosni asrab-avaylash, milliy-ma'naviy tiklanish borasidagi ishlarning barchasi xalqimizning o'z o'tmishi va tarixiga, tarixiy madaniyati hamda milliy qadriyatlariga hurmatini oshirish va xalqimizda ertangi kunga ishonchni oshirish uchun xizmat qiladi.

### **XULOSA**

“O'zbekistonda tarixiy-madaniy merosga yangicha munosabat konsepsiyasi masalasi” mavzusida olib borilgan tadqiqotlar natijasida quyidagi xulosalar taqdim etildi:

1. O'zbek xalqi dunyoning barcha madaniy xalqlari singari boy tarixiy-madaniy merosiga doimo katta hurmat va ehtirom ko'rsatib kelinganligi, ajdodlar merosini asrab-avaylagan va targ'ib qilishga oid ilmiy ishlar tahlil qilingan.

2. SSSR davrida milliy qadriyatlar ta'qibga uchragan tarixiy-madaniy meros obyektlarining katta qismi vayron etilgan va yo'qotilgan. O'zbekistonda milliy qadriyatlarni, tarixiy-madaniy merosni tiklashga yo'naltirilgan huquqiy tafakkur shakllandi, normativ-huquqiy hujjatlar bazasi yaratildi va takomillashtirilishi bo'yicha milliy ma'naviyatimiz taraqqiyotida huquqiy asosi bo'lib xizmat qilmoqda.

3. Tarixiy-madaniy merosni, ma'naviy, axloqiy qadriyatlarni saqlash muammosi global muammolar qatorida ekanligini ko'rish mumkin. Inson o'zligini, ma'naviy qiyofasini yo'qotib, tobora robotlarga, biomashinaga, manqurtga aylantirayotgan jamiyatlar butun insoniyat uchun global xavf-xatarga aylanayotganligi Yevropa va Markaziy Osiyo misolida turli jihatlarini ijtimoiy-madaniy tadqiq qilgan muhim manbalar bilan yaqindan tanishish imkonini beradi.

4. Dissertatsiyada tarixiy-madaniyatning “Ommaviy madaniyat” mezonlari globallashtirish davrida an'anaviy ma'naviy qadriyatlarimizni eskilik sarqiti sifatida qarash, turli xatarga qarshi turish, yoshlarda g'oyaviy immunitetni shakllantirish, yuksaltirish muammosi yechimida tarixiy-madaniy merosning o'rni va ahamiyati tadqiq etilgan.

5. O'zbekistonda tarixiy-madaniy merosni asrash, o'rganish va targ'ib qilish sohasiga oid bo'lgan xalqaro hamkorlikni yo'lga qo'yish bo'yicha ham salmoqli ishlar amalga oshirildi. 1993-yilda YUNESKO tashkilotiga a'zo bo'lgan O'zbekistonda yashab, ijod qilgan ulug' ajdodlarni, shuningdek, nomoddiy madaniy merosimizning noyob namunalari “Avesto” (2001-yil) va “Alpomish”

dostoni (1999-yil), “Ma’mun akademiyasi”ning yubileylarini xalqaro miqyosda nishonlanishi O‘zbekistonda tarixiy-madaniy merosga yangicha munosabat konsepsiyasi ishlab chiqilish amaliyoti ko‘rsatib berilgan.

6. Ma’naviy merosning tiklanishi uning bir bo‘lagi bo‘lgan diniy qadriyatlarga ham e’tiborni kuchaytirdi. 1992-yil Prezident farmoni bilan Ramazon va Qurbon hayit kunlari umumxalq bayrami deb e’lon qilindi.

7. Tarixiy-madaniy meros faqat biz ko‘rgan va qo‘l tekkizadigan moddiy narsalar bilan chegaralanmaydi. Ma’naviy unsurlar ham bu merosning shakllanishiga hissa qo‘shadi: jamiyatda avloddan-avlodga o‘tib kelayotgan an’analar, og‘zaki tarix, ijrochilik san’ati, jamoa amaliyoti, an’anaviy hunarmandchilik, chizmalar, yig‘ilishlar, bilim va ko‘nikmalar to‘planib bordi.

8. Tarixiy-madaniy meros faqat o‘tmishdagi madaniy yodgorliklar yoki urf-odatlar emas. Shu bilan birga, bu tanlov jarayonining natijasidir: Madaniy va siyosiy sabablarga ko‘ra, bu har bir jamiyat yaratgan narsani eslab qolish va saqlamaslik, har doim kelajak avlodlarga nima o‘tishi yoki o‘tmasligini tanlash jarayonlari yuz berdi.

**Tadqiqot bo‘yicha qo‘lga kiritilgan ilmiy xulosalar asosida quyidagi taklif va tavsiyalar ishlab chiqildi:**

1. O‘zbekiston hududidan olib chiqib ketilgan moddiy meros buyumlar bo‘yicha virtual kutubxona yoki virtual muzey tizimini yaratish hamda madaniy merosni asrash bo‘yicha agentlik uchun “Madaniy meros menejeri” mutaxassisligini tegishli sohalar bo‘yicha oliy ta’lim muassasalarida yo‘nalishlar ochish;

2. Dissertatsiya tadqiqotiga oid ilmiy tadqiqotlarni yanada kengroq oli borish hamda aholi yashash joylaridan hududdan tashqarida joylashgan yodgorliklarning bugungi holatini aniqlash va ta’mirlash chora-tadbirlarini ishlab chiqish bo‘yicha chet el olimlari bilan ilmiy hamkorlikni yanada kengaytirish;

3. O‘zbekistonda turizm sohasini rivojlantirish uchun markaziy, viloyat va tuman muzeylaridagi tarixiy-madaniy merosimizga bag‘ishlangan ekspozitsiyalarni xronologik jihatdan kengaytirish hamda tarixiy-madaniy taraqqiyot evolyutsiyasini ochib beruvchi ma’lumotlar bilan boyitishni yo‘lga qo‘yish;

4. Tarixiy arxeologik madaniy merosga yangicha munosabatni shakllantirish bo‘yicha ishlarni tizimli tashkil etish orqali OAV larda xususan, “O‘zbekiston tarixi” telekanalida sohaga oid hujjatli filmlarni tayyorlash va namoyish etishga oid taklif va tavsiyalarni bildiramiz.

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UNIVERSITY**

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**TERMEZ STATE UNIVERSITY**

**RASULOV GAYRAT PARDAEVICH**

**THE CONCEPT OF A NEW APPROACH TO HISTORICAL AND  
CULTURAL HERITAGE IN UZBEKISTAN: DEVELOPMENT AND  
PRACTICE**

**07.00.01 — History of Uzbekistan,**

**DISSERTATION ABSTRACT  
OF THE DOCTOR OF PHILOSOPHY (PhD) ON HISTORICAL  
SCIENCES**

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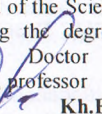
The defence of the dissertation will be held on "8" April 2023 at "10.00" at the meeting of the Scientific Council number PhD.03/30.12.2019. Tar.78.02 on award of at Termez State University. Address: 190111, Termez city, Barkamol Avlod street, 43. Tel.: (99876) 221-74-55, fax: (376) 221-71-17, e-mail: [termizdu@umail.uz](mailto:termizdu@umail.uz)

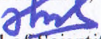
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## INTRODUCTION (Annotation of doctoral dissertation (PhD))

**Actuality and necessity of research.** The trend of increasing interest in the place and role of historical and cultural heritage in the development of humanity on a global scale is distinguished by its complex paradigmatic aspects. UNESCO, the United Nations organization for science, education, and culture, is paying special attention to the implementation of many international conventions aimed at the preservation and study of the historical and cultural heritage of the Central Asian countries, taking into account a new approach to the processes of social change in the 90s of the 20th century, taking into account the broad holistic perspectives of development.

Thanks to scientific research conducted on a large scale in developed countries such as the USA, England, Russia, Italy, Japan, China, France, Canada, and Germany, programs aimed at the protection and purposeful use of historical, cultural, and natural monuments are being developed worldwide. On the initiative of UNESCO, the preservation of monuments as cultural heritage and their use have a profound effect on raising the feelings of historical-cultural, aesthetic thinking, self-awareness, and pride in the country, the nation, and historical-cultural monuments are being analyzed as an urgent issue for the development of opportunities for tourism development in our country.

Thanks to the reforms in the new development strategy of Uzbekistan, the restoration of national traditions, and the promotion of the preservation of historical and cultural monuments require raising the spirit of patriotism and self-awareness among citizens, especially teenagers and young people. Effective use of historical and cultural monuments as objects of cultural tourism, the inclusion of the best and rarest ones in the UNESCO register, the protection of historical and cultural heritage objects, and their effective use are the urgent problems of today.

This research is particularly implemented in the realization of tasks set out in the following Decrees of the President of the Republic of Uzbekistan: «On the Strategy of Actions for Further Development of the Republic of Uzbekistan» (February 7, 2017, № PD-4947), «On Additional Measures for Rapid Development of Tourism in the Republic of Uzbekistan» (January 5, 2020), «On the development strategy of New Uzbekistan for 2022-2026» (January 28 2022, № PD-60) in the fourth direction of the action strategy, the development of the fields of education, culture, and science was defined as an urgent task. In addition, Resolution «On measures to further improve the system of preservation, research and promotion of ancient written sources» (May 24, 2017, №PD-2995 dated), «On improving the protection and use of objects of material cultural and archaeological heritage» (January 16, 2018). This study serves to a certain extent in the implementation of the tasks specified in Decree №5181 and other regulatory legal documents on this topic.

**The fact that the research is consistent with the priorities of the development of science and technology of the Republic.** This research was carried out within the framework of the priority direction of the development of science and technology of the republic «Spiritual-relational and cultural

development of a democratic and legal society, formation of an innovative economy».

**Level of study of the problem.** The historical and cultural heritage in Uzbekistan is the focus of attention of many researchers, and the analysis of approaches and works related to this issue from the point of view of historiography allows us to divide the problem into these groups. The first group, the Uzbek people, in the past historical periods, from the Bronze Age to this day, left a lot of priceless heritage that amazes every historian. The heritage that came to us from the past in material and non-material form deserves to be preserved, studied, restored, and passed on to future generations. These monuments have come down to our time as a legacy of the past in various tangible and intangible forms and are a reliable source and a direct witness of the past creativity of this rich nation. The Uzbek people created a historical and cultural heritage corresponding to the great civilizations of the ancient East, and later they served as an important basis for the cultural development of other nations. Historical scholars such as V. V. Bartold, K. K. Risbergenova, T. Kh. Mirboboeva, O. P. Kobzeva, U. Mavlonov, A. Khojaev, and others have revealed these issues in detail in their era.

The second group of the historiography of the subject is aimed at illuminating the historical foundations and scientific-theoretical analysis of the study of the problem of historical-cultural heritage. A.A. Marushchenko, A.P. Okladnikov, G.E. Markov, M.E. Voronets, S.P. Tolstov, B.M. Kastalsky, and some other similar groups of researchers have identified ancient stone age settlements and their archaeological. They found that the sources obtained as a result of the excavation covered the central Zarafshan, and later the Surkhan oasis. For example, in 1938, A.P. Okladnikov conducted several large-scale archaeological excavations in the Teshiktash cave, located in the Boysun district, and as a result of his research, the general picture and plan structure of this space was 7 m high, 21 m deep, and 20 m wide. proved the existence of a cave and tools made of stone and bone. At the same time, there is historical information that the skull, fragments of the shoulder and right femur, thick tibia, and spine of a 9-year-old boy were taken from the cave<sup>21</sup>. Also, A. Askarov, E. Rtveldadze, K. Shoniyozov paid attention to revealing the archaeological and historical significance of historical and cultural heritage<sup>22</sup>.

Found in the Surkhandarya and Amudarya basins between II and 1000 BC. The issue of writing samples of the I-II centuries has also been the focus of many

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<sup>21</sup> Окладников А.П. Неандертальский человек и следы его культуры в Средней Азии (Предварительные данные и выводы о раскопках в гроте Тешикташ), СА, № VI, 1940, с. 7, рис 1, с.8. рис 2.); Окладников А.П. Древнейшие археологические памятники Красноводского полуострова., ТЮТАКЭ, № 11. 1953; Окладников А.П. Изучение памятников каменного века Туркмении. (По данным работ 9-отряда ЮТАКЭ в 1952 г. ИИАнТССР. Ашхабад 1953; Окладников А.П. Пещера Джебел-памятник древней культуры Прикаспийских племен Туркмении., ЮТАКЭ, Т.7.1956.

<sup>22</sup> Ртвеладзе Э.В. Великий шелковый путь. Энциклопедический справочник. –Т., 1999; // Шониезов Ш.К. Ўзбек халқининг келиб чиқиши. –Т.: Шарқ, 2001; // Аскарлов А. Ўзбек халқининг этногенези ва этник тарихи. –Т: ТДПУ, 2007.

researchers. Through the analysis of written sources related to the archeology and historical-cultural heritage of the Surkhan oasis, they show the specific development trends of social and ethnocultural processes in this area<sup>23</sup>. Also, M.E. Masson, E.V. Rtveladze, Yahya Gulomov, A. Y. Yakubovsky and others carried out important archaeological expeditions in the historical monuments of Old Termiz and Ayritom in the Surkhandarya region, Shahri Vayron, Dabusiya, and Old Woman in the Zarafshan oasis. Ancient Greco-Roman historians left valuable information about the ancient roads that passed through the territory of Uzbekistan. According to the opinions of our republican and foreign researchers, who have studied written sources and current archaeological data, the oldest roads passing through the territory of Uzbekistan are considered to be lapis lazuli roads, and these roads belong to the III millennium BC. Through this route, precious lava stones were brought from ancient Bactria (Surkhan oasis) to decorate the ihrams in Egypt<sup>24</sup>. Based on this, the development of the concept of a new attitude to the historical and cultural heritage in Uzbekistan and the clarification of the issues related to the research topic is based on the materials of many scientific and practical conferences organized on the scale of the Republic and O. Boriev, A. Qayumov, M. Azimov, N. Joraev, Q. Nazarov, S. Otamurodov, E. Bobomurodov, D. Abdullaev, A. Ochildiev, A. Begmatov<sup>25</sup>, etc.

<sup>23</sup> Литвинский Б.А. Буддизм. Восточный Туркистан в древности и раннем средневековье. Этнос, язык, религия. – М., 1992. – С. 442–443; Литвинский Б.А. Буддизм и буддийская культура Центральной Азии (древность) // Московское востоковедение. Очерки, исследования, разработки. – М., 1997. – С. 57–59.; Хўжаев А. Буюк ипак йўли: муносабатлар ва тақдирлар. – Тошкент: ЎЗМЭ, 2007. – Б. 146–166; Исхаков М. Центральная Азия в системе мировой письменной культуры. – Ташкент. Университет Мировой экономики и дипломатии, 2008. – С. 77–85.

<sup>24</sup> Холикова Р.Э. Ўзбекистон ва жаҳон цивилизацияси тараққиётида буюк ипак йўлининг аҳамияти //МАРКАЗИЙ ОСИЁ МАДАНИЯТИ ТАРИХИ ВА ТАРИХШУНОСЛИГИ МАСАЛАЛАРИ. Ўзбекистонда хизмат кўрсатган Фан арбоби, тарих фанлари доктори, профессор Сулейманов Рустам Ҳамидовичнинг 80-йиллик юбилейига бағишланади (12 июнь, 2019 йил). –Тошкент, 2019.

<sup>25</sup> Бўриев О., Шаймардонов И., Насриддинов Қ. Ўзбек оиласи тарихидан. (Қашқадарё ва Сурхондарё вилоятлари аҳолиси турмушидан тарихий-этнографик лавҳалар). – Тошкент: Ўқитувчи, 1995; Бўриев О. Жанубий Ўзбекистон аҳолиси этник тарихидан // Тарих, мустақиллик, миллий ғоя. – Тошкент: Академия, 2001; Қаюмов А.Р. Шеробод воҳаси аҳолиси (XIX – XX аср бошлари) // Ўзбекистонда ижтимоий фанлар. – Тошкент, 1998. – № 3. Ўша муаллиф. Ўзбекистон этномаданий муҳитида «қатағон» этноси // Ўзбекистон этнологияси: янгича қарашлар ва назарий-методологик ёндашувлар: «Академик Карим Шониёзов ўқишлари туркумидаги» халқаро илмий анжуман материаллари. – Тошкент, 2004; Ўша муаллиф. XX аср бошларида Ўзбекистон ҳудудида этник ҳолат. –Тошкент: Adabiyot ushqunlari, 2015; Азимов М. Қатағонлар. –Қарши: Насаф, 2014; Жўраев Н. Ўзбекистонда янгиланишлар концепциясининг яратилиши, эволюцияси ва амалиётда қўлланилиши. Сиёсий. фан. док. дисс... Автореф. –Т., 2001. -54 б.; Jo‘rayev N. O‘zbekiston tarixi (Milliy istiqloq davri). 3-kitob. –Т.: Sharq, 2011. -736 б.; Q.Nazarov va boshqalar. Milliy g‘oya va O‘zbekistonning taraqqiyot strategiyasi: o‘quv qo‘llanma. –Т., O‘zbekiston faylasuflari milliy jamiyati, 2019. -236 б.; // Назаров Қ. Аксиология. Қадриятлар фалсафаси. –Т.: Маънавият, 1998. -176 б.; Атамуратов С. Национальная культура и национальное самосознание в процессе обновления общества (Социально-философский аспект): Автореф... док. Филос. Наук. –Т., 1992. -54 с.; Бобомуратов Э.Х. Духовное обновление общества и изменение общественной психологии молодежи Узбекистана. (Социально-философский анализ): Автореф... док. филос. наук. –Т., 1997. -54 с.; Абдуллаева Д.С. Миллий тарихий хотиранинг моҳияти ва ривожланишининг ўзига хос хусусиятлари (ижтимоий-фалсафий таҳлил): дисс. ... фал. фан. ном. –Т., 2006. - 155 б.; Ачилдиев А.С. Проблема взаимодействия национального самосознания и национальной культуры: Автореф... канд. филос. наук. –Т., 1994. -22 с.; Бегматов А. Маънавият фалсафаси ёхуд Ислом Каримов асарларида янги фалсафий тизимнинг яратилиши. – Т.: Шарқ, 2000. -94 б.

The topic is dedicated to one of the problems of the third group of historiography — the formation of the system of tangible and intangible cultural heritage monuments. The Uzbek people are a component and creator of high human history and culture. Monuments of the tangible and intangible cultural heritage of these ancient people are a link connecting the material and spiritual life of our ancestors, and in general, they connect the pages of the history of the Uzbek people for several thousand years. The analysis of the historiography of the selected topic shows that in the years of independence in Uzbekistan, the concept of a new attitude to the historical and cultural heritage, the coverage of historical memory, and the issues of restoration of the historical heritage were in the constant focus of the scientists of the social and humanitarian field, and several important works were carried out in the scientific study of this topic. For example, M. Joraev, S. Tursunov, E. Qabulov, T. Parдаev, M. Imomnazarov, M. Kakhharova, U. Mavlonov, A. Mavrulov, A. Muminov, and F. Sulaymonova<sup>26</sup> are responsible for the spiritual, moral, and ideological aspects of historical and cultural heritage. and have researched its importance. In addition, Sh. Shaydullaev, T. Annaev, M. A. Mirzaev, H. S. Islamkhodjaev, A. R. Abriev<sup>27</sup> and several other studies researched the preservation of historical cultural heritage.

All historical structures, scientific works, and traditions left to us by our ancestors are designated as cultural heritage. Heritage, whether tangible, intangible, movable, or immovable, is extremely important as it illuminates both the past and the future. The culture of the Uzbek people is a culture that has grown over thousands of years and dates back to later times. The history of this culture is so rich, so interesting, and so attractive that even after centuries, it can retain its

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<sup>26</sup> Жўраев М. Бойсун халқ таквимиға доир материаллар // Бойсун тарихи ва миллий маданияти. Бойсун илмий экспедицияси тўплами. 2-нашр. – Тошкент, 2005.; Турсунов С., Пардаев Т., Қурбонов А., Турсунов Н. Ўзбекистон тарихи ва маданияти - Сурхондарё этнографияси. - Тошкент: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси нашриёти, 2006; Турсунов С., Турсунов А., Тоғаева М. Шеробод тарихидан лавҳалар. – Тошкент: Yangi-nashr, 2014; Турсунов С. Сурхондарё этнографияси. – Тошкент: Tafakkur, 2020.; Kabulov E., Rajarova, S. Horse-breeding of the Oasis of Surkhan // Bulletin of Science and Practice, 2019, № 5(11); Турсунов С., Пардаев Т., Турсунов А., Тоғаева М. Ўзбекистоннинг жанубий худудларида номоддий маданият тарихи. - Тошкент: Мухаррир, 2012; Турсунов С., Пардаев Т., Махмадиёрова Н. Сурхондарё – этнографик макон. –Тошкент: Akademnashr, 2012.; Imomnazarov M. Milliy ma'naviyatimiz asoslari. – Т.: O'zbekiston faylasuflari milliy jamiyati nashriyoti, 2006. - 448 b.; Каххарова М. Жамиятда маънавий-ахлоқий мухит: муаммо ва ечимлар. Автореф. ... фал. фан. док. –Т., 2012. -56 б.; Мавлонов Ў., Абдувоситова И. Тарихий маданий мерос – миллий ғояни англаш омили. – Тошкент: Академия, 2014. -176 б.; Маврулов А. Маънавий баркамол инсон тарбияси. – Тошкент: Ўзбекистон, 2008. – 80 б.; Муминов А.Г. Национальная политика независимого. Узбекистана и пути ее реализации в духовно-культурной сфере (теория и практика): Автореф. дисс. док. полит. наук. –Т., 1999. -54 с.; Сулаймонова Ф. Шарқ ва Ғарб. –Т.: Ўзбекистон, 1997. – 415 б.

<sup>27</sup> Шайдуллаев Ш.Б. Северная Бактрия в эпоху раннего железного века. - Ташкент, 2000.; Аннаев Т., Аннаев Ж., Труды Байсунской научной экспедиции Выпуск №1. – Ташкент, 2003.; Мирзаев А.М. Ўзбекистонда тарихий ва маданий ёдгорликларни муҳофаза этиш ва ўрганиш ишининг ташкил топиши ва ривожланиши (1917 - 1941 йиллар). т.ф.н. дисс. –Тошкент, 1994.; Исламходжаев Х.С. Государственное управление в области охраны и использования памятников истории и культуры Узбекистана, дисс. к.ю.н. –Тошкент, 1998.; Абриев Р.Б. Мустақиллик йилларида Ўзбекистонда тарихий-меморий обидаларни таъмирлаш ва қайта тиклаш тарихи (Зарафшон воҳаси мисолида), Тарих фанлари бўйича фалсафа доктори (PhD) дисс. – Тошкент, 2018.

freshness and beauty. The land of Uzbekistan has historically been interesting for mankind. His earthly wealth and spiritual wealth have always interested the people of the world. That is why the interest of foreign scientists in the historical and cultural heritage of this country is increasing even now. We can include Etienne de la Wasser, Alireza Shapur Shahbazi, Joseph Marquardt, and other such scientists<sup>28</sup>. Etienne de la Vasseur is a French historian and professor at the University of Social Sciences in Paris, where he teaches the economic and social history of pre-Islamic and post-Islamic Central Asia in the early Middle Ages. He is an expert on Sogdian merchants and culture. Alireza Shapur Shahbazi received bachelor's and master's degrees in East Asian archeology. Shahbazi defended his doctorate in Achaemenid archeology at the University of London. Alirizo Shapur Shahbazi has taught Achaemenid Archeology and Ironology at Harvard University. Josef Marquardt is an expert in Turkish and Iranian studies and Middle Eastern history. It is known from the research conducted by these scientists that national culture is an important factor in the existence of the Uzbek nation and state. Historical-cultural heritage means a collection of works from the past that have cultural value. These artifacts can include tangible objects (such as ancient buildings) or intangible artifacts (such as the customs of a region) that are preserved today for future generations.

Although the above-mentioned authors' research has also analyzed the subject in a particular way and is distinguished by terrestrial science, the issue of comparative analysis on the development and implementation of the concept of attitudes toward a historical and cultural heritage in the world needs monographic research.

Therefore, researching on this topic and communating historical memory and heritage issues in the research work to the public is one of the most important tasks.

**The connection of the research topic with the research plans of the higher education institution where the dissertation was completed.** The research work was selected based on the conceptual tasks related to the creation of the latest history of Uzbekistan and was included in the scientific work plan of

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<sup>28</sup> Etienne de la Vaissiere, Is there a „Nationality of the Hephthalites?“ in Bulletin of the Asia institute. New series. Volume 17. 2003. [2007], p. 129—130.; Shapur Shahbazi, A. «SASANIAN DYNASTY». Encyclopædia Iranica Online Edition. Retrieved 2012-09-03.; Marquart J. Ērānšahr nach der Geographie des Ps. Moses Xorenac'i. Mit historisch-kritischem Kommentar und historischen und topographischen Excursen. Berlin, 1901. S. 51.; Christensen A. L'Iran sous les Sassanides. Copenhagen, 1944. P. 280.; Alheim F. Geschichte der Hunnen. Bd. 1. Von den Anfängen bis zum Einbruch in Europa. Berlin, 1959. S. 45-46.; Werner R. Das früheste Auftreten des Hunnennamens Yüe-či und Hephthaliten // Jahrbücher für Geschichte Osteuropas. 1967.; Bd. 15. H. 4. S. 544.; Frye R. N. The Political History of Iran under Sasanians // The Cambridge History of Iran. Vol. 3. Pt. 1. The Seleucid, Parthian and Sasanian Periods / Ed. by E. Yarshater. Cambridge etc., 1983. P. 137.; Frye R. N. The History of Ancient Iran. München, 1984. P. 311.; Erdal M. Old Turkic. // The Turkic languages. London; New York, 1998.; A. von Gabain. Eski Türkçenin grameri. Ankara, 2003.; Poppe N. Introduction to Altaic linguistics. Wiesbaden, 1965; Bosworth, Clifford Edmund. The New Islamic Dynasties: A Chronological and Genealogical Manual. Great Britain: Columbia University Press, 1996.; Bodrogligeti A. J. E. Muhammad Shaybānī Khan's Apology to the Muslim Clergy // Archivum Ottomanicum. 1994a. Vol. 13. (1993/1994), -P.98.

Termiz State University.

**The purpose of the research.** The research work was selected based on the conceptual tasks related to the creation of the latest history of Uzbekistan and was included in the scientific work plan of Termiz State University.

**The research tasks are as follows:**

to understand the meaning and significance of the concept of historical and cultural heritage and to show its importance as the core of the newly formed state spirituality;

to reveal the historical foundations and scientific-theoretical analysis of the study of the problem of historical-cultural heritage;

elucidate ideological theoretical and practical results about historical and cultural heritage in Uzbekistan during the colonial period;

to illuminate the revival of historical memory, the harmony of national cultural heritage, and historical truth in the spiritual life of society during the years of independence;

to determine the historical necessity and modern characteristics of the formation of a new attitude to the historical and cultural heritage in Uzbekistan;

researching conceptual problems and solutions to forming a new attitude to historical and cultural heritage, studying information in various scientific works and publications, systematic analysis, and developing scientific conclusions, suggestions, and recommendations.

**As an object of research** was the development and implementation of the concept of a new approach to historical and cultural heritage in Uzbekistan.

**The subject of the research** is the clarification of the types of historical and cultural heritage, the location, periodicity, condition, and importance of the monuments of material culture in Uzbekistan as a tourist objects.

**Research methods.** Scientific, comparative-historical systematic analysis, retrospective, systematic, statistical, principles of impartiality, and civilized approach to the problem were used in the dissertation.

**The scientific novelty of the dissertation consists of:**

The state of cultural heritage during the Soviet regime, the purpose of its looting, the legal regulations implemented in the early years of independence regarding the restoration of cultural heritage, the problems of preserving spiritual and moral values, the elimination of attempts to turn it into a biomachine, «mass culture» historical data such as criteria are defined;

solutions to the problem of formation and promotion of ideological immunity in young people, preservation and promotion of cultural heritage, unique masterpieces of intangible spiritual heritage, religious values have been proven to have a positive effect on national spiritual culture;

national holidays that have a positive effect on cultural heritage in our country, the fight against spiritual elements, oral history, performance art, community practice, traditional crafts, the selection process for cultural heritage, methods of instilling book knowledge in the next generation and evidenced historical data such as their use;

Scientific and social views on cultural heritage, national specific content and essence, stages of historical development, status of national cultural heritage in historical stages, information related to the impact of studying the heritage of ancestors on the outlook of the younger generation are historically proven.

**The practical results of the research are as follows:**

international documents and materials in the field of preservation, development, and comprehensive study of the historical-cultural heritage, in particular, the contents of decisions reflecting the activities of UNESCO and other international organizations as the main global organization with clear powers on the preservation and use of the world heritage were revealed in the context of history;

Information related to the historical and cultural heritage of Uzbekistan was collected, and systematically analyzed, and its importance in building a new enlightened society, its role in the development of domestic and foreign tourism was shown, and its role in the formation and development of regional civilization was clarified, relevant scientific conclusions were drawn up;

**Reliability of research results.** The scientific approaches and methods recognized in world history are used in the research, the data of written sources and scientific literature, the results of archaeological research are used in a comparative-historical and critical way, the obtained results, reasonable conclusions, the developed suggestions, and recommendations are put into practice, the obtained results are put into practice by the competent structures. is explained by the confirmation;

**The Scientific and practical significance of research results.** The scientific significance of the research results is determined by the fact that the regional significance of the development of the civilizational approach by the government about the historical and cultural heritage in Uzbekistan is revealed;

**The practical significance of the results of the dissertation** is that it can be used to organize special courses on the "History of Uzbekistan", and "History of Cultural Heritage" for students of higher educational institutions, to write relevant sections of the history of Uzbekistan and Central Asia, textbooks and training manuals.

**Implementation of research results.** The concept of a new approach to historical and cultural heritage in Uzbekistan: on the basis of scientific conclusions, proposals and recommendations developed on the basis of the results achieved in the process of elucidating its development and practice:

The state of cultural heritage during the Soviet regime, the purpose of its looting, the legal regulations implemented in the early years of independence regarding the restoration of cultural heritage, the problems of preserving spiritual and moral values, the elimination of attempts to turn it into a biomachine, "mass culture" historical data such as criteria were used in the activities of the Ministry of Culture of the Republic of Uzbekistan (Reference of the Ministry of Culture of the Republic of Uzbekistan dated 28.01.2021 №03-12-20-418). As a result, it served to develop regional target programs for the preservation and development of

historical and cultural heritage, to develop and implement the concept of modernization of historical and cultural heritage in Surkhandarya region, and to create model developments for a number of other regions;

Solutions to the problem of formation and promotion of ideological immunity in young people, preservation, study and promotion of cultural heritage, unique masterpieces of intangible spiritual heritage, positive influence of religious values on national spiritual culture, fanaticism in various forms. The suggestions and recommendations for eliminating these forms were used in the activities of the Central Council of the Youth Union of Uzbekistan (Reference №04-13/86 of the Central Council of the Youth Union of Uzbekistan dated 20.01.2021). As a result, the scientific innovations and suggestions mentioned in the dissertation served to establish spiritual and educational activities in the activity of the Central Council of the Youth Union of Uzbekistan;

National holidays that have a positive impact on cultural heritage in our country, fight against spiritual elements, oral history, performing arts, community practice, traditional crafts, drawings, knowledge and skills, competition related to cultural heritage historical information such as the process, methods of instilling book knowledge in the future generation and their use were used to prepare the scripts of the programs of the state institution of the national television and radio company of Uzbekistan "Uzbekistan" (Uzbekistan National television and radio company "Uzbekistan" television and radio channel state institution July 4, 2022 reference №06-28-985). The study of information from various scientific works and publications, as well as the stages of historical development, the status of the national cultural heritage in historical stages, and the study of the heritage of ancestors served the worldview of the young generation.

**The approbation of the research results.** The research results were approved at 6 international and 7 national scientific-practical conferences..

**Publication of the research results.** A total of 17 scientific works on the subject of the dissertation, including 4 articles (in 3 republican and 1 foreign journal) and 13 theses (7 republican and 6 foreign) in scientific journals recommended to be published by the High Attestation Commission of the Republic of Uzbekistan ) published in conference proceedings.

**The structure and scope of the dissertation.** The dissertation consists of an introduction, three chapters, a conclusion, used sources, and a list of references. The total volume of the dissertation consists of 142 pages.

## THE MAIN CONTENT OF THE DISSERTATION

In the **introductory part**, the relevance and necessity of the dissertation topic are based, the goals and tasks of the research are determined, the methods, objects, and subjects of the research are determined, and the level of study of the problem on the topic of the dissertation is described. The compatibility of the work with the priority directions of the republican science and technology development is shown, the scientific novelty of the research is revealed and the scientific and practical significance is described, the reliability of the results, the implementation

of the research results into practice, the published works and the structure of the research are presented..

In the first chapter of the dissertation entitled «**Theoretical-methodological foundations of the attitude to the historical-cultural heritage**», the content and essence of the concept of the historical-cultural heritage, its definitions and classifications in the historical context, the historical foundations of the study of the problem of the historical-cultural heritage and the structural-functional characteristics of the theoretical-scientific-theoretical analysis are presented. - methodologically researched.

Protecting cultural heritage is an important issue that allows societies to recognize their culture and pass it on to future generations. Artifacts produced or built by generations before us and preserved to this day are called cultural heritage. All historical structures, scientific works, and traditions inherited from our ancestors are designated as cultural heritage. There are types of cultural heritage, such as tangible and intangible. The advantages of cultural heritage can be listed as follows: It allows for more accurate observation and understanding of past cultures and art movements. It reveals the differences between the cultures that appeared in different periods. Allows more foreign currency to enter the country.

Since ancient times, Uzbekistan has been an important region in the development of Central Asian civilization. «In great history, nothing goes without a trace. It is preserved in the blood and historical memory of people and is manifested in their practical work. That is why he is powerful»<sup>29</sup>. Cultural heritage is not about money or property, but about culture, values, and traditions. Cultural heritage refers to common bonds belonging to society. It represents our history and identity. It has to do with our past, present, and future.

Central Asia, which is considered one of the centers of Eastern civilization, has been famous as a cultural environment where Eastern and Western civilizations meet and cooperate, and has played an important role in international economic and cultural relations.

As a result of the research carried out in the next round, the discovery of the capoylapi and temple of the king of Tuppoqkala, Vapakhsha, Bolaliktepa, Afpociyob, Kuva, the discovery of the ancient So'gd and Khopazmi inscriptions in the mountains of Camapqand and Mugh, Khopazm, increases the rise of Uzbek culture to a high level<sup>30</sup>.

Today, when the study of our history and national cultural heritage has risen to the level of state policy, clarifying the place of Uzbekistan in the system of internal and external cultural relations of Central Asia is an important issue in the historiography of our country. Historically, the location of the territory of

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<sup>29</sup> Мирзиёев Ш.М. Миллий тараққиёт йўлимизни қатъият билан давом эттириб, янги босқичга кўтарамиз. –Т. Маънавият, 2017. – Б. 29.

<sup>30</sup> Мавлонов Ў., И.Абдувоситова. Тарихий-маданий мерос – миллий ғояни англаш омили. –Т.: Академия, 2014. 10-бет.

Uzbekistan in the center of the vast Eurasian region, at the intersection of important transit routes, was one of the important factors that increased its importance as a place where the Eastern and Western worlds entered into cultural dialogue. Due to this, at the current stage of development of the science of history, studying the history of Uzbekistan as an important component of world civilization is being put on the agenda as an urgent task.

«From the oldest petroglyphs and inscriptions created by the thinking and genius of our ancestors, from examples of folk oral creativity to thousands and thousands of manuscripts stored in the treasury of our libraries today, they embody history, literature, art, politics, ethics, philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, architecture, agriculture and other valuable works are our great spiritual wealth. A nation with such a great heritage is rare in the world»<sup>31</sup>. . President of the Republic of Uzbekistan Sh. M. As Mirziyoev noted, "preserving, studying and leaving the historical heritage to future generations is one of the most important priority directions of our states policy»<sup>32</sup>. In the development of any civilization, economic and cultural relations with neighboring and distant countries played an important role and gave impetus to cultural growth and technological development. The beginning of a period of stagnation and crisis of a society cut off from international relations due to various reasons has been observed many times in the history of mankind. Civilization is a factor of world development, and it is important to study issues such as characteristics of communication between civilizations and laws of development, historical experience, and modern problems.

In general, various historical and cultural regions of Central Asia have been in close cultural relations with each other and neighboring peoples since the earliest times of history. These cultural relations include cooperation in various spheres of socio-economic life, large-scale mutual exchange of various technological achievements, trade and diplomatic relations, interaction in handicrafts, architecture, sculpture, fine arts and other fields of culture, exchange of religious and philosophical views and ethical standards, cooperation in various fields of information, news and science, dissemination of technological innovations in various fields of production, writing and numismatic processes and other forms have been implemented. In this regard, the importance of the historical and cultural dialogue, which was carried out along the ancient roads of the region, especially the Great Silk Road, became extremely important. Trade caravans along the main caravan routes of the region included artisans, scholars, poets, and musicians. In this regard, the researchers found that in the early Middle Ages, the peoples of the region, in particular, the Sogdians, played a major role in the spread and introduction of various cultural traditions and religions (Zoroastrianism, Buddhism, Christianity, Monism) in the vast territory of the East, while these

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<sup>31</sup> Каримов И.А. Юксак маънавият – енгилмас куч. –Т.: Маънавият, 2008. –Б. 30-31.

<sup>32</sup> Қаранг. Ўша асар. –Б.29.

interactions were not one-sided, It is important that the cultural influence spread from the East to Farb — from China to Central Asia, Iran, and Ancient Asia. In the developed Middle Ages, the development of cultural relations of the region was based on the emergence of centralized states, and achievements in various fields of science, material and spiritual life. Eastern culture is the oldest and at the same time the most alive culture. This is confirmed by several facts. In the East, very ancient temples of Buddhism and Hinduism are still functioning, many cultural monuments are known and studied.

Archaeological work in Uzbekistan began at the end of the 19th century after Poccia conquered Turkicton. This work was started by the archeology department and the local council. In 1895, the Tupkicton Archeology Association was formed, and the archaeological excavation work in the country was carried out in this association. At that time, the service of V.L. Vyatkin<sup>33</sup>, N.I. Vecelovtskyi and other Puch apotheologlap was great<sup>34</sup>.

"Bhagavadgita" written in the first millennium BC should be highlighted. Eastern culture has always appealed to intelligence and knowledge. It focuses on self-awareness, the inner richness of faith, intuitionism, and irrationalism. These are the phenomenal stability, depth, and inner richness of Eastern culture. At the same time, this culture developed a very sensitive attitude towards nature: the idea of reincarnation is a confirmation of this. During the last two centuries, almost all or some of the societies far from the West have been in the process of westernization. This situation is mainly due to the aggressive nature of the West and its culture in the process. Societies that have lost their struggle with the West are subject to a certain degree of Westernization. The reason why societies far from the West are defeated by the West is not only the processes in the West, of course. The most important reason for the current situation is that the societies in the East could not restore their history and culture based on the requirements of the times, could not satisfy their traditions and emerging needs, and could not respond to the threats they are facing. These societies must continue to search for themselves with a unique walk, an ontological vision, and an epistemological understanding so that they can continue to exist in the following centuries.

Today, in Uzbekistan, 7,476 immovable objects of material cultural heritage are under state protection, of which 4,308 are archaeological objects, 2,79 architectural objects, 694 are monumental works of art, and 395 are considered places of interest. At the same time, 2.5 mln. museum objects and collections, which are considered objects of material cultural heritage, are kept<sup>35</sup>.

Cultural contacts in the Middle Ages, a common religion, writing, state administration, and proximity in social life led to the formation of a common regional culture in different regions of the region but also created commonality and

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<sup>33</sup> Вяткин В.Л. Афрасиаб – городище бывшего Самарканда. Ташкент, 1926. –Б.10

<sup>34</sup> Археология. ЎзМЭ.1-жилд. –Т., “Ўзбекистон Миллий энциклопедияси” Давлат нашриёти, 2000. –Б.661.

<sup>35</sup> <https://lex.uz/docs/4654711>

proximity in the culture of all Muslim countries. In this way, the cultural ties of the peoples of Central Asia served goodness, creativity, and universal development throughout the historical periods. It should be noted that this is the main idea of the Central Asian civilization and that the immortal ideas founded by our ancestors continue. This can be seen in the example of Uzbekistan's foreign cultural relations and cultural development in our country.

The researchers note that the ancient era started from the earliest period to the beginning of the 1st millennium BC, the ancient era started from the Achaemenid era and continued until the early modern era, the ancient era is divided into the early and advanced era, the Amipe Temup and Temupiye era, and the latest era<sup>36</sup>. The distance says that the importance of historical-cultural heritage can be understood once again by studying the above-mentioned historical-cultural connections. Therefore, during the independent development of Uzbekistan, great interest in the history of our nation, its historical memory, and cultural heritage are natural. It is characterized by the fact that, firstly, the future cannot be imagined without the past, and secondly, it is required to abandon any rigid and biased patterns, imperial and totalitarian thinking, and approaches that have existed until now in the study and promotion of the past, material and spiritual wealth of our people. Because of this, since the first period of independence, attention to the issues of historical memory and heritage restoration has changed radically.

Monuments of material culture, in turn, can be divided into 3 types — archeological monuments, architectural monuments, and artistic crafts. Archeological monuments, which are the treasure of our ancient past — ruins of old cities, fortresses, settlements, remains of defense structures, caravanserais, robots and cisterns, roadside structures such as bridges, stone rings, stone inscriptions and pictures, objects, historical and cultural layers of settlements, etc. it preserves the traces of the period and medieval culture. According to some information, the number of monuments that have been preserved until now in regions and districts of Uzbekistan is about 8.5 thousand<sup>37</sup>.

Material culture is such a broad concept that different interpretations of this word have appeared over the centuries. The concept of culture translated from the Latin language (culture) as "culture" later began to mean "education, literacy, development, enlightenment". Thus, culture, as a concept with many meanings in various fields of human activity, is the subject of research in philosophy, psychology, cultural studies, history, art studies, political science, pedagogy, linguistics (ethnolinguistic), ethnology, and other disciplines. With the emergence of new concepts ("information culture", "electronic culture", etc.) in the information age, culture is gradually becoming a research subject of computer

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<sup>36</sup> Мавлонов Ў., Махкамова Д. Маданий алоқалар ва савдо йўллари. – Т.: Akademiya, 2004. – Б.12-13; Махкамова Д. Узбекистан в системе международных культурных связей (особенности и омерности исторического развития): Автореф. дисс. на соиск. уч. степ. канд. ист. наук. –Т., 2005.

<sup>37</sup> Ўзбекистон тарихи ва маданияти. Муаллифлар жамоаси. –Т.: Тафаккур, 2011. –Б.233.

science.

By studying, restoring, and promoting historical memory and heritage, we are re-discovering our history and ancient culture for our people and all of humanity. The restoration of our historical and cultural heritage plays a key role in the renewal of our society. Also, as F.Kh. Yuldasheva noted, «National values striving for innovation, national creative power based on national spiritual consciousness — the national core will remain forever at the core of national spirituality»<sup>38</sup>.

So, first of all, the phenomenon of historical-cultural heritage was formed as a result of complex historical processes and is constantly improving. Objects of historical and cultural heritage have a symbolic meaning. They are formed historically as material and intangible heritage as a product of cultural development. The concept of culture is based on a historically changing system of values. These values are recognized by different groups of people. The ideas developed and adopted by these different groups create different categories of cultural heritage (world heritage, national heritage, etc.). Secondly, the historical and cultural heritage of our people, accumulated over the centuries, is the most important factor in the spiritual growth of our people, and it is the mediator of ideological and ideological protection of our identity in today globalization process. In this sense, in the reforms in the social and cultural spheres in our country, the issue of establishing a new attitude to the historical and cultural heritage is being given great importance as the most important and priority direction.

In the third chapter of the dissertation entitled «**Strategic directions of forming a new attitude to the historical-cultural heritage in Uzbekistan**», the historical necessity and modern features of the formation of a new attitude to the historical-cultural heritage in Uzbekistan are thoroughly studied, and the conceptual problems and solutions of the formation of a new attitude to the historical-cultural heritage are scientifically based.

Preservation of historical and cultural heritage is not only an object of historical research but also a specific field of knowledge with an interdisciplinary nature and a certain ideological direction. The scientific foundations of the preservation of historical and cultural heritage are closely related to research directions of such disciplines as history, archeology, history of architecture, and history of art. This problem is dealt with by a very narrow circle of scientists who, by the nature of their activity, are connected with the protection of historical monuments of public and state organizations. The protection of historical and cultural heritage is the most important social phenomenon. It cannot be imagined without the scientific research of historians, museum staff, and selfless state policy.

The adoption of the Convention "On the Protection of the World Cultural

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<sup>38</sup> Юлдашева Ф.Х. Ўзбекистонда глобаллашув шароитида маънавий янгиланишнинг ўзига хос хусусиятлари. Фан доктори (DSc) диссертацияси автореферати. – Тошкент, 2019. – Б.30.

and Natural Heritage" by UNESCO in 1972 was the beginning of international cooperation in this field. In this document, the second chapter called on the people of the world to take action to protect and preserve the natural and cultural heritage of the world, which constitutes the world heritage. To put the convention into practice, the "Universal City" committee was established under UNESCO, and the committee began to compile a list of unique cultural monuments<sup>39</sup>.

In the study of the protection of historical and cultural heritage, two directions are clearly defined: historical and theoretical and methodological. The first describes the history of protection of historical-cultural heritage, the second — theoretical developments in the field of terminology related to historical-cultural heritage, criteria for evaluating monuments, as well as the field of protection of antiquity as a unique interdisciplinary knowledge.

Historical-cultural heritage means a set of historical and cultural objects that reflect the stages of development of society and are accepted as values that should be preserved and renewed by society. In modern literature, issues of heritage renewal are raised, that is, activities aimed at preserving monuments and integrating them into modern culture become important through the activation of society. Certain directions of practical study of historical-cultural heritage are as follows: according to their initial purpose; a purpose different from the original, but not damaging to the object; including for presentation and learning and more.

During the past years of independence, our compatriots have a deep understanding of the fact that independence is a great blessing for our people and the fulfillment of their dreams. Thanks to independence, our national values and traditions have been revived, and the attitude towards our historical heritage has changed. The names of our dear saints were restored, and mosques and mausoleums were improved.

Over the past years, the identity and dignity of not only Uzbeks but also more than 130 nationalities and peoples living in our country have been strengthened. The heritage of many great statesmen, great scientists, and thinkers, saints, who have emerged from our land is studied, and their memory and blessed names are honored.

As we know, the protection of archaeological monuments and finds, architectural structures, historical inscriptions and manuscript sources, historical and artistic works, rock paintings, visual and applied artworks, art and crafts, are an important component of the historical and cultural heritage, is always in the focus of the governments of cultural countries. is one of the tasks.

In the territory of our country, attention was paid to the preservation of historical monuments, rare books, and manuscripts in ancient and medieval times. Unique historical monuments and rare manuscripts are preserved and specially protected in palace libraries. However, due to internal political conflicts, frequent internecine wars, and invasion campaigns, most of the historical and cultural

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<sup>39</sup> ЮНЕСКО. Цели, структуры, деятельность. Хроника, факты, цифры. –М., 2020. –С. 97.

heritage sites were destroyed and cases of removal from the territory of our country were observed.

Article 49 of the Constitution of the Republic of Uzbekistan states that «Citizens are obliged to carefully preserve the historical, spiritual and cultural heritage of the people of Uzbekistan». «Cultural monuments are under state protection»<sup>40</sup>. As a logical continuation of this, laws and regulations aimed at the protection of cultural heritage objects were adopted.

In particular, the laws "On the protection and use of cultural heritage objects" and "On the protection and use of archaeological heritage objects" and more than 20 normative legal documents related to this field are among them.

According to Article 32 of the Law "On the Protection and Use of Cultural Heritage Objects", a historical settlement is defined as a historical, aesthetic, socio-cultural, archaeological, architectural, or urban planning value created within its territory in the past, and which reflects the uniqueness of the nation, its world culture. It is understood the settlements where the objects of material cultural heritage are located, which are important for the preservation of their contribution.

According to the second paragraph of paragraph 10 of the decision of the President of the Republic of Uzbekistan "On measures to fundamentally improve activities in the field of protection of tangible cultural heritage objects" dated December 19, 2018, PQ-4068 are historical and cultural areas, and the projects of construction and improvement works planned in them are carried out in mandatory coordination with the Department and the UNESCO World Heritage Center. Against the background of globalization and integration, the study and protection of cultural heritage as the most important factor determining the national identity of each nation has become an urgent cultural problem of the world. The protection of national cultural identity in Uzbekistan is considered an important part of the concept of national security and one of the main strategic goals of the state policy, provided that the world culture does not deviate from the globalization trends. This concept is a strategy that requires long-term, sustainable actions.

At the meeting of the World Heritage Committee under UNESCO on July 13, 2016, the historical center of Shahrizabz was included in the list of endangered World Heritage sites. Also, in the results of the analysis conducted in the city of Samarkand, it was found that 159 high-rise buildings and structures were built, which negatively affect the historical image and environment of the city. The monitoring results of the international mission of experts warn that the city of Samarkand may be included in the list of endangered World Heritage sites. Similar situations are observed in the cities of Khiva and Bukhara. According to Article 32 of the Law "On the Protection and Use of Cultural Heritage Objects", "a historical place is a place that was created in the past within its territory, has historical, aesthetic, socio-cultural, archaeological, architectural or urban planning value and reflects the uniqueness of the people, it is understood the settlements where the

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<sup>40</sup> Ўзбекистон Республикаси Конституцияси. 1992 8 декабрь. 49-модда. <https://lex.uz/docs/20596>

objects of material cultural heritage are located, which are important for preserving their contribution to world culture.

«The combination of natural and man-made landscapes in the historical settlement, various aspects characteristic of the historical settlement during its development, as well as other valuable elements should be preserved». In a similar situation, «under Article 64 of the Code of Administrative Responsibility of the Republic of Uzbekistan», intentional violation of the rules for the protection and use of tangible cultural heritage objects — citizens are subject to fines from one to three times the minimum wage, and officials — from three to five times cause.

In this case, the administrative responsibility is not applied to the specially protected historical and cultural areas. This, in turn, leads to the deterioration of the image of our historical cities and settlements, which have high tourism potential.

Solving the above-mentioned problems in the field remains one of the most important issues on today agenda. Unique architectural monuments in the historical cities of our country, such as Samarkand, Bukhara, Khiva, and Shahrisabz, are valuable for all of us as a mirror of the distant past. Therefore, it is the duty of all of us to preserve, protect, research, and promote this priceless treasure of ours, which has a centuries-old history, at the level of our country and the world.

During his visits to different regions, the President of the Republic of Uzbekistan has been getting acquainted with the monuments of the past of that region and has been giving his advice on their preservation, restoration, and repair. In particular, Jame architectural complex in the Andijan region, Arkichi madrasa, Khavuskon father shrine, Chor Bakr complex in the Bukhara region, Abdukholiq Gijduvani mausoleum, Abul Muin an-Nasafi in Kashkadarya region, Khusam ata complexes, Mahmud ibn Aminboy house, Hazrat Khizr complex in Samarkand region, Khoja It is worth noting that repair and restoration works were carried out at the initiative of our President in Ahror Vali complex, Sultan Saodat complex in Surkhandarya region, Ishaqkhan Tora Ibrat complex in Namangan region and many other objects.

Therefore, during the years of independence, the preservation of the historical and cultural heritage, and national and spiritual revival, all serve to increase the respect of our people for their past and history, historical culture and national values, and to increase the confidence of our people in the future.

## CONCLUSION

The following conclusions were presented as a result of the research conducted on the topic «The issue of the concept of a new approach to the historical and cultural heritage in Uzbekistan»:

1. The Uzbek people, like all the cultural nations of the world, have always shown great respect and reverence to their rich historical and cultural heritage, and scientific works on preserving and promoting the heritage of their ancestors have been analyzed.

2. During the USSR, a large part of the objects of historical and cultural

heritage, where national values were persecuted, were destroyed and lost. In Uzbekistan, legal thinking aimed at the restoration of national values, and historical and cultural heritage has been formed, the base of regulatory legal documents has been created and it serves as a legal basis for the development of our national spirituality.

3. It can be seen that the problem of preservation of historical and cultural heritage, and spiritual and moral values are one of the global problems. The fact that societies that have lost their human identity and spiritual image and are increasingly turning into robots, machines, and mangurts are becoming a global threat to all humanity, allows us to get acquainted with important sources that have studied various aspects of social and cultural aspects of Europe and Central Asia.

4. In the dissertation, the role, and importance of historical-cultural heritage in the solution of the problem of considering our traditional spiritual values as old-fashioned, resisting various threats, and forming and raising ideological immunity in young people in the era of globalization, is researched.

5. Considerable work has also been done to establish international cooperation in the field of preservation, study, and promotion of historical and cultural heritage in Uzbekistan. The international celebration of the great ancestors who lived and created in Uzbekistan, which became a member of UNESCO in 1993, as well as the unique examples of our intangible cultural heritage, "Avesta" (2001) and "Alpomish" epic (1999), "Mamun Academy" is a historical event in Uzbekistan. The practice of developing the concept of a new approach to cultural heritage is shown.

6. The restoration of spiritual heritage has increased attention to religious values, which are a part of it. In 1992, by the presidential decree, Ramadan and Eid al-Adha were declared public holidays.

7. Historical and cultural heritage is not limited to material things that we see and touch. Spiritual elements also contribute to the formation of this heritage: traditions passed from generation to generation in society, oral history, performing arts, community practice, traditional crafts, drawings, gatherings, knowledge, and skills were accumulated.

8. Historical and cultural heritage is not only cultural monuments or traditions of the past. At the same time, it is the result of a selection process: for cultural and political reasons, it is a process of choosing what is or is not passed on to future generations, not to remember and not to preserve what each society has created.

**The following proposals and recommendations were developed based on the scientific conclusions obtained from the study:**

1. Creating a virtual library or virtual museum system for tangible heritage items taken out of the territory of Uzbekistan, as well as opening courses in higher education institutions in the relevant fields of "Cultural heritage manager" specialty for the cultural heritage preservation agency;

2. Further expansion of scientific cooperation with foreign scientists on the development of measures to determine the current condition of monuments located outside the territory of residential areas and to develop measures for their repair;

3. To develop the tourism industry in Uzbekistan, to expand chronologically

the expositions dedicated to our historical and cultural heritage in central, regional, and district museums and to enrich them with information revealing the evolution of historical and cultural development;

4. Through the systematic organization of work on the formation of a new attitude to the historical archaeological cultural heritage, we make suggestions and recommendations regarding the preparation and showing of documentaries related to the field in the mass media, in particular on the "History of Uzbekistan" TV channel.

**НАУЧНЫЙ СОВЕТ PhD.03/30.12.2019. Tar.78.02  
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ ТЕРМЕЗСКОМ  
ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

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**ТЕРМЕЗСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ**

**РАСУЛОВ ГАЙРАТ ПАРДАЕВИЧ**

**КОНЦЕПЦИЯ НОВОГО ПОДХОДА К ИСТОРИКО-  
КУЛЬТУРНОМУ НАСЛЕДИЮ В УЗБЕКИСТАНЕ: РАЗРАБОТКА И  
ПРАКТИКА**

**07.00.01 – История Узбекистана,**

**АВТОРЕФЕРАТ  
ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ  
(PhD) ПО ИСТОРИЧЕСКИМ НАУКАМ**

**Термез-2023**

Тема диссертации доктора философии (PhD) по историческим наукам была зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан за № В2020.1.PhD/Tar633

Диссертация выполнена в Термезском государственном университете.

Автореферат диссертации на трех языках (узбекский, английский и русский (резюме)) размещен на веб-странице Ученого совета ([www.terstu.uz](http://www.terstu.uz)) и Информационно-образовательном портале “ZiyoNET” ([www.ziyounet.uz](http://www.ziyounet.uz)).

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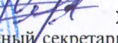
Защита диссертации состоится “8” апреля 2023 года в 10.00 часов на заседании Научного совета PhD 03/30.12.2019. Tar.78.02 по присуждению ученых степеней при Термезском государственном университете от (Адрес: город Термез, улица Баркамол авлод, дом 43, 2-е здание ТерГУ, 4-й этаж Конференц-зал). Тел.: (99876) 223-13-44. Email: [termizdu@gmail.uz](mailto:termizdu@gmail.uz)


С диссертацией можно ознакомиться в Информационно-ресурсном центре Термезского государственного университета (зарегистрирована под № 133) (Адрес: город Термез, улица Баркамол авлод, дом 43). Тел/факс: 03762217690.

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## **Введение (аннотация докторской (PhD) диссертации)**

**Цель исследования** заключается в системном анализе содержания разработки и реализации концепции нового подхода к историко-культурному наследию в Узбекистане.

**Объектом исследования** является разработка и внедрение в практику новой концепции отношения к историко-культурному наследию в Узбекистане.

**Научная новизна исследования заключается в следующем:**

основываясь на представлении содержания современных научных дискуссий по фундаментальным концепциям историко-культурного наследия и исторических данных была доказана разработка новой концепции отношения к восстановлению и популяризации историко-культурного наследия;

были описаны основные этапы формирования и функционирования традиций охраны историко-культурного наследия узбекского народа и определена эволюция научных и духовно-нравственных представлений о составе, ценности, методах охраны их историко-культурного наследия;

на основе интерпретации историко-культурного наследия, научных и исторических фактов различного уровня были проанализированы современные зарубежные теории, связанные с их влиянием на формирование идеологических систем, и доказан психолого-социальный или образовательный, идейно-политический и экономический статус историко-культурного наследия в современном мире;

путем анализа территориальных стратегий сохранения и использования историко-культурного наследия были разработаны эффективные линейные и нелинейные модели повышения туристического потенциала регионов, а также определены на основе научных данных сохранение и использование объектов историко-культурного наследия.

определены такие исторические данные, как состояние культурного наследия при советской власти, цель его разграбления, правовые нормы, введенные в первые годы независимости в отношении реставрации объектов культурного наследия, проблем, связанных с сохранением духовно-нравственных ценностей, устранение попыток превратить его в биомашину, манкурт, определена историческая информация по таким критериям, как «Массовая культура»;

доказано положительное влияние формирования идеологического иммунитета у молодежи, решения проблемы возвышения, сохранения, пропаганды культурного наследия, уникальных шедевров нематериального духовного наследия, религиозных ценностей на национальную духовную культуру;

доказаны исторические данные, такие как национальные праздники, оказывающие положительное влияние на культурное наследие в нашей стране, борьба с духовными элементами, устная история, исполнительское искусство, общественная практика, традиционные ремесла, процесс отбора объектов культурного наследия, методы привития книжных знаний подрастающему поколению и их использование;

исторически обоснованы научные и общественные взгляды на культурное наследие, национальное специфическое содержание и сущность, этапы исторического развития, состояние национального культурного наследия на исторических этапах, сведения, связанные с влиянием изучения наследия предков на мировоззрение подрастающего поколения.

**Внедрение результатов исследования.** Концепция нового подхода к историко-культурному наследию в Узбекистане: на основе результатов, достигнутых в процессе осмысления его разработки и практики:

Выдвинутые предложения и рекомендации, раскрывающие в контексте исторической науки и составленные на основе международных документов и материалы в области сохранения, развития и всестороннего изучения историко-культурного наследия были использованы в деятельности министерства и организации духовно-просветительского мероприятий (Акт №03-12-20-418 от 28.01.2021 г. Министерства культуры Республики Узбекистан). В результате он был использован для разработки региональных целевых программ сохранения и развития историко-культурного наследия, разработки и реализации концепции модернизации историко-культурного наследия в Сурхандарьинской области, создания типовых разработок для ряда других регионов.

Были использованы из научных результатов диссертации, где выдвинуты предложения и рекомендаций, описывающие основные этапы формирования и деятельности традиций охраны историко-культурного наследия узбекского народа и раскрывающие эволюцию научных и морально-этических представлений о структуре, ценности и методах охраны историко-культурного наследия (Акт №04-13/86 от 20.01.2021 Центрального совета Союза молодежи Узбекистана). В результате отмеченные в диссертации научные инновации и предложения были использованы в деятельности Центрального совета Союза молодежи Узбекистана по организации духовно-просветительской деятельности.

Предложения и рекомендаций, составленные на основе интерпретации историко-культурного наследия, разного уровня научно-исторических свидетельств, анализированные с современными зарубежными теориями, связанные с их влиянием на формирование мировоззренческих систем и сочетающиеся с существующим опытом Узбекистана, были использованы Комитетом по науке, образованию, культуре и спорту Законодательной Палаты Олий Мажлиса Республики Узбекистан при дополнении Поста-

новления комиссии Закона Республики Узбекистан «О культурной деятельности и культурных организациях» (принят Законодательной палатой Олий Мажлиса 24 ноября 2020 года) 5-статья, третий абзац со следующей нормой: обеспечение сохранности историко-культурного наследия, а так-же поддержку народного творчества; дополнит четвертый абзац 42-статья настоящего Закона следующей нормой: использовать в развитии проявления национальных обычаев и традиций и дальнейшего совершенствования настоящего Закона (Акт № 04/5-05-38 от 25 декабря 2020 года Комитета по науке, образованию, культуре и спорта Законодательной палаты Олий Мажлиса Республики Узбекистан).

Предложения и рекомендаций, составленные на основе интерпретации историко-культурного наследия, разного уровня научно-исторических свидетельств, анализированные с современными зарубежными теориями были использованы при разработке про-граммы обеспечения надлежащего сохранения историко-культурного наследия и развитие демонстрации национальных традиций и устоев (Акт № 06-28-985 от 04.07.2022 Узбекской Национальной телерадиокомпания «Узбекистан»).

**Структура и объем диссертации.** Диссертация состоит из введения, трех глав, заключения, списка использованной литературы и источников.. Общий объем диссертации составляет 142 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
**LIST OF PUBLISHED WORKS**

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2. Rasulov G'.P. O'zbekistonda tarixiy xotira va ma'naviy merosni tiklash masalalarining zaruriyati va namoyon bo'lishi // "Xorazm Ma'mun akademiyasi axborotnomasi". №10 (67) 2020 y., oktabr. -B. 128-131. (07.00.01 №26)

3. Rasulov G'.P. O'zbekistonda tarixiy-madaniy merosni asrash bo'yicha amalga oshirilayotgan ishlar va uning tahlili // "Xorazm Ma'mun akademiyasi axborotnomasi". №10 (67) 2020 y., oktabr. -B 131-133. (07.00.01 №26)

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6. Расулов Ф.П. Ўзбекистонда тарихий хотира ва меросга янгича муносабат назариясининг яратилиши // Международная научна – практическая конференция. Современные научные решения актуальных проблем. Сентябрь 2020. г. - Ростов-на Дону, Россия. - С. 86-88.

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