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PRESERVATION AND STUDY OF HISTORICAL HERITAGE IS THE POLICY OF OUR STATE IS ONE OF THE MOST IMPORTANT PRIORITIES

Soliev Azizbek Kamoldinovich*; Tursunova Shahzoda Foziljon**

*Senior Lecturer,
Department of Design, Namangan Institute of Engineering and Technology,
UZBEKISTAN

**1ststage master's degree in "Design (suit design)",
kizi, Namangan Institute of Engineering Technology,
UZBEKISTAN

ABSTRACT

The reforms being implemented in our country are directly related to the field of history. In the 70s and 80s of the last century, most of us did not even hear the names of Imam Bukhari, Termizi, Moturudi, Nasafi, Marginoni, Zamakhshari, but today we have enough information about them. One of the most important tasks facing science is the preservation, study and transmission of historical heritage from generation to generation. The article provides historical information about the centuries-old history of the ancient settlement of Ahsikent, its development and architecture of the elements of urban planning and its components. The importance of preserving this archeological national heritage for future generations was noted.

KEYWORDS: *Ahsikent, History, Architecture, Development, Elements Of Urban Planning, National Heritage, Fergana, Dovan, Sughd, Bactria (Balkh), Iran, India.*

INTRODUCTION

At the beginning of AD, Aksikent was a large fortified city in the Fergana Valley. The defensive walls of the city had a majestic appearance in the first half of the first century, that is, in a very short time, strong and unique defense fortifications were built. For example, in the second county, two rows of thick and unparalleled walls, two rows of trenches and unique corners will be built. As a result, the thickness of the city's defensive wall will reach 20 meters. The corners were built in a unique style, not protruding from the outside of the defensive wall, but at least 5-6

meters higher than the top of the wall (parapet). Due to this, the height of the defensive wall reached 20 meters. Even today, the remaining part of these corners is 3-4 meters above the level of the preserved part of the defensive wall.

By the first century AD, the most fertile lands of the rivers and river basins of the Fergana Valley were fully developed, that is, agriculture was widely developed. At the same time, the expansion of international trade relations, the rapid development of multidisciplinary handicrafts, the rapid growth of mining have led to the flourishing of all aspects of urban culture. In Shatija, the city of Ahsikent has become the main center of culture and way of life. During this period, not only the suburbs, but also remote villages began to live in imitation of the city.

During this period he traded with Dovan, Sughd, Bactria (Balkh), Iran, India and neighboring nomadic tribes. According to Ptolemy, the northern branch of the Great Silk Road (Marv-Chorjuy, Samarkand-Fergana), which connected East Asia and the West, passed through Fergana. In the first century BC, the Fergana Valley became part of the Kushan Empire, which was a powerful state of its time. During this period, the largest city and center of the Fergana Valley Koson (now Kosonsoy) played an important role in economic and social life. During the Kushan Empire, in addition to agriculture and animal husbandry, handicrafts, cocoon growing and ore mining were developed in the Fergana Valley. The period of the collapse of the Kushan Empire dates back to the III-IV centuries AD.

At the end of the 4th century and the beginning of the 5th century, the Fergana Valley was part of the Hephthalite state. In the middle of the 6th century, the Turkic khanate was formed as a state of large nomads living and raising cattle in Southern Siberia, Eastern Siberia, Mongolia, Yettisuv and Tien Shan. The khanate soon split into the Eastern and Western Turkic khanates, and the Fergana Valley came under the influence of the Western Turkic khanate. Instead of the "fortresses" of the Kushan Empire, cities such as Ahsikent, Kuba (Kuva), Novkent became stronger.

In Chinese sources, large villages are also referred to as cities. The capital cities of Ahsikent are developing in all directions. In particular, in the V-VII centuries AD, the city began to build houses.

attention is paid. The houses are built in five or six rooms. The walls of the room are very smooth, and in some houses the plaster is painted. Each household has a separate bedroom, barn, kitchen, and a well with clean water. The dormitories have a wide wall along the wall and sandal-like heaters on the floor.[1].

By this time, the intercontinental road began to play a very important role in the life of the peoples of Fergana. Especially in the VI-VII centuries, Sogdian-Turkish merchants engaged in trade through China in the east to Korea and Japan, in the west to the Mediterranean countries, in the south to India and Ceylon. This will lead to the economic prosperity of the ancient regions of Uzbekistan Shosh-Ilak (Tashkent), Fergana (Fergana Valley), Ustrushna (Syrdarya-Jizzakh) and Sughd (Samarkand, Kashkadarya, Navoi, Bukhara) and the improvement of living standards. Large cities such as Akhsikent and Samarkand played an important role in this regard[3].

Since the beginning of the new century, glassware has been produced in cities such as Ahsikent, Afrosiab, Shohrukhiya, Boykand, and Termez. In general, it is known that quartz sand melts at 1200 ° and turns into glass. In ancient Greece, mosaics were made of colored resins. Something

in a bottle with smalt. By the way, pottery and glass are common in all excavations. For the development of handicrafts and applied arts, first of all, it is necessary to have the necessary raw materials in a certain area. Ahsikent and its surroundings were covered with pure soil, all kinds of plants for the production of dyes, cotton, cocoons, leather, quartz sand, dalamite, pigmatite, feldspar, kaolin, tin, copper, silver, gold, iron and other ores. There was every opportunity for all branches of handicrafts to flourish at the highest level.

They are made of the purest, most valuable and high-quality raw materials and are created by the mature craftsmen of their time. Such items are invaluable not only historical, but also artistic value as a work of art.

The trade of products made in the Fergana Valley became famous not only in Movarounnahr, but also around the world along the Great Silk Road. Through the Great Silk Road, a variety of products, including silk fabrics, precious stones, gold and silverware, medicines and colorful dyes, celestial tulpars, wonderful birds, heavenly fruits, and their dried gourds, were found. Talented musicians, actors, artists, craftsmen and propagandists traveled along this legendary road.

According to written sources, artists from Tashkent and Samarkand regularly performed at the Chinese Imperial Palace. The Chinese emperor loved riding on Fergana's celestial horses and appearing in front of a standing army. The kings of Central Asia, on the other hand, loved to wear clothes made of Chinese silk. Despite the differences in language and religious beliefs, the peoples of Central Asia, including Fergana, lived side by side in peace. This, in turn, has led to economic growth.

Among the items found in the Sagans of the Sogdian period (V-VI centuries) were cotton and silk fabrics and headdresses. These are not uncommon, as fabrics are rarely preserved. The tailoring and sewing of the clothes is also done with mastery. Silk fabrics are mainly dark green, brown and dark red. Women's dresses are embroidered with small corals and embroideries on the width and chest. From ancient times the poplars were well versed in the art of weaving, dyeing, embroidering, embroidering, embroidering and sewing. In addition to clothes, about 10,000 beads made of precious stones and animal bones were found. Among the finds were metal rings, pendants, wooden utensils, carved knife handles, combs and a neighbor, which showed that a number of areas of folk art were well developed in the ancient Pope.

Ahsikent in the VII-VIII centuries. Primary sources, especially manuscripts written in Arabic, are of great importance in the study of the early medieval history of our country. Among them are Al-Balazuri's (IX century) Futuh al-Buldan (Conquest of Nations), Al-Tabari's (10th century) Tarikh al-Umamwa-l-Muluk (History of the Peoples and Rulers), Ibn al-Asir's (XIII century) In the works "Al-kamil fi-t-tarikh" (The most complete history) there is a lot of information about the entry of Islam into our country and its spread. Another such historical source is Ibn al-Assam al-Kufi's Kitab al-Futuh, which contains important information about the military operations of the Arabs in Central Asia.[2].

Ibn al-Assam al-Kufi's Kitab al-Futuh has not yet been studied in depth by scholars. The part of the work on the history of the Khazars was studied by DM Danlop [3], D. Ludwig [4], MI Artamanov. ZM Buniyatov also translated some information on the history of Azerbaijan into

Russian. Parts of the work on the history of Central Asia, although involved in scientific research, have not been specifically studied.

There is almost no information about the author and his biography. His name is not mentioned anywhere in the works of Arab historians known to us. There is almost no information about the life of the author in the specialized scientific literature. Even the exact period of his life is not known. According to some scholars, he lived in the IX-X centuries and was a contemporary of famous Arab historians such as Al-Yaqubi, Al-Balazuri, At-Tabari.

The original of the Kitab al-Futuh has not yet reached us. However, a 14th-century copy of the two-volume manuscript is housed in the Ahmad III Library in the Topkapi Palace in Istanbul under No. 2956. [5] The work was translated into Persian in the 16th century and has several manuscripts. The information given in this work differs in many respects from the works of At-Tabari, Al-Balazuri and Al-Yaqubi. The first year of the work consists of 267 chapters and covers the period from the last years of 'Uthman (ra) to the years of Ma'mun's caliphate. The second year of the work, which covers 273 chapters, provides information on the assassination of Al-Ma'mun and the Babek Uprising, as well as the assassination of Caliph Al-Musta'in. Parts of the work on the conquest of Khorasan and Transoxiana are of particular importance to us. It also provides valuable information about the wars waged by the Arabs in the Fergana Valley. Here are some of them.

At the end of the fifth century, the capital of Fergana was Kasan. Balazuri cites Ahsikent as the ancient capital of Fergana and presents it as Khshikat. Tabari cites Koson as the main city of Fergana during the Arab conquests, and this idea is close to the truth. AN Bernstom mentions that Koson was founded in the VII century and settled in Mugtepa and Mughal settlements.

In Ibn Asam al-Kufi's chapter, "Yazid ibn Abu Kabsha's appointment to Iraq and Qutayba's march to Fergana," we have the following information: He appointed Hajjaj as the ruler of Iraq and ordered Qutayba to stay in Khorasan. Yazid ibn Abu Kabshah reached Iraq and wrote a letter to Qutayba ibn Muslim inviting him to Iraq and inviting him to march on Fergana:

When Yazid ibn Abu Kabshah's letter reached Qutaybah, he recited it to his followers as they gathered. He then ordered them to arm themselves to fight the people of Fergana. The population agreed. Qutayba and his army marched on Fergana, where they massacred and captured the population. The Muslims captured many booty. Then Qutayba went to Boshak, the ruler of Fergana, who had a strong fortress called Kazakh. In that palace he gathered those who wanted to be protected from the siege. Qutayba besieged him for seven months and, as if on his way back, tricked them, plundered the fortress and beheaded him. He captured all the wealth, divided one-fifth of it, and sent it to the Emir of Iraq, Yazid bin Abu Kabsha. He divided the rest among the Muslims. Al-Walid ibn Abdul Malik wrote a letter to Qutayba ibn Muslim after learning that he had conquered Fergana, conquered its people and killed its ruler.

The Commander of the Faithful has learned that you have persevered against the enemies of the Muslims, that you have taken revenge on the polytheists, and that the Commander of the Faithful appreciates and appreciates your services. I ask Allah to bless you in your religious struggle. "[7]

This section does not provide information on the date of the conquest. The previous chapter deals with the year 94 AH. In the ninety-fourth year (October 7, 712, November 25, 713), Qutayba ibn Muslim built a mosque inside the Bukhara Fortress. It was a place of worship. Qutayba ordered

the people of Bukhara to gather there every Friday; For example, every Friday he would announce, "I will give two dirhams to everyone who is present for Friday prayers." [8]

Because Islam was still a new religion in this country, many of them had not completely renounced their ancient religion of animal husbandry. The adherents of the old religion have for some time opposed the religion offered to them. Gradually, under the guidance of Allah, the people of Bukhara, seeing the justice and beauty of Islam, began to become Muslims of their own free will. The mosque inside Hissar was built by Qutayba, where people prayed. As Islam became more widespread and people's interest in Islam grew, they could no longer fit in the mosque. This continued until the time of Fadl ibn Yahya ibn Khalid al-Barmaki. He became the Emir of Khorasan during the reign of Harun al-Rashid (786-809). The people of Bukhara gathered and in the year one hundred and fifty-four (December 24, 770, December 12, 771) excavated the pool of Hissar (where the waters flowed) and built a mosque between the Hissar and the Shahristan [10].

The mosque between the Bukhara Arch and the Shahristan Bazaar was the first mosque built in Movarounnahr and the first building of the present-day Grand Mosque. By the time of Amir Ismail Somoni (888-907), everyone had expanded the mosque. Amir Ismail bought many houses and expanded the mosque by two-thirds. According to some estimates, the Grand Mosque housed 100,000 Muslims at the time.

When Imam Bukhari (810-870), the Sultan of Hadith, came to Bukhara, the Grand Mosque was a very large mosque. It is a certain distance when they teach here.

The missionaries, that is, the transmitters, stood up and delivered to the people whatever came out of Imam Bukhari's mouth. Everyone heard, remembered and wrote [11]. At the Kalon Mosque, about 10,000 people were taught by Imam Bukhari at the same time. Qutayba ibn Muslim opened the first mosque in the Fergana Valley on the site of a shrine in the ancient city of Fergana (Ahsikent) (identified by A. Anorbaev) and called it "I will give two dirhams to everyone who is present for Friday prayers." . In the future, the mosque will serve as both a mosque and a madrassa.

Returning to the document A-14 on the archives of the Mug Castle. In Fatufarn's letter, the property of Fergana was mentioned in Sogdian as "Fraganik". According to the content of the letter (translated from Sogdian by the Avestan scholar, Professor MirsodikIshakov), the Sogdian IkhshidDivashtich sent an envoy to the ruler of Cho and the Ihshid of Fraganik between 717 and 719. Ambassador Fatufar's main task was to form an alliance against the Arab invaders. In Chach, he met with a high-ranking official of the khanate - Tudun, a prisoner of the FraganikIkhshidlig (military representative), a Persian general and a man named Marwan. On his return, unable to find a way to pass through Ushrushona (Jizzakh) (the area was occupied by the Arabs), he returned to Chach and sent a letter to Divashtich through a confidant named Marwan. The letter also states that Divashtich's letter, addressed to the king of Fergana, was sent to Fragana through the Fraganik prison.

CONCLUSION

The political and economic system of government in Fragana was not much different from that of Sogdiana and Tokharistan (Surkhandarya Province, Northern Afghanistan, and Tajikistan). In the early years of the Arab conquest in the early eighth century, the first Arab historian Tabori

mentions five cities in the Fergana Valley: Khujand, Koson, Bab, Quba and Fergana. King al-Tar (Olatar) of Fergana played a key role in the struggle against Arab rule since the Arabs invaded the Fergana Valley (723). He helped the people of Samarkand who revolted against the Arabs. Muslim ibn Sa'id, who had marched against Fergana in a fit of rage, was thrown out of the valley.

As a result of the Arab conquest, the whole Turkish khanate, including the peaceful and stable life in the Fergana Valley, was forced to give way to war and instability. However, this process did not last long. At the end of the eighth century, life resumed at the same level of sustainable development.

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