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**CLASSIFICATION OF MATERIAL AND CULTURAL  
HERITAGE OF UZBEKISTAN AND THE THEORETICAL  
BASIS OF ITS STUDY**

**Darmonjon Kuryazova,**  
National Institute of Arts and Design  
named after Kamoliddin Bekhzod, DSc,  
Candidate of history



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**Abstract:** The purpose of article is studying of aspects of material cultural heritage of Uzbekistan from the museological point of view. The main aspects of a methodological problem of a research of material cultural heritage are analysed and his place, a role in cultural traditions and modern practice are revealed. And also, in this article questions on a problem of studying, preservation, classification of material cultural heritage are considered.

**Key words:** museology, methodology, problems, historical period, material cultural heritage, analysis, research, archeology, UNESCO.

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During the review of the methodological problems of the study of the material cultural heritage, it is necessary to take into account the complexity and multiple phases of this concept. The cultural heritage of any country or nation is a miracle of culture. The culture of Uzbekistan is a unique and bright culture that has developed over thousands of years, including the traditions and customs of the people living on this territory at different times. Literature, sources, and documentary analysis of the sphere show that Uzbekistan is one of the richest countries in terms of the

prestige of its cultural heritage. Hundreds of monuments reflecting the millennia-old history of the Republic represent international historical significance. Studying, the museumification and protecting them is an important task for the state. In our view, it is desirable to incorporate the study of the material cultural heritage into its own scientific methodology and the subject of research in the field of museology and history. The concept of cultural heritage has been described differently at different times. World cultural norms refer to the following definitions: "protection

of historical and cultural heritage", "historical and cultural heritage", "historical cultural values", "collections", "cultural layers", memorial complexes". In accordance with Article 1 of the UNESCO Convention for the Protection of World Cultural Heritage in 1972, the concept of cultural heritage has been classified into three categories: monuments: architectural installations; monumental sculpture and painting works; archeological elements and structures; carvings on caves; cave houses, as well as objects of universal value, from the point of view of history, art and science; a group of buildings: a group of separate or interconnected buildings expressing universal values in terms of history, art and science, due to their architecture, their homogeneity, or their place in the landscape; objects: areas created by human beings, or combinations of nature and man, as well as architectural sites with exceptional value in the historical, architectural, ethnological or anthropological context [1].

A review of scientific sources and literature shows that material cultural heritage is a broad concept. It includes a vast diversity of objects of material culture. Thus, the concept of material cultural heritage is primarily the monuments that have come to us from ancient times to ours and mastered by people, which have been preserved by human beings, and secondly, hidden from the attention of the general public and not spread monuments for a variety

of reasons, and thirdly, all products of culture created by our contemporaries and use now. In our view, the study of material cultural heritage requires a historical approach. For many years in these areas, representatives of different nationalities have left valuable cultural heritage. The Great Silk Road has a special, unique effect on Uzbek culture. This is a commercial route, from China to two destinations: one to Fergana and Kazakh steppes, the other to Bactria, and then to Parfia, India and the Middle East to the Mediterranean Sea. The Silk Road allowed bringing not only products, but technology, languages, ideas, and primarily religious ideas. The ancient route of the Great Silk Road - the Ajina-tepa in Tadjikistan, the Buddhist temple in the Quva city of Fergana valley, the Fayaz-tepa near Termez, and the monuments of Buddhist culture allowed the spread of Buddhism throughout the entire Central Asian region. Music and musical instruments traveled with caravans, accompanied by musicians, paper making, and embossing on steel items, as well as moving from one country to another. Caravans along the Great Silk Road not only engaged in transportation of merchants, but also served as a means of bringing together the cultural ideas and traditions of the West and East. The rapid adoption and adaptation of Achaemenid-Iranian, Greek-Hellenic, Chinese, Indo-Buddhist, Iranian-Sassanid and Arab-Muslim cultures, and later Russian and European cultures

and traditions, have long recognized the transcontinental nature of the cultural heritage of Uzbekistan [2]. Based on the above points, it is worth mentioning that the cultural heritage of the Uzbek people has very diverse and deep historical roots. First of all, it concerns the genesis of the Uzbek people formed in modern Uzbekistan. Stating that it is expedient to study the cultural heritage in chronological order, it was found out that it was permissible to give a brief description of the historical cultural heritage of peoples living in Uzbekistan. The borders of modern Uzbekistan have changed for several thousand years. Therefore, some of the cultural heritage sites bordering it are described as monuments of Uzbekistan or its historical and cultural treasures. Almost every century, material heritage of Uzbekistan has been preserved in Uzbekistan. In 1985, near the Khaydarkon village in the Ferghana valley, the first Palaeolithic period, i.e. the Selungur settlement of 700-40 thousand BC, was discovered. Due to this discovery, it was convinced that Central Asia entered the region where the man of the ancient Stone Age had formed. By looking at pictures of the rock, archaeological finds, it is possible to understand what ancient people are doing in their everyday life. The next stage of human civilization development is the Neolithic era, which covers 10-2 thousand years BC. In 1939, an ancient man of Neolithic origin was found in the

Khorezm, 1.5 kilometers far from the south of Jonbos-kala. It belongs to the IV-III millennium BC, with the name of the nearest settlement - Kalta Minor culture. Kalta Minor culture is one of the stages of civilization development. Academician S.P.Tolstov noted that the most important of the monuments found here are pottery products. Because, the material can be derived from the social status of the people of that time, as the inhabitants of Central Asia have connections with other regions [3]. The end of the II millennium BC and the beginning of the I millennium BC began a bronze age on the territory of modern Uzbekistan where three historical and cultural regions were formed: Bactria is in the middle and upper streams of the Amu Darya River, Soghd is the between two rivers of Kashkadarya and the Khorezm is in the lower reaches of the Amudarya River. In these areas, culture is prosperous, and architecture, artistic handicraft and the local variants of other areas have been developed, and the cultural traditions of nomadic and settled populations are intertwined [4]. At the beginning of the 1st millennium, iron was invented in Central Asia. This led to the formation of the first class society in this region. Cultural heritage found in ancient cities of Chust, Dalvarzin, Oshkoltepa, Eylaton in Ferghana, and also in Samarkand, Bukhara, Khorezm and Kashkadarya regions are the most famous monuments of this period.

The next historical period in question is related to Zoroastrianism. It was the oldest among the world religions and had a great impact on human life. Zoroastrianism was considered a state religion of three large Iranian empires and ruled from the VIth century BC to the VIIth century AD. There is strong evidence that all these religious beliefs emerged in the ancient past in Central Asia. Avesto is the sacred book of Zoroastrianism and has come to us in two main publications. The subject of this religion is presented in detail in the monograph of Mary Boyss, the British scientist[5]. It is noteworthy that during this period, we can see through the material cultural heritage we have reached that the fine arts and the applied art had developed and reached the highest peaks.

The next step in the formation of the material cultural heritage of the people of Central Asia is related to the occupation of the territory by Alexander the Great. The influence of Hellenism on local culture during the three-year rule of Central Asia is undeniable. In the I st century BC, the Kushan Kingdom was formed by the Kanch in Central Asia. It spread to the entire Ferghana Valley, from which all of Movarounnakhr was, and established its sovereignty in the northern part of Khorezm, Kashkadarya, Soghd, Samarkand, Bukhara and Tashkent. During the existence of the Kushan Kingdom, it coincides with the most fertile of Central Asia's economy, culture and

art. In the field of art and culture, the new direction of Kushan is based on synthesis of east, Hellenistic, Indian and nomadic traditions. There are numerous architectural and sculptural monuments in North India, the Coast of the Kabul River, Bactria, and the North and South Coast of the Amudarya, which witnessed an important stage in the cultural development of Central Asia. At that time Buddhism was a form of cultural exchange between North India and Central Asia. During the Kushan era, the old Termez was the center of popularization and dissemination of new religious doctrine throughout Central Asia. In the north-western part of the city, the Buddhist culture center, the Kara-Tepe, which encircled the cave and the surrounding buildings, and the further entirely on the ground was located - FayazTepe. The Buddhist castle was situated in Airetam, to the east of Termez, the Buddhist temple with the clay sculpture of Buddha decorated with gilding in Zar-tepa was operated. In Dalvarzin-tepa, there was a small Buddhist temple with beautiful sculptural artifacts from gypsum.

The emergence of the Qangui state, which occupied the territory from Syrdarya to Zarafshan, also coincides with those times. The Qangui country was more like Kushan in terms of its socio-economic relations and political structure, customs and traditions. There were two main centers in the state of Qangui - Sogd and Tashkent oasis. The most developed region of

the Qangui state was Soghd, which along with the river of Zarafshan, Bukhara, Kesh and Nasir, covered the Kashkadarya valley. The most ancient center was, of course, Afrasiab. Its formation dates back to the VII-VI centuries BC, but it was formed as a major city in the VI-IV centuries BC. At the end of the first century BC and early in the first century AD, the state of Dowon, based on the farming economy of irrigated land in the Ferghana region, existed. Here is the name of this wealthy state, attracting the attention of the Chinese emperors, who tried to conquer these lands several times. Numerous large and small centers of Central Asia played some role in the political, economic and cultural development of the region's peoples in some historical stages and contributed to the history of these peoples. Their northern was Khorezm, which borders the two worlds, nomadic and cross-farming. Among the thousands of monuments of this culture, the great power of the rulers of that region, the great achievements of its inhabitants and the endless love of the creators who built it, the land of Tuprak-Kala emerged in the III-IV centuries AD in the Amudarya rivers [6].

In the IV century BC, Central Asia fell under the influence of the Turkic kingdom, a strong state founded by tribes of Altai and Central Asia. Turkish rulers not only interfered with the internal affairs of the occupied people, but also solely paid taxes and provided stability and peace in the

country. The local people had preserved their traditions and customs. The literature monuments in Sogdian dialects of Buddhist, Christian and Manichaeus were found in East Turkestan. Afrasiyab's wall paintings provide information on the political and cultural life of Central Asia in the IVth century. Holidays, customs, and ceremonies related to the past have been preserved. The Turkish people seemed to have adopted a religion that was close to Zoroastrianism or changed their form by adapting their beliefs. At this time many funeral ceremonies were held in Central Asia. Buddhism and Christianity continued to evolve.

At the end of the VI - beginning of the VII century, a new religious doctrine emerging and rapidly spreading in the Arabian Peninsula for humanity emerged. Islam has become a global religion, a religion of the great empire that replaced the Byzantine and Sassanid Empires in North Africa, Syria, Palestine, Iraq, Iran and Central Asia. By the middle of the VIII century, Islam covered large areas ranging from the Chinese border to the French south. Unfortunately, all the ancient monuments of the rich and diverse cultures of the ancient peoples of Uzbekistan were destroyed under the brutal blows of the invaders. In the VIII century in Iran, Sogd and Khorezm, priests destroyed, and their books were burned by Qutayba. Many monuments of material culture have also been devastated. The ruins of the towers in the Sogd

area, near the Samarkand, the Karshi Oasis, and the Tashkent (Oq-Tepe) are well-known.

During the reign of Samanids (IX-X centuries), the cultural life of Khurasan and Movarounnakh were increased, while the cities of Marw, Bukhara, Samarkand and Urgench were the most cultural centers of that time. In the IX century, the Arab dominion weakened and local dynasties began to dominate. However, the Islamic civilization has led to the restoration of the cultural life here. The IX-XII centuries were considered the first renaissance period in Central Asia. Once the Abbasids dynasty came to power, they began to understand the importance of science and culture for social development. The establishment of the centralized states of the Samanids, the Karakhanids, and the Khorezmshakhs created conditions for the accelerated development of science. Architecture was developed, the mosques, madrassas, mausoleums, libraries, book markets, baths, and caravanserais throughout the entire Great Silk Road were built. In the X-XI centuries, a well-educated ruler in Khorezm, Abu Al-Abbas Ma'mun, sponsored poets, scholars, and artists, gathered around him the great scholars from various fields of science and set up his own "Academy of Sciences". It was founded in 998, with research on mathematics, astronomy, medicine, jurisprudence, history, philosophy and literature. Sufism is spreading in

Movarounnakh on the threshold of the X-XI centuries. Akhmed Yassaviy, the founder of one of the streams of Sufism, the author of the collection of spiritual poems "Khikmat".

As a result of the Mongol invasion of the XIII century, development of culture, science and art, this has been observed in the X-XI centuries in the Central Asian region, ceases and ends. Amir Temur (1336-1405) developed a new impetus for the development of culture, science and art. At the end of the XV century nomadic Uzbek tribes led by Shaybanykhan invaded the territory of Movarounnakh. Under their attack Amir Temur's empire was abolished, and the development of culture was different, i.e. religious appearance. During the Shaybanykhan period, architecture developed, social buildings, mosques and madrassas were built. Bukhara was one of the most famous centers of theology. At the end of the XVI century Shaybanykhan state was eliminated. The XVIth century and the first half of the XVII century were the period when the Ashtarkhon dynasty of Uzbeks dominated in Central Asia, with a unique transition from the centralized state to three independent states. The Emirate of Bukhara, Khiva and the Kokand khanate are replaced by the Ashtarkhani state. In this case, science and culture have also been developed, and many mosques, madrassas and palaces have been erected[7]. Today, monuments of

such historical and cultural heritage are of great artistic value.

From the above historical facts it is clear that in our territories, from the ancient times till the XIX century, unique architectural monuments were erected, archeological researches discovered unique monuments of rare cultural heritage of that period. In short, material cultural heritage is a powerful tool for national self-consciousness and national pride, and as a result, it is a spiritual

foundation for strengthening independence. Studying, preserving and the museumification of the material cultural heritage has a great impact on the development of education, science and culture, as well as the enrichment of cultural life of the people and the interaction of States. The emphasis on storage and promotion of these objects for the future generations is an important process in the cultural development of each country.

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