

## **HISTORICAL PROCESSES IN IMPROVING THE PROTECTION OF INTANGIBLE CULTURAL HERITAGE (IN THE EXAMPLE OF VIII-XIII CENTURIES)**

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### **ABSTRACT**

This article covers historical factors of improvement of the system of protection of intangible cultural heritage in vocational education and the concept of intangible cultural heritage and its historical development, socio – pedagogical significance in the VIII-XIII centuries are researched.

**Keywords:** Intangible cultural heritage, culture, art, celebration, spectacle, epic, fairy tale, Navruz, Sada, Mehrjon, Angom, folk games.

### **INTRODUCTION, LITERATURE REVIEW AND DISCUSSION**

Development and progress are based not only on economic factors, but also on spiritual tools that serve to form human consciousness and thinking, including samples of Intangible Cultural Heritage.

The concept of "intangible cultural heritage" reflects traditions, forms of expression of originality, knowledge and skills, as well as equipment related to them, subjects, artifacts and cultural spaces, which in turn are recognized by communities, groups, and in exceptional cases as part of the cultural heritage of a particular person. Such intangible cultural heritage passed down from generation to generation is always created by certain communities and groups depending on their environment, nature and their own history, which contributes to the formation of a sense of originality, succession and thereby the respect for human creativity and cultural diversity [1].

Intangible cultural heritage is not only a social phenomenon of today, but it is also a spiritual reflection of history. The study of the history of intangible cultural heritage, its analysis and promotion is a topical issue today.

The fact that the samples of the Intangible Cultural Heritage in the VIII – XIII centuries evolved spiritually and in shape is reflected in the research of historian scientists.

The origin, ethnic history and features of the Uzbek people cover an incredibly complex and long period. Our talented, hardworking ancestors, who created a high culture in ancient times, experienced the period of the First Renaissance, that is, the Renaissance of the East. Especially in the centuries when the Great Khorezmshahs and Temurids ruled, the ethnic appearance of the Uzbek nation was formed on the basis of ancient civilization. As a result of such a process, a specific material and spiritual culture arose and retained its national characteristics so far. [2, 3].

There were serious changes in socio-political, cultural and educational life, including holidays. By that time, the ancient holidays, which appeared on the basis of the natural and vital need of the people, faced serious opposition and struggled to maintain their status in life. Because at the same time, along with the religion of Islam, the lives of the peoples of Central Asia were also included in it by special holidays. Also, as a result of the development of statehood, the tradition of holding ceremonies and holidays associated with the life of the country and its leaders increased.

Due to the strong need of local residents for holidays directly related to nature, such holidays as Navruz, Sada, Mehrjon were preserved.

First of all, it should be noted that written sources that provide information about Navruz were created in the same period. If we accumulate them, a large list is formed. At-Tabari's "History" (IX), Al-Ma'sudiy's "Muruj AZ-Zahab" (X), Hakim Termizi's "Solnama" (IX), Abu Bakr Muhammad ibn Ja'far Narshahi's (899-959) "The history of Buxara", Abu Rayhon Beruni's (973-1048) "Osor ul-bakhiya", "Geodesy", Abulqasim Firdavsiy's (934-1025), "Shahnamah", Omar Khayyam's (1054-1131), "Navruznamah" are among the works of this sentence. Among them, the works of Beruni and Omar Khayyam are distinguished by their scientific approach to the issue. About the origin of Navruz, about its rituals, it was said that there are authoritative facts, opinions. Both scientists explain by the name of Jamshid (Beruni), by the name of Qayumars (Omar Khayyam), as well as by the renewal of the fire worship and the transformation into a state religion, saying that Navruz Bayildinmoh was celebrated on the day when the spring came, the Greens appeared [6, 24].

The Arab Caliphate also recognized Navruz and was forced to celebrate. According to Omar Khayyam, even Al-Ma'mun (caliphate period 813-833 years), who is one of the caliphs of Abbasi, issued a decree to reconsider the New Year's account, which was once celebrated twice a year either in the summer or in the spring, which affect negatively farming. Our compatriot Muhammad ibn Musa Kharezmi created "Ma'mun Ziji" on the basis of astronomical calculations, proving that it is necessary to start the new year from the day of spring equinox of day and night and celebrate that day as the beginning of the New Year. During the post-administrative caliphs, there were some more confusion in the designation of the New Year. During the period of Jalaliddin Malikshah (caliphate period 1072-1092 years), a group of astrologers led by Umar Khayyam regulated the solar calendar beginning the year again from the Equal day of spring and began to celebrate [6, 26].

"Navruz" fully preserved its prestige in many places of Movarounnahr even in the IX – X centuries. During the reign of Khorezmshahs, Navruz was celebrated as one of the main holidays of the country. Even during the reign of Abul Abbas Ma'mun, the king of Khorezm, Navruz was held with great solemnity. On this festive day, palov was granted to the people and gifts were shared to the ministers, soldiers, servants, artists, poets. Masters of art, poets, clown-comedians, rope-walkers demonstrated their skills [7, 45].

In the X – XII centuries Navruz began to be celebrated also as a state holiday in the Valley of Movarounnahr, Khorezm and Fergana. Attention was paid to the Navruz than The Mehrjon, which is celebrated in autumn, the Sada, which pass on the occasion of the winter chill out [4, 27]. On the holidays of Sada and Navruz, many rituals, plays and performances of the Zoroastrian were recorded. In particular, during the feast of Sada, The Legend of Ashi Dahaka was shown on stage emblems, carnations were burned, pigeons, wild animals were freed [4, 27].

During the reign of Abul Abbas Mamun the king of Khorezm, science, poetry, art, storytelling, celebrations and performances developed. Navruz was also a great holiday. We think that in Navruz, traditional rituals, games and performances were shown, which were reformed for some time in the new era, which had been shown before Islam. Dance series of "Lazgi", "Big game", the game "Ashshadaroz" are in the same sentence [4, 27].

In middle Ages, Mehrjon (Mehrjon) was also celebrated as one of the important holidays. It was held in some countries as an official holiday of the state. For this purpose, funds were allocated from the state treasury, gifts were distributed, palov were given to the people, events, competitions, performances were organized. Bayhaki explained that the Amir Mas'ud especially liked the Feast of Mehrjon. For example, on the 20<sup>th</sup> September of 1031, many rulers and Noble ambassadors from Iraq and Turkistan attended the feast of Mehrjon in Gazna. Famous poets, musicians, singers, masters of dance and laughter participated in the festivities and demonstrated their art [7, 46].

Mehrjon is a holiday associated with ancient farming. Muslim clergy resisted the conduct of rituals related to the Zoroastrian of this holiday. Therefore, it should be noted that the celebration of the Feast of Mehrjon gradually subsided, and then completely stopped [7, 47].

The feast of Sada, held in the middle Ages, became one of the main themes in the creativity of poets, in particular for their qasidahs. In many qasidahs, it was written that "the feast of Amir Sada is a ceremony of great men, it was formalized by the Kayumars and Isfandiyor" [7, 47].

Of course, with the entry of the Islam religion into Central Asia, the celebration of Sada was not stopped at once. By that time, the celebration of Sada was officially abolished on the scale of the country. However, the feast of Sada was preserved in various traditions and rituals within the family [7, 47].

The English scientist Mary Boys wrote that the ancient Zoroastrian received one of the sacred plants, receiving its juice and flowing into the water, with the intention that the coming year would be blessed in the early foliage. It was not known what kind of plant it was and what its name was. But the juice of this plant was called "Soma" by the ancient Indians, and the writers of Avesto named "Haoma", while this word means "squeezed water". Consequently, the word of "siqmoq" in our language (that is, "crush something, extract water") is not surprising if it is connected to this core [3, 40].

It is known to us that even before and now on the eve of holidays and celebrations there was a tradition to send a holiday-Eid to their loved one and to present an expensive item. It should be noted that samples of folk art were also distributed among our distant ancestors in a very wide area. The works of folklore related to the world of our most ancient ancestors – Sak-massaget, Scythian-Sarmat are described in the content and with some images in the oral creativity of Uzbek, Turkmen, Kazakh, Karakalpak and other Turkic peoples (the story of "Kirkkiz", "Dada korkut", "Alpomish", "Gurugli", "Nasreddin", "Aldar kosa"). It is no coincidence that some of the images and events in them are associated with legends and epics of various nationalities who lived on the islands and the Caspian Sea, steppe Kipchak, Karakum, oases of the front Asia and the North Caucasus and careless steppe-sahara.

During the period when patriarchal-seed relations between the nomadic-herded kungrad tribe of the epic "Alpomish" began to emerge, before the Mongol invasion, occurred in the lower reaches of Syrdarya and around the Aral Sea. .... The epic was created as a seed epic of the

nomadic cattle-breed tribe in the X - XI century. The Uzbek version of the epic began and fully formed the process of “renewal” in the oral epic tradition at the end of the XVI century. However, its basis, a number of motivations and concepts in it are incredibly ancient.

In conclusion, it should be noted that Intangible Cultural Heritage samples from the VIII-XIII centuries as historical factors of improving the system of protection of intangible cultural heritage in vocational education are the main factors of human spiritual development and have the following modern functions:

-It is the most popular means of upbringing and is a spiritual factor that helps the younger generation grow up under the ideas of patriotism, peace, friendship and Justice.

- It is a history, a source that accurately tells about the formation of a single nation, the development the social-political events of different eras.

- It is an artistic-aesthetic process, aimed at satisfying the artistic need of the people, to cultivate the artistic taste of aesthetic appeal.

-It is the function of internationality and reflects the harmony, friendship and diversity of the nation’s living in the Uzbek land.

Intangible Cultural Heritage is the primary factor of spiritual education and it is necessary to popularize and promote it further. In this regard, promoting it in the educational process, analyzing educational programs and educational literature in the content of Intangible Cultural Heritage and developing methodological recommendations, Organization of training sessions in the content of Intangible Cultural Heritage on the basis of pedagogical and innovative technologies guarantee the moral perfection of the individual.

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