

ACADEMICIAN B. AKHMEDOV'S VIEWS ON PRESERVING CULTURAL HERITAGE

Rajabov Sanatjon Sunatovich
Bukhara State Pedagogical Institute
Senior Lecturer of the Department of Social Sciences

ABSTRACT	KEYWORDS
This article examines Academician Buriboy Ahmedov's research on issues related to the collection, storage, comprehensive study, and publication of rare manuscript works that constitute an important part of scientific and cultural heritage.	Ancestors, B. Akhmedov, rare manuscript, ancient documents, restoration of our cultural heritage, scholarly discussion, scientific potential, Central Asia, preservation.

Introduction

We Uzbeks have a long and rich history. We have ancestors worthy of pride, such as Ahmad al-Farghani and Muhammad ibn Musa al-Khwarizmi, Abu Nasr Farabi and Mahmud Kashgari, Abu Rayhan Beruni, Ulugbek and Ali Kushchi, Abdurahman Jami and Alisher Navoi, Amir Temur and Babur. We are the heirs of the rich scientific and cultural heritage they created, which has earned a deserving place in the treasury of world science and knowledge[1-462]. Issues related to the collection, preservation, comprehensive study, and publication of rare manuscripts, which constitute an important part of the scientific and cultural heritage created by our people over the centuries, should always remain at the center of attention. Attempting to correct past mistakes and rewrite history by failing to understand the value of these manuscript works is an unforgivable error.

Methods. The efforts of the source scholar Bo'riboy Ahmedov in restoring our scientific and cultural heritage, researching rare sources, and conveying them to readers are especially praiseworthy. The scholar authored "Bahr ul-asror" and "Abdullanoma" (a two-volume work), "Samariya," "Nasihati ul-muluk," "Siyosatnoma," "Davlatshoh Samarqandiy's Garden of Poets," "Историко-географическая литература Средней Азии XVI–XVIII вв.," Ulugbek's works, such as "Tarixi arb'a ulus," are of immense importance in the field of source studies.

B. Akhmedov also actively participated in creating several major works and compilations dedicated to the history of ancient and medieval socio-political culture of our country and other regions. For example, the third volume of "The History of Uzbekistan" (1967) and fourth (1993) editions, including "History of Samarkand" (1969), which were implemented on an international scale under the auspices of UNESCO, an international organization. He contributed to the creation of "The History of Central Asian Civilization" (the first volume of which was published in 1992) with an article titled "Central

Asia during the Era of Genghis Khan and His Descendants"; "Из истории эпохи Улугбека" (1965), "Из истории науки Улугбека" (1979), "Из истории Средней Азии и Восточного Туркестана" (1987), "Материалы к этнической истории населения Средней Азии" (1986), "Navoi in the Memories of His Contemporaries", "Материалы по истории Средней Азии и Центральной Азии" (1988) made a significant contribution to the creation of scientific complexes such as these [1-79].

At the same time, he carried out extensive work in studying and disseminating our rich spiritual heritage as a member of the editorial boards of journals such as "Social Sciences in Uzbekistan," "Sharq Yulduzi" (Eastern Star), "Moziydan Sado" (Echo from the Past), "Muloqot" (Dialogue), "Sirli Olam" (Mysterious World), "Sharq Mash'ali" (Eastern Torch), and "Sharqshunoslik" (Oriental Studies). He also served as a member of the boards of the "Preservation of Historical and Cultural Monuments of Uzbekistan" and "Republican Values and Spirituality" societies, as well as the chairman of the board of the International Timur Foundation (1996-2002). He became a corresponding member of the Academy of Sciences of the Republic of Uzbekistan in 1989 and was elected as a full member in 1995. Discussion. B. Akhmedov's works number more than 350 (including over 140 articles written for the Uzbek Encyclopedia). Of these, 9 are major monographic works, while the rest comprise treatises of various lengths and scientific articles. Several of them have been published abroad in cities such as Moscow, St. Petersburg, Tbilisi, Ashgabat, Alma-Ata, Kabul, Wiesbaden, Delhi, and London.

Along with writing scientific research, B. Akhmedov also carried out scientific editing work, and a number of works were published under his editorship. I. Nizomiddinov's "Indo-Central Asian Relations in the 16th-19th Centuries" (1966), H. Hasanov's "Zahiriddin Muhammad Bobur" (1966), Bahrom Ibrohimov's "Collection of Documents" (1981), "From the History of Central Asia and Eastern Turkestan of the 15th-19th Centuries" (1987) and "Materials on the History of Central and Middle Asia in the 10th-19th Centuries" (1988) collections, B.V. Lunin's "History of Uzbekistan in Sources" (1988, 1990); T. Fayziyev's "Documents on the Use of Slave Labor in Feudal Bukhara in the 19th Century" (1990), X. Bababekov's "Popular Movements in the Kokand Khanate..." (1990), A. Khodjaev's "The Qing Empire and Eastern Turkestan in the 18th Century" (1991), V.P. Yudin's "Utamish Haji. Chinggis-name" (1992), Sayfiddin Jalilov's "Babur and Andijan" (1993) and others are among these works. T. Fayziyev "Documents on the Use of Slave Labor in Feudal Bukhara in the 19th Century" (1990), X. Bababekov. Popular Movement in the Kokand Khanate..." (1990), A. Khodzhaev. "Empire of Sons and Eastern Turkestan in the 18th Century." (1991), V.P. Yudin "Utamesh Haji. Genghis Khan" (1992).

In some of his scientific discussions, the scholar addressed the state of our material and spiritual heritage. In an interview given to the journal "Literature and Art of Uzbekistan" in 1987, he said: "While in the Fergana Valley, Samarkand, and Khorezm regarding the collection of old books and documents accidentally preserved by the population, I have heard terrible stories from elderly people about the destruction of cultural monuments" [1-431].

According to B. Ahmedov's testimony, the publication of works translated from Arabic and Persian into Uzbek and Russian languages has been suspended. This work, which had been carried out for many years through the tireless efforts and dedication of specialists, has now been halted. In particular, the third volume of "Abdullanoma," a rare work on the history of Central Asia, was not permitted to be published, and consequently, the remaining parts of this important work - volumes 3 and 4 - remained unpublished and in manuscript form. The "movement" at the beginning of 1972 became an obstacle to the study of ancient and medieval history, as well as cultural heritage.

When studying B. Ahmedov's research, it is emphasized that preserving our spiritual heritage through the full translation of manuscripts related to fields such as history, literature, medicine, or philosophy, and preparing them for publication with necessary annotations, is a laborious task. It is noted that this process takes at least 4-5 years, and consequently, a specialist scholar may only be able to publish three or four such works during their entire lifetime[1-435]. So, in which century will we be able to deliver our heritage to the people? Clearly, we need to seek a different approach. According to the scholar's view, firstly, we should quickly catalog and publish manuscripts, lithographic books, and legal documents, even if in brief form; Secondly, translating important parts of this work into Uzbek and Russian languages, and publishing them in the form of an anthology or thematic collections (for example, on topics such as the origin and ethnic composition of the Uzbek people, land and water issues, popular movements, relations of the peoples of Uzbekistan and Central Asia with peoples of foreign countries, and so on); thirdly, he emphasized the need to create special studies on important works and, finally, fourthly, to publish more popular science booklets providing general information about manuscripts of great scientific value and their authors. B. Ahmedov's views on the necessity of collecting and studying manuscript works, as well as widely disseminating them, have not lost their relevance for both his time and today.

Conclusion. It is crucial to preserve the unique and rare cultural heritage that reflects the rich history and culture of the Uzbek people, to reliably protect and scientifically study material cultural heritage objects and written sources, to use them rationally, and to further enhance their role and importance in increasing the scientific potential of our country.

References:

1. Asror Samad, Muzaffar Ahmad. Bo'riboy Ahmedov. An Enlightening Life. Scientific and journalistic articles. Tashkent, 2024. 548 p.
2. Ahmedov B. Davlatshoh Samarqandiy. "Fan." Tashkent, 1967. 86 p.
3. Ahmedov B. History of Balkh. "Fan." Tashkent, 1982. 240 p.
4. Ahmedov B.A. The State of Nomadic Uzbeks. Moscow, 1965.
5. Ahmedov B. History of Balkh. "Fan." Tashkent, 1982. 240 p.
6. Ahmedov B. Lessons from History. "O'qituvchi." Tashkent, 1994. 430 p.
7. Ahmedov B.A. Historical and Geographical Literature of Central Asia in the 16th-17th Centuries (Written Monuments). - Tashkent: Fan, 1985.
8. Ahmedov B.A. Sources of Uzbekistan History. - Tashkent: O'qituvchi, 2001.
9. Ahmedov B.A. Prominent Historians of Uzbekistan. "Cho'lpon." Tashkent, 2003.
10. Ражабов С. С. IX-XV Асрлар Бухоро тарихини ўрганишда ҳукукий ҳужжатлар ва ёзишмаларнинг аҳамияти (Академик Бўрибой Аҳмедов илмий тадқиқотлари асосида) //IMRAS. – 2023. – Т. 6. – №. 7. – С. 623-626.
11. Ражабов С. С. ИСТОЧНИКИ ПО ИСТОРИИ БУХАРЫ В ИССЛЕДОВАНИИ АКАДЕМИКА Б. АХМЕДОВА //Проблемы востоковедения. – 2024. – Т. 103. – №. 1. – С. 39-44.
12. Ражабов С. С. ДАВЛАТШОҲ САМАРҚАНДИЙ “ТАЗКИРОТ АШ-ШУАРО”(“ШОИРЛАР ТАЗКИРАСИ”) АСАРИНИНГ ЎЗБЕК АДАБИЁТИ ВА ТАРИХЧИЛИГИДА ТУТГАН ЎРНИ (Б. АҲМЕДОВ ИЛМИЙ ТАДҚИҚОТЛАРИ ТАҲЛИЛИ АСОСИДА) //INNOVATIVE DEVELOPMENTS AND RESEARCH IN EDUCATION. – 2024. – Т. 3. – №. 30. – С. 441-444.