



Intangible Cultural Heritage of the Silk Road from the Area of Modern Uzbekistan

edited by
Marek Miłosz
Gafurdjan Mukhamedov



MONOGRAPHIE

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POLITECHNIKI LUBELSKIEJ

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Preface

This monograph, the second in a series of three, is the result of the seven-year cooperation of the Department of Computer Science of the Lublin University of Technology with universities and cultural institutions of Uzbekistan. The common platform for cooperation is the use of information technology in the protection of the cultural heritage of the countries on the former Silk Road, in particular 3D digitisation of museum artefacts and architectural monuments. The cooperation resulted in three Scientific Expeditions of the Lublin University of Technology to Central Asia, the organisation of two International Conferences on Information Technology in Cultural Heritage Management (IT-CHM), participation with invited papers in three conferences devoted to the monuments of Uzbekistan, as well as publications at many scientific conferences and in leading scientific journals in the field of digitisation, such as *Journal on Computing and Cultural Heritage*, *Digital Applications in Archeology and Cultural Heritage*, and *Museology and Cultural Heritage*.

The achievements of the cooperation between the Lublin University of Technology and Uzbekistan have been recognised by the National Agency for International Exchange (NAWA), which awarded funding to the “3D Digital Silk Road” project number PPI/APM/2019/1/00004. The project applicant is the Lublin University of Technology and the partners are 4 universities from Uzbekistan: National University of Uzbekistan (NUU) in Tashkent, Samarkand State University (SamSU), Chirchik State Pedagogical Institute (CSPI) and Urgench State University (USU). The aim of the project is to carry out scientific and research work in the field of digitisation of the cultural monuments of the Silk Road in Uzbekistan during scientific expeditions by LUT specialists in cooperation with partners from Uzbekistan and to disseminate research results through international scientific conferences, practical training, monographs and the silkroad3d.com online portal.

In this monograph, scholars from partner universities and cultural institutions of Uzbekistan cooperating with the Lublin University of Technology present intangible cultural heritage from areas of the Silk Road in modern Uzbekistan. It presents the literary and musical heritage, the development of calligraphy, libraries and court ceremonies as well as folk medicine. Historical aspects of the development of cities, regions, science and religion, including religious tolerance, in contemporary Uzbekistan are discussed extensively. Emphasis is put on the cultural and civilisational aspects of Tashkent and Khiva, as well as the contemporary concept of “The Silk Road as a Road of Dialogue”.

The results of historical studies presented in the monograph will serve as a guide during the organisation of subsequent Scientific Expeditions of the Lublin University of Technology to Central Asia as part of the “3D Digital Silk Road” project.

The book was published due to high commitment of the contributors and the reviewers. We want to express our thanks to everyone who has contributed to the creation of this book, especially to the NAWA financing project “3D Digital Silk Road” (number: PPI / APM / 2019/1/00004).

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The Role of the Tashkent Oasis in the Development of Civilisation on the Territory of Uzbekistan

Abstract

In particular, the State Committee for Tourism Development of the Republic of Uzbekistan, Presidential Decree PF-5611 “On additional measures to accelerate the development of tourism in the Republic of Uzbekistan” (January 5, 2019), Presidential Decree “On measures to accelerate the development of tourism” Resolution No. 4095, Presidential Decree No. PF-5781 “On measures to further develop the tourism sector in the Republic of Uzbekistan” (August 13, 2019). For the first time in Uzbekistan, the Concept of Tourism Development for 2019–2025 was adopted, according to which the main directions of tourism development until 2025 and, most importantly, the goals of the industry were identified. In the implementation of these goals and objectives, the Tashkent region has chosen to reveal the current state of tourist facilities and the tourist potential of the region as the main goals and objectives of the study.

Keywords: archeological research, Burchmulla village, cultural layer, eneolithic, globalisation, modernisation, neolithic, Tashkent oasis, tourism.

In today's era of globalisation, the role and prestige of tourism in the political, social, economic and cultural indicators of developed countries is growing. Tourism has become one of the state's sources of income, both politically and internationally, and socially and economically. The World Tourism Organisation recognises three types of tourism, namely adventure tourism, marine and ecotourism, as the most promising areas. According to statistics, the share of this industry in the world market is more than 30%.

The development of tourism requires the regulation of relations in the field of tourism and security, with the support of the state. The development of this sector is guaranteed by the assignment of major tasks to a number of agencies. It is precisely guaranteed tourism services that are explained by the fact that their economic performance has risen to even higher levels. Historically, many of our archeologists have studied, observed and excavated the historical sites of the Tashkent region. Archaeologist A. I. Terenokhin, in 1940, as a result of his research in Burguluqsay, the Ahangaron district of the Tashkent region, presented a lot of historical information about the oasis [4]. In 1974–1977, archaeologist H. Duke conducted a large-scale archeological survey in the area of the Tuyaboguz reservoir in the Tuytepa district, where 14 villages and about 60 basement-type huts were found on the shores of the Burganlisay [3].

There is a lot of information about the ancient historical objects of the Tashkent region through the works of Yu. F. Buryakov, M. R. Kasimov, O. M. Rostovtsev [5], which reflect the results of research. There are also many sources on the importance of historical sites of the Tashkent region as tourist resources, M. A. Hoshimov, V. I. Kucheryavikh's book provides information on possible itineraries in the Tashkent oasis, as in many regions of Uzbekistan [8]. The attitude to tourism in the country and its scientific study was further developed in the 2000s, especially in the work of A. S. Soliev and M. R. Usmanov *Geography of Tourism* reveals the tourist aspects of the historical sites of the Tashkent region [9].

Object of research. The object of our research are the historical and tourist sites of the Tashkent region.

Methods used in the study. The study used historical research methods such as analysis and research, observation, questionnaire and interview.

The practical significance of the study. Theoretical study of historical and tourist sites in the Tashkent region is expected to further develop the country's tourism industry, the attraction of tourists in domestic and foreign tourism and the scientific knowledge of the staff of tourist services.

Today it is recognised that states pay attention to a number of requirements and create conditions for the development of tourism. In particular, ensuring peace, security, political and economic stability in each of the host countries, the development of tourism is directly linked to increasing living standards, incomes and welfare of the population, the development of tourism infrastructure, comprehensive accessibility of tourist facilities, transport and convenience of all services related to hotel services and tourism logistics in general, introduction of modern information technologies, creation of necessary privileges, preferences and incentives for private capital and business to invest in the tourism industry, budget funds and investments in this sector, training of highly qualified personnel tribes. The importance of historical knowledge in the development of tourism is also great, and the need for representatives of the industry to have historical knowledge in the service of tourists is one of the important conditions of today. It is no secret that many tourists also pay great attention to the historical significance of the object they visit.

The radical socio-economic changes that took place in Central Asia at the end of the second millennium BC and the first half of the first millennium BC also took place in the lives of the people of the Tashkent oasis. In this region, the Sak tribes of cattle-breeders gradually settled down and began to observe the transition to agriculture. The Chirchik, the Ahangaron and their tributaries, large and small river basins, became the areas of the first agricultural culture in the Tashkent oasis [10].

In 1940, archaeologist A. I. Terenokhin, while conducting archeological observations during the construction of the Tashkent Canal, found rural sites in several places of seed communities, which in ancient times were engaged in farming. As a result, the

archaeologist was able to change the preconceived notion of the Tashkent oasis – the land of the ancient Chach nomadic cattle-breeding tribes.

All the villages studied by A. I. Terenojkin were named “Burguluk culture” because they were found in the right tributary of the Ahangaron river – the Burganli river basin, as well as because they had a common socio-economic and cultural commonality.

Drilling culture was a great discovery in the history of studying the socio-economic and cultural life of the ancient agricultural tribes of the Tashkent oasis. Today, the monuments of the Burguluk culture are located in more than 20 points in the north-eastern part of the foothills of the Tashkent oasis, in the lower layers of the ruins of the ancient city of Kavardon, in the Zarkentsoy basin of the Tashkent region, near the city of Pskent. Their large group is located in the middle reaches of the Ahangaron Valley, in the area of the present-day Tuyaboguz Reservoir.

In 1954, 6 bronze objects were found in one place around the village of Burchmulla. A. I. Terenojkin, who studied this “Burchmulla treasure”, found their periodic date in BC. Marking between the 2nd–1st millennia, he concluded that they belonged to the Andronovo culture. In 1964, an archeological rescue team led by Yu. F. Buryakov was formed to study the monuments that could be flooded due to the construction of the Charvak reservoir. The group found several burial mounds in the lower basins of the Chatkal River, in the area of the village of Burchmulla. Pottery fragments of the Andronovo culture can be found among the soil piles of one of the forts [2].

In this regard, the village of Burchmulla on the upper eastern shore of the Charvak Sea in the Bostanlyk district of Tashkent region attracts tourists with its ancient Paleolithic settlement Obi-Rahmat, an ancient historical monument. The Obi-Rahmat Cave, located 100 km northeast of Tashkent at the foot of the Koksuz Range on the right bank of the Poltovsay, was studied in 1962 by archaeologist Academicians A. R. Muhammadjanov and S. K. Nasriddinov, and later by archaeologist R. H. Sulaymonov.

“Obi-rahmat” is derived from the Persian word which means gratitude for water. Located at an altitude of 632 meters above sea level, this ancient object is arched and more than 20 meters wide, with a wider surface than the south, without fear and light. Freshwater waterfalls flow from the sloping side on the eastern edge. This condition served to provide primitive people with fresh water. The mouth of the cave faces south, which makes the cave warmer in the winter, creating favourable conditions for human habitation.

Archaeological excavations have revealed that humans have lived in the Obi-Rahmat Cave for a long time, as evidenced by the discovery of 21 10-meter-thick cultural layers in the cave that reflect the culture and way of life of primitive people. One of its cultural strata is the excavation of a variety of tools and utensils made of limestone flint, including nuclei, blades, sharp-edged chisels, scrapers, shovels and knives, the total number of which is more than 30,000. The findings make up one of the richest collections of the Stone Age. Therefore, this cave as a historical and tourist object is

important because it attracts a large influx of tourists to the area. For this, of course, it is important to form a tourism service that serves visitors [1].

The processing technique of the weapons found in the cultural strata has a unique style and is characterised by a prism-shaped grout technique, partly by a levulla-type technique. In addition, animal bones such as deer, mountain goats, pigs, gazelles, lions and argali were found in the cave, from which they made spears needed during hunting. Scientists speculate that people lived in the cave 120–40 thousand years ago, i.e. in the first half of the freezing period.

On the south-eastern side of the village of Burchmulla, bordering the Poltovsoy coast and the Chatkal ridges, the population lived mainly on the right bank of the Chatkal River, and their main occupations were handicrafts, mining and farming. The history of the miners here dates back to BC. It dates back to the 13th–12th centuries. We are well aware that in ancient times the Great Silk Road played an important role in the development of historical and cultural ties and trade relations between the peoples of East and West. It is known that the ancient branch of the Great Silk Road, Lal Yol, passed through this Obi-Rahmat destination. From the place of Obi-Rahmat, the Poltovsoy valley was the starting point for the Sargardon, Arabkishlak, Akbulak, and Maidontal miners, along the Chatkal River, through Nayzatogai, Urumqi, and then to China. The main products of merchants from distant cities were porcelain, cotton, tableware, gold and bronze. Here, local and commercial produce was taken to Shosh by horse and buggy. After a night's rest at the Obi-Rahmat shrine in front of the road, all the merchants were cleansed and set out on horseback. Therefore, there are also religious legends that the shrine of Obi-Rahmat is the first step to start a great business. On their return, the merchants also gathered here, spent the night, purified themselves and continued their journey. Grandfathers and elders prayed for the development of trade and reminded that on the way they would visit the ancient place of Obi-Rahmat, which was visited by the Prophet Idris. Prophet Andrew is estimated to have lived 365 years, and he preferred to spend most of his time in secularism. One day, Prophet Idris stopped under a huge maple tree that was rising in the sky to pray, but he could not find water for ablution, so he prayed to Allah for water. It is said that a message came from Allah telling Idris to sink his five paws into the ground, as a result of which water gushed out from where Idris had dipped his five paws in the ground. In front of the spring there is a solitary plane tree, 750–800 years old, 8.47 cm in diameter. In the Tashkent oasis, the vast majority of traces of material culture of the northern steppe tribes are pottery, bronze jewelry and some tools from lonely graves accidentally found in connection with various excavations, which are widespread throughout Central Asia. It is associated with the radical socio-economic changes that took place in the Eurasian steppe regions in the second half of the second millennium. The reason for these historical features is that the cave as a historical and tourist object attracts a large influx of tourists to the area. For this, of course, it is important to form a tourism service that serves tourists [6].

Khojakent, another historical and tourist site of the Bostanlyk district, consists of a group of caves inhabited by ancient people during the Muste period. The cave was excavated by archaeologists in 1957 and consists of two adjoining terraces. Two sites were discovered in Ungur 1, several stone tools were found in it, and in the third lower layer, yellow rock fragments of the Muste period and many stone tools were found. More than 10 large stones and small nuclei are found. The Neanderthals who lived here were engaged in hunting and gathering.

Near the village of Khojakent, there are hundreds of rock paintings drawn by primitive people on steeply rising rocks due to tectonic movements of dolomite layers exposed on the northeastern slopes of the Chatkal ridge (Mount Konyrbulak). These rock paintings were discovered by archeologist H. Alpimbaev in 1949–1950, and later in the 1970s A. Kabirov and in the 1980s M. Khojanazarov conducted archeological research here. This unique rock monument is diverse in terms of its content, theme, style features and structure. The technique, style, storage, and placement of the paintings, as well as the degree of burning of the painting surface, revealed that some paintings were created over several historical periods, rather than at the same time. The oldest paintings of Khojakent date back to 4–3 thousand years BC, and the latest paintings date back to the second half of the 1st millennium BC and the beginning of BC. Khojakent's paintings depict a man, a dog, an ox, an argali, a mountain goat, a deer, a horse, an arrow, geometric shapes and other drawings. For this reason, the lines in the pictures are made of rough grooves. Among the paintings, the images of three women, both headless and armless, are realistically very delicately crafted, and images and sculptures of women are rare in ancient art. Statues of women have been found in many archeological monuments of the Neolithic and Eneolithic periods. But in the rock paintings of this period, monuments depicting a woman is almost non-existent. For this reason, the image of three women found in Khojakent is unique and very valuable for the Neolithic and Eneolithic period in Central Asia. Therefore, their importance in the field of tourism is very high, but the ability to widely disseminate scientific and theoretical information about these images to tourists today requires a thorough knowledge of history by tourism professionals [7].

Today, the paintings of Khojakent are not well preserved, eroded, broken, cracked, etc. due to natural phenomena, such as climate. Due to the attention paid to the tourism industry, the area around the monument has been landscaped, various infrastructure has been set up for tourists to get acquainted with this historical and tourist object, to learn about the rich history of our country.

Khojakent's paintings serve as an archeological monument, traces of the life of ancient peoples, examples of the fine arts of primitive people, as well as an important historical source in the study of the history of these places.

In conclusion, the historical and tourist sites of the Tashkent region attract the attention of many tourists with their uniqueness. Today, it is important to further

develop the historical and tourist sector, creating employment and thus economic development of the region.

Current issues in the field of tourism, mechanisms and forms of modernisation of tourism services, science and industry, training of highly qualified and competitive personnel on the basis of industry standards, tourism education and the introduction of new technologies in production are waiting to be addressed. Given the above shortcomings, it is appropriate to make the following suggestions:

1. We need to take into account the national and religious affiliation, traditions, lifestyle of tourists, to organise special kitchens for them. Vegetarians make up the majority of tourists visiting our country. Most of our national dishes are meaty and very fatty.
2. We need to increase the number of quality, light-cuisine restaurants. If you travel to Turkey, you will see the sale of food and beverages such as fast food, oats, semit, chestnuts and coffee at every step. It is advisable to open similar small food outlets in places crowded with tourists.
3. The level of service of hotels should be adjusted to the “star” system. When tourists use the hotel service, they pay attention to the smallest details: the regularity of hot and cold water, the placement of mineral water in the rooms, and so on. Foreign tourists are dissatisfied with the fact that the services in most of our hotels do not meet the level of demand. Often this is due to the fact that the hotels do not meet the designated “star”. It is important to set up a service similar to the e-government portal, which can comprehensively review, investigate and reflect the complaints of tourists.
4. Another aspect that annoys tourists is that ancient monuments have almost lost their original appearance as a result of restoration. All over the world, we observe the opposite trend, that is, the emphasis is on preserving the existing state of the period in which ancient structures belong.
5. The culture of waiting on and following tourists is not sufficiently formed. Observations have shown that the lack of knowledge of foreign languages, of courtesy for tourists, and even of a fake smile on the faces of staff working directly at historical sites are among serious obstacles to tourism.
6. Adapting services in places of pilgrimage, hotels and resorts to the religion, mentality and lifestyle of potential guests. The first steps in this direction have been taken: in May of this year, family recreation, characterised by “honest tourism”, meals in affordable housing, quality, clean food outlets, separate pools for men and women, playgrounds for children, food with “honest” labels. A group of experts from Turkey came to introduce their products and services. For example, the “Khurram Sultan” bath in Turkey is one such place. In other words, if the majority of tourists come from Muslim countries, it is necessary to demonstrate in practice that there are sufficient historical grounds for “honest tourism” in Uzbekistan.

7. Roads leading to historical monuments should be adjusted. It is important for travellers to the Tashkent region to make a one-day visit. However, the road infrastructure between the shrines, the buildings and the corridors around the shrine is generally not in demand. This, in our view, seems to overshadow the splendor of historic buildings from the first step.

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