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THE TRANSFORMATION OF THE AUDIENCE INTO A PUBLIC PLATFORM IN JOURNALISM

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ABSTRACT

This article is about the opinion of the audience in the journalistic materials published today.

KEYWORDS

Audience, interactivity, society, citizenship.

INTRODUCTION

How is the audience of the media changing in today's information society? It is safe to say that the audience is actively trying to fully demonstrate their individuality as a result of the opportunities provided. Today, for example, only the media, which expresses the wishes and will of the audience, is able to cover itself.

Audience has become a key factor in determining the level of information provided. Media that does not know its fans well and does not take into account its requirements cannot compete in the information market, and there are more and more specialized media outlets that do not adapt to the audience but try

to raise its level. does not care whether he accepts the news material or not. Today's experts have the task of protecting the audience from various information attacks, misinformation. Every member of the audience should be extremely vigilant in the field of information security. can deliver. The movement depends on the conditions under which the information consumer understands what he wants, in which the general level of the audience's worldview is extremely important. It is very convenient for the audience to express themselves in a playful way, sitting at home or without interrupting their work. Voluntary feedback in quizzes or interesting interactive programs does not imply responsibility for completing questionnaires or participating in sociological research. At the same time, the fan does not feel too serious. ladi. The above factors determine how many months of interactive programs are available to engage an audience. It is the authorship of the audience's journalists that distinguishes interactive journalism from others. Interactivity is a feature of the internal needs of journalism. Conversational reports aimed at informing the audience about a particular topic are not directly interactive, but because they are audience-oriented, they incorporate some features of interactive journalism. In the first years of independence, the effectiveness and efficiency of live dialogues began to take root in Uzbekistan. These include the Internet in the late 1990s and the presence of state and non-state radio stations on the airwaves. One of the main criteria

for the formation of civil society in Uzbekistan is the democratization of the media. Thoughts in the human network are focused on reviving feedback. Historically, when the Internet was invented for television, every time there was an idea that these forms of journalism were squeezing others, but the laws of development are the only ones that complement each other and satisfy people's natural need for information. For example, the rapid infinity of Internet information was the basis for understanding the impact of television on the revival of the word radio. Interactive journalism makes people participants in the process of obtaining and disseminating this information. In interactive journalism, a journalistic work based on the first dialogue differs in manolok creativity in that it satisfies the interests of the audience. During the productions, the fact that any segment of the audience can be involved in the live broadcast, which is a privileged status of certain high-ranking officials, ensures the security and democracy of the absence of the first choice. It creates the basis for non-governmental and independent business, creating opportunities for financial self-sufficiency by satisfying the interests of the audience. Getting his attention and engaging the audience in finding solutions to social problems will yield better results than other charitable sociological campaigns. Interactive over-the-air communication is a universal tool for creating electronic versions of entertainment and socio-economic programs for the dissemination of information. Different types of



interactive television are distributed in developed countries on different full or subscription basis. However, as a result of development, these technical capabilities are likely to improve and become cheaper, but there are some problems in the use of interactive thinking by the general public. First of all, as mentioned above, its value and novelty. Another major problem is the level of readiness of the population and artists for this process.

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ESTIMATING ON JOB OF TRAINING IN CREATING PERSON TO PERSON COMMUNICATION (PC) MORALS

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ABSTRACT

The virtual entertainment part of PC, the mingling character of PC, and human driven nature of PC are hard to be considered without having a moral system. Then again, there is a job for morals based brain research in PC and it requests a moral guideline of the right to speak freely of discourse. Because of intricacies of PC morals, it appears to be that its premise and establishment ought to be on friendly morals; nonetheless, the mechanical nature and explicit moral issues arising out of PC should be tended to. Also, this thus calls for liability of instructive organizations to incorporate PC morals as a feature of social morals.

KEYWORDS

Long range informal communication, Morals, Schooling, Humanism.

INTRODUCTION

A large portion of the types of broad communications are somehow controlled, controlled, objective situated with specified goals and vague plans under different

types of force and impacts, by the by interpersonal interaction (PC) particularly remains basically liberated from these impacts. Notwithstanding, there are

worries about the clients as specialists and the specialized engineering of PC locales. In person to person communication the clients can participate in web based mingling, make and keep up with relational connections, report occasions as news, distribute and communicate their perspectives, and disperse data, news, and reports that might have come to them from their number one, solid, and dependable sources. This gives opportunity to mingle, report, make, pick, and offer.

Due to the previously mentioned nature of PC, different parts of PC have become subjects of examination in data innovation and a couple of branches of knowledge of sociologies. Among these exploration regions is the idea of connection among training and PC and in such manner the vast majority of the writing and explores are composed on the topics, for example, how PC could be utilized in granting schooling and learning. In any case, a study of explores and writing survey would show that the job of schooling in PC has been positively dismissed. How schooling and instructive foundations can contribute in framing and forming students to be important for PC as

Subsequently, very much like preparation and training at school level, and expert morals and different subjects of applied morals instructed at higher instructive establishments, there is a need of presenting person to person communication morals in

the instructive foundations as a feature of educational program and prospectus. The functional issues, their virtues, connected with PC could be endeavored by morals, on the grounds that our down to earth decisions are well established in morals: one of the cardinal philosophical subject under which the advancement of social, political, and legitimate way of thinking has been until now.

Notwithstanding the previously mentioned carelesPCess, PC morals has not yet evolved as a discipline or a field of concentrate by its own doing. Then again, theless development of the clients has caused the abuse of PC and has in this way brought forth numerous PC related moral issues. Be that as it may, the internet based society of which we have become individuals and even residents in numerous ways requests a moral space and climate in which ordinary and solid cooperation ought to happen. What's more, it requests that the members ought to know about PC morals and that might make a feeling of discipline in them.

Extent of Interpersonal interaction Morals

Interpersonal interaction is an entirely recognizable peculiarity. It's anything but a theoretical thought however a substantial reality that is essential for our public activity. The subject of interpersonal interaction requires consideration of educated people from different areas of information and intelligence

including reasoning and sociologies. There is a rugged connection among PC and its perspectives and capabilities with morals. The web-based entertainment side of PC, the mingling character of PC, and human driven nature of PC can't be considered without having a moral structure.

PC is utilized as a type of media: the online entertainment. It assumes a huge part in data revealing, creation, sharing, and correspondence. This makes informal communication particular and not the same as different method for conventional media. The data sharing lifts PC over the bias that is essential for customary media, which is on occasion edited, constrained by state run administrations, serving personal stakes of different partners from legislative issues to corporate. Then again, client produced content and sharing and posting news and reports that are not covered by conventional media puts customary media and PC on convergences, it satisfies the expands forgot about by conventional media by non-revealing or trying not to report specific occasions for some reasons and gives a valuable open door to clients to finish the left up expands by their endeavors, interests, and innovativeness.

Guideline of The right to speak freely of Discourse

The connection among PC and human brain research prompts the moral obligation of the clients while drawing in with PC. It is on the grounds that PC and

brain science are associated in the domain of human mingling. The fundamental components of PC, for example, correspondence and producing content is essentially associated with the ability to speak freely. The right to speak freely of discourse by its temperament is a moral issue. The most celebrated rule on the right to speak freely of discourse is John Stuart Plant's mischief standard. An individual is allowed to talk as long as it doesn't hurt anybody. The further improvement of the guideline is Joel Feinberg's offense rule: affronting others isn't not as much as mischief. Both these standards are applicable to PC for the most part. In any case, the standard which should be given inclination in correspondence and producing content ought to be a mending rule. It is a result of the intricacy of PC. People in group environments are not simply needing data that depends on no damage or no offense guideline, however these standards are significant; what's more, PC needs a recuperating rule since it is the need of people in light of multiple factors. Also, it is what people anticipate in friendly connections and settings. To put it plainly, the mending standard is what could be generally anticipated from a thoughtful social being who accepts and acts in understanding to the Brilliant Decade that states to regard others as you wish to be treated while communicating with an individual person.

Premise and Groundwork of PC Moral Structure

What could be the premise and groundwork of PC moral structure? Is there any exceptional moral data foundation on which PC could be based or established? There iPC't. However there are human moral social circumstances which could make a strong groundwork for PC morals. From a hypothetical perspective a moral human culture is the underpinning of PC morals. The feeling of being essential for such society while drawing in with PC changes a member from "innovation connectedness" to "human connectedness". Wellbeing, improvement, and progress of PC depends on the extravagance and level of social moral characteristics in a general public. As such, PC morals mirrors the genuine social morals.

CONCLUSION

In the radiance of the above talk, it appears to be that PC can't get rid of morals and such morals is essential for public activity which could be changed into PC morals. Moreover, given the intricacies of PC and the arising different moral issues from it are deprived to be tended to sufficiently. Also, in doing as such, instructive organizations ought to assume their part in making it conceivable. Without dissecting some or numerous moral issues considering different moral speculations which is past the extent of this paper, I accept an educating and opportunity for growth of PC morals can be productive and result situated.

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THE ROLE AND MAIN TASKS OF RADIO IN SOCIETY

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ABSTRACT

This article discusses the importance of the emergence of radio and its role in the media.

KEYWORDS

Society, press, radio.

INTRODUCTION

The most important task of radio is to provide information to the public about important events in society. It also plays a key role in speed. News coverage is one of the most important features of radio, as it provides the public with news that is not covered in other traditional media outlets. Broadcasting is the

main function of radio. Today, the role of radio in entertainment is also important, as listeners not only receive information through the airwaves, but also entertain with music and songs. It should be noted that newspapers and magazines, which are the media, form the basis of the press. It has been serving humanity for

almost 4 centuries. For several centuries, during the seventeenth and nineteenth centuries, the press consisted only of newspapers and magazines. But the importance of the press in the life of society is so high that humanity is not satisfied with only newspapers and magazines. In the late nineteenth and early twentieth centuries, a major innovation in the classification of the media was a dramatic change, with the introduction of a new type of media, radio. Radio is a type of electronic media based on electronic technology. Radio is not a product of the press in the literal sense, that is, it reproduces the word orally by special means, not by print. In this respect, radio is a separate type of media based on technology. Radio has a special place in the classification of mass media, ie reading newspapers and magazines is influenced by reading the printed word and hearing the sound of the radio when it reaches the human mind. This is due to the ancient and natural ability of human beings to receive information through the ear, which is the most important organ. In this sense, it is a continuation of the art of oral discourse, which served as a prelude to the emergence of the press, in other words, a technical reversal of the above means. Radio, as a form of direct media aimed at the oral audience, has boldly entered human life and has taken its rightful place. With the advent of radio, people became more aware of the news of social life and became more aware of the world. the horizons of social thought were further

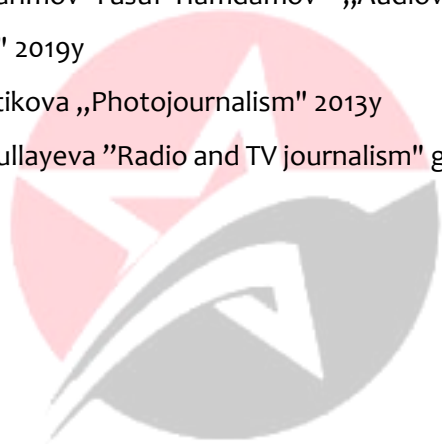
expanded. Radio, with its appearance and features, poses the following problems to experts in the field.

Since its inception, radio has played an important role in delivering the most important news to the people, along with the press. Due to its connection with the radio engineering invented by Papov, it required further improvement from year to year. With the advent of radio, the art of human speech became more sophisticated, and people needed to deliver the most important news in a unique way. It was necessary to achieve scientific and technical achievements and the introduction of new technologies to provide the public with faster and better information. There is a need to inform people about the most important events and happenings in society as soon as possible. The path taken before the formation of radio journalism as a science and the directions that emerged in it can contradict each other. For example, some issues related to Popov and Marconi in the discovery of radio. In general, both of these discoveries are recognized and implemented worldwide. Knowledge of radio journalism has practical, methodological and ideological educational functions. Especially after the independence of our country, the ideological and educational role of journalism, including radio journalism, is growing in educating the younger generation in the spirit of the idea of national independence. The period of organization of radio broadcasts in Uzbekistan is 1921-1927. During these

years, new equipment was brought to Tashkent for the organization of radio broadcasts, and the construction of a radio station began. During World War II, Rhodio promoted the defense of the homeland. The most important information was translated and delivered to the audience.

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EMOTIONS AND GESTURES ARISING BETWEEN CULTURES AND CUSTOMS

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ABSTRACT

The article contains information about emotions and gestures of representatives of different cultures. The essence of facial expressions and gestures formed over the centuries is explained. It is possible to understand that the same gestures acquire a different meaning in different nations. There are also gestures that are strictly prohibited in accordance with the laws and customs that have developed in society. In everyday life, we interact with representatives of different strata of the indigenous population, and accordingly, automated gestures, facial expressions and emotions arise in a person. In addition, facial expressions of emotions are explained in detail. A person can control some emotions, but can not control others. Because it is related to internal processes such as secretory glands and blood circulation system. The article describes the researches and their results related to the given information.

KEYWORDS

Emotion, facial expression, depression, stress, mood, anger, tradition, joy, reflex, feeling, society.

INTRODUCTION

The meaning of gestures varies by region. A few years ago, the psychologist Otto Kineberg observed in Chinese literature that people clap their hands when they are worried about disappointment, laugh "Ho-ho" when they are angry, and stick out their tongues when they are surprised. Similarly, the North American signs "Thumb" and "A-OK" are considered insults in other cultures. Facial expressions have different meanings in different nations. Research shows that smiling is a very good sign for people of all races. In order to quickly get out of depression and stress, it is necessary to create more smiling facial emotions and keep smiling, after such exercises, a person will spontaneously feel happy. On the other hand, when the mood is high, the mood changes to the negative side. Also, the climate play a role in whether the mood is negative or positive. Geographical location also determines character traits in people. Based on character traits, a person shows a response to each stimulus. Reactions can be positive or negative. There are cheerful and angry people. Representatives of the same region show similar feelings. Diseases caused by negative emotions are very similar and repeated in representatives of the same region.

LITERATURE ANALYSIS AND METHODOLOGY

All over the world, children cry when they are sad, not their heads when they are submissive, and smile when

they are happy. These facial expressions are a universal source of communication. According to Ch.Darwin, the reason why all generations are living is that language is inherited from ancestors. He also says that emotional expressions enhance our survival in other ways. Surprise raises the eyebrows and widens the eyes, which allows us to learn more, Disgust wrinkles the nose, closes the nose from bad smells, and smiling is a social phenomenon, too like emotional reflexes.

Although cultures share a universal facial language for basic emotions, they differ in how actively they express the emotion. It is very difficult to hide the emotion in the eyes. In North America, more emotions are expressed through the eyes than through the voice and other facial emotions. Greetings are also done through different gestures in different countries. For example;

- In France: You can kiss complete strangers on the cheek.
- Lapland (parts of Norway, Sweden and Finland): they rub noses when they meet
- Asian countries: they greet you by placing their palms on your palms

Thumbs up. The results of gladiator fights in Rome is ended with thumb movements. From now on, a thumbs down means disapproval, and a thumbs up

means approval and it means all is well. But in some countries it is interpreted differently.

- In Germany: "one" when counting as a number
- In Greece: thumbs up "Not wanting to continue the conversation"
- In the USA, such actions are used at catching taxi by waving hand and approval is indicated by the OK sign.

In many cultures, people talk by looking the other person in the eye. This is especially noticeable in Spain, Greece, and Arab countries. Such close eye contact (the Finns and Japanese consider it a violation of etiquette) means influencing the interlocutor. Japanese avoid eye contact for most of the conversation, looking at the speaker's neck, shoes, or knees while speaking. According to French sources, when speaking, the French use 7% words, 38% intonation, and 55% facial expressions and gestures. Everyone knows that the French "talk" with their hands, that is, they use a lot of gestures and few words during communication. Gestures become more common as you go south.

- To show that they like food, the French kiss their fingertips
- When someone says they are crazy, they put their index finger to their temple.

- As a sign of distrust, they pull the skin under their eyes with their index finger, which means "I don't trust you."

Due to excessive heat or extreme cold, noise, constant natural disasters, and bad conditions, residents of this region experience negative situations such as constant nervousness, stress, and fatigue. Because of this, conflicts often arise in communities. As a result, people develop negative feelings towards each other, the environment, nature, and animals. Today, it is known that the climate of European countries is saturated with the best air. Nevertheless, it is possible to observe bad climate changes in countries like Italy and Britain. Negative changes in the mental activity of the population living in such a bad climate can cause various diseases and adverse situations. In order to prevent this, in order to create comfort for the native population and to strengthen adaptation in their living environment, it is necessary to organize places that are closer to that environment and to gradually develop both physical and mental skills. This is a very necessary recommendation for newly moved residents and tourists.

CONCLUSION

Thus, we live among people, we always talk to others about our lifestyle, habits, customs, and rituals, and we convey our purpose. We use a lot of facial expressions and gestures to express our feelings. These emotions



and gestures have become a custom for different countries and are passed down from generation to generation as a legacy. Each nation has its own culture, and symbols that express these feelings are among them.

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THE RESEARCHES IN UZBEKISTAN ON THE STUDY OF OUR HERITAGE STORED IN LARGE MUSEUMS AND LIBRARIES OF TURKEY

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ABSTRACT

This articles discusses the researches in Uzbekistan on the study of our heritage stored in large museums and libraries of Turkey. The history of Uzbekistan contributes a special role and specific feature in the pages of the history of world civilization. The spiritual and material heritage of Central Asia has become one of the brightest parts of world culture. Science, architecture, fine and applied arts, literature, poetry, and music have formed themselves a remarkable and breathtaking condition around the world, which in turn indisputably testifies not in vain to name particular eras as “Renaissance” in various countries. However, it can be regrettably stated that many cultural monuments, material objects and cultural works of the Uzbek people have been taken away from our country for various reasons. On the one hand, this fact is piteous in terms of forfeiture and deprivation, and on the other hand, their storage and finding in other countries in undamaged form is awesome. Under this pretext, the great culture of the Uzbek people has been widely known outside Uzbekistan.

KEYWORDS

Uzbekistan, heritage stored in museums and libraries, Turkey.

INTRODUCTION

Both orientalists and common visitors to those museums, people of different nationalities have got acquainted with the culture of the Uzbek people and have felt a deep respect and warmth for the modern Uzbek people symbolizing the successors of these cultural traditions.

There have been issued several resolutions and decrees to study our rich heritage stored abroad and disseminate it, to take measures to exhibit it in the expositions of Uzbek museums, and to fundamentally improve the work of museums. In particular, the Command of the President of the Republic of Uzbekistan No. PF-4947 issued on February 7, 2017 “On the Strategy for further development of the Republic of Uzbekistan”, Presidential Decree No. PD-3074 issued on June 20, 2017 “On the establishment of the Center for the Study of Cultural Heritage of Uzbekistan Abroad under the Cabinet of Ministers of the Republic of Uzbekistan” (the center was transferred to the administration of the Ministry of Culture of the Republic of Uzbekistan in accordance with the Resolution of the President of the Republic of Uzbekistan No. PP-4730 issued on May 26, 2020 “On the measures of developing the activities of the Ministry of Culture of the Republic of Uzbekistan”), Resolution of the Cabinet of Ministers of the Republic of Uzbekistan issued on December 11, 2017 “About Approval of the Comprehensive Program of measures

to improve the activities of state museums for 2017-2027 and strengthen their material and technical facilities”, Presidential Resolution No PR-4068 issued on December 19, 2018 “On the Measures of further improvement of the activity in the field of protecting the objects of cultural and tangible heritage”, Presidential Resolution No 3920 issued on August 26, 2018 “On the measures for the innovative development of culture and art in the Republic of Uzbekistan”, Presidential Resolution No PR-5250 issued on June 19, 2021 “On the establishment and activities of the Agency for Cultural Heritage under the Ministry of Tourism and Sports of the Republic of Uzbekistan” have laid the foundation for the implementation of tasks in this area.

THE MAIN RESULTS AND FINDINGS

It can be seen that a number of works and scientific researches are being conducted in our country to delve the cultural heritage of Uzbekistan abroad. These studies are comprehensive and are enriched with information about our heritage, which is stored in various museums and libraries around the world. We can also find out the preservation of cultural heritage of Uzbekistan in Turkish museums and libraries in these studies.

It should be acknowledged that there are specific peculiarities of the evolution of Uzbekistan's relations

with Turkey. In the past short period of time, the Presidents of both countries have held about a dozen direct talks. During the historic visits, multilateral agreements have been signed between Turkey and Uzbekistan in all fields.

The eighth summit of the Cooperation Council of Turkic States was held in the Republic of Turkey on November 11-12, 2021. The President of Uzbekistan Shavkat Mirziyoyev made a special accentuation on the development of tourism. In his speech, he highlighted the implementation of tourism projects “Sacred pilgrimage (Tabarruk Ziyarat)”, the organization of handicraft exhibitions and ethno sports competitions, the issues of the preservation and restoration of cultural heritage sites, the development of a “road map” covering other areas of cooperation in this area. These all opened wide opportunities for the development of the sphere [1.P.1-2.]. The process demonstrates that there has always been the potential, opportunities and desire to cooperate in various fields between the peoples of Uzbekistan with the Turkic-speaking countries, especially Turkey.

A number of studies have been conducted in Uzbekistan so far to study and apply our heritage in Turkish cultural institutions.

On the eve of 20th anniversary of independence of the Republic of Uzbekistan in 2011, the State Museum of the History of Timurids of the Academy of Sciences of

the Republic of Uzbekistan organized an exhibition “Jewels of the Timurids in the world treasures”. The exhibition included the copies of 21 fine art handicraftsmanship artifacts. Among them are such waxworks as an ewer made by Husayniddii Shahobiddin al-Birjandi from 1467 in the Museum of Turkish and Islamic Art, a carved wooden box by Ulugbek ibn Shahrukh stored in the Topkapi Palace Museum, a 15th-century dragon-headed sword, and photocopies of sheath [2]. The exhibition was based on the research of N.Khabibullayev and D.Kurbanova.

D. Kurbanova’s research proposes to study the cultural heritage of Uzbekistan in the world’s largest museums. Her early researches illustrate manuscripts and miniatures worked on them, the examples of pottery, embroidery and martial art, fine art handicraftsmanship artifacts regarding the period of Timurids [3,4]. Besides that, she provided the list, extensive information and inventory number of the manuscripts of the Timurid period in the Topkapi Palace Museum such as Nizamiddin Abul Maoli Nasrullo’s “Kalila and Dimna”, Nizami’s “Khamsa”, Hafizi Abro’s “Kulliyoti tarikhi”, Attor’s “Sitta”; from the museum Turkish and Islamic Art “Holy Qur’an”, “Diwan-i Qasim”, “Poetic Anthology”, Sultan Ahmad’s “Diwan”, Fariduddin Attor’s “Diwan”, Amir Khusrav Dehlavi’s “Khamsa”, Jalaliddin Rumi’s “Masnavi-ma’navi” [5]. In recent years, her researches cover the study of historical and cultural monuments taken out the territory of

Uzbekistan on the basis of legal documents, archival documents, written sources and works, the existence of historical and cultural monuments of Uzbekistan in world museums and their main features, principles of their formation and acquisition, as well as prospective directions of studying the heritage of Uzbekistan in foreign museums [6,7].

The collection “The Renaissance of Amir Temur and of the Timurids in Foreign Studies” published within the framework of the fundamental project conducted at the State Museum of the History of the Timuridson “Nationwide importance of studying and promoting the development of science and culture during the Timurids” consists of scientific researches on the heritage of the Timurid period preserved in foreign museums and libraries. Sh. Kayumova's article titled “Monuments preserved in Turkey. Miniatures and Manuscripts on the History of the Timurids in Large Museums and Libraries of Turkey” provides information about the examples of miniatures and calligraphy of the Timurid period stored in the Topkapi Palace Museum and Library (22 units), written sources kept in the Nuri Osman and Fotih National Libraries (10 units), Ali Kushchi's treatises on astronomy, philosophy, linguistics, medicine and mathematics kept in the Hagia Sophia library [8.P.109-122.].

M. Joniev's research provides information about the works of Abdulrahman Jami stored in the library of the Topkapi museum and the Hasan Pasha Library, the

Timurid period miniatures in the Museum of Turk and Islam, as well as their classification and inventory number. It is stated that about forty manuscripts of Abdulrahman Jami are kept in the library of Hasan Pasha, and his article gives information about “Sharhul-hadith (Commentary on Hadith)”, “Asila wa ajwiba (Questions and Answers)”, “Diwan (Collection of Poems)”, “Muammoyi saghir (Small problem)”, “Tafsir”, “Ijazatnama (License)”. The library of the Topkapi Palace Museum contains more than twenty works by Abdulrahman Jami and about 10 of them were discussed in the article. Besides, the information about the miniatures of the Timurid period in the Museum of Turkish and Islamic Art, including “Alisher Nawoi's “Diwan” and “Diwani Foni”, Mirzo Qasim Gunobodiy Hotifi's “Temurnoma”, Nizami Aruzi Samarkandi's “Chahor Makala (Four Articles)”, Sharafiddin Ali's “Zafarnoma” is given in the article. [8. P.123-130.].

In 2018, a scientific and innovative team consisting of the staff of the Oriental Miniature Art Museum named after Kamoliddin Behzod studied the manuscripts stored in the funds of the Library of the Topkapi Palace Museum and the Museum of Turkish and Islamic Art in order to study book making art masterpieces that is amazing everyone with its diversity today, to collect them and present to art lover compatriots. [9]

As a result of scientific collaboration with the Topkapi Palace Museum and the Museum of Turkish and Islamic

Art, more than 150 copies of over Oriental book making art masterpieces worked on 18 rare manuscripts have been donated to the fund of the Oriental Miniature Art Museum named after Kamoliddin Behzod by the Turkish Ministry of Culture and Tourism. The main purpose of the research was to study and collect the works of Kamoliddin Behzod and his students, as well as samples of miniature schools in Central Asia such as Bukhara and Samarkand. As a result of conducted researches, an exhibition entitled “Masterpieces of Oriental Book Art” was presented to Uzbek art lovers on the basis of a facsimile of unique examples of book art stored in the library of the Topkapi Palace Museum and the Museum of Turkish and Islamic Art. [10]. Furthermore, within the framework of the fundamental research project “Miniature art of Uzbekistan: its genesis, evolutionary process and prospects” conducted in the museum, there has been published a co-authored monograph “Movarounnahr miniatyura san’atini o’rganish aspektlari (Aspects of the study of Mawarounnahr miniature art)” by Z. Rakhimova, M. Abbasova-Yusupova and G. Karshieva [11]. The third chapter of the monograph titled “Sharq mumtoz adabiyotining miniatyura san’atidagi talqini (Turkiyaning To’ppopi Saroyimuzeyi hamda Turk va Islom san’ati muzeylari fondida saqlanayotgan qo’lyozmalar misolida) (Interpretation of Oriental Classical Literature in Miniature Art (on the example of manuscripts kept in the Topkapi Palace Museum of Turkey and the Museum of Turkish and Islamic Art

Museum)” is G. Karshieva's research. There have been defined a portrait of Alisher Nawoi and Sultan Muhammad Mirza by Qasim Ali Chehrakushoy, a student of Kamoliddin Behzod, Nizami Ganjavi's epic “Khamsa” and his another manuscript, Abu Ata Mahmud Bin Ali Khodja Kirmani’s “Humay and Humayun”, Abdurahman Nuriddin ibn Ahmad Jami’s “Haft avrang” and “Silsilat wa uz-zahob”, “Kulliyat” by Hafiz Abro, as well as the diwan of the XVI century containing lyrical works Saadi Sherozi, Amir Qasim Anwar, Khodja Ismatulloh Bukhari, Abdurahman Jami, Khoja Ofisi Kuhistoni, Amir Khusrav Dehlawi in collection of Oriental manuscripts of the Topkapi Palace Museum, a number of miniatures worked on them were commented by G. Karshieva [11.P.112-126.].

Moreover, there was written about the storage of the 2 manuscripts of epic “Shahnama” by Abulqasim Firdausi, “Zafarnoma” by Sharafiddin Ali Yazdi, “Temurnama” by Hotifi, “Buston” and ghazals by Saadi Sherozi, “King and Dervish” by Hiroli, “Khamsa” by Nizami Ganjavi, a collection of ghazals of the XIV century in the collection of the Museum of Turkish and Islamic Art. 12 miniatures were chosen from the manuscript of “Shohnama” written based on Hirat school book art in the first half of the XV century and extensive information was given about them [11.P.126-142.].

Large-scale project “Uzbekistan’s cultural heritage in world collections”, which is being implemented in

Uzbekistan, is an example of cooperation between social, public and international organizations, and socially responsible businesspersons, as well as a bright example of the implementation of initiatives of President of Uzbekistan Shavkat Mirziyoyev to study, preserve and promote cultural heritage. The project was conducted to present the artefacts and ancient manuscripts that have survived up to present thanks to the selfless labour of foreign scientists, museum staff and experts, as well as stating the links to museums, and the names of research institutes and their staff. More than 300 orientalists dedicating their study to culture and science of Uzbekistan have been brought together. 35 volumes of books and albums in the series “Uzbekistan’s cultural heritage in world collections” has been published within the framework of the project [12]. In particular, the 19th volume of the book-album is entitled “Alisher Navoiy asarlarining Istanbul kutubxonalaridagi bezakli qo’lyozmalari (Decorative Manuscripts of Alisher Navoi’s Works in Istanbul Libraries)” [13]. The book-album is particularly noteworthy because it includes the research on 17 copies of Alisher Navoi’s manuscripts, which were of twenty-volume complex stored in four large scientific centers of Turkey such as the library of the Topkapi Museum, the Museum of Turkish and Islamic Art, the Sulaymania Library and the Library of Istanbul University. They were studied by Lale Uluch, a professor at the University of the Bosphorus and an expert on the history of medieval manuscripts

[14,15,16,17]. This book-album shows how useful and necessary it is now for scholars of the two countries to conduct joint research on the common historical roots and ties of Uzbek and Turkish literature, continuous traditions, literary influence and the issues of literary translation, text interpretation and source studies [13.P.8.].

Within the framework of the project “Preparation of the registry of cultural heritage of Uzbekistan abroad, publication of facsimiles of rare manuscripts” by the Center for the Study of Foreign Cultural Heritage of Uzbekistan, “Registry of Manuscripts about Uzbekistan Abroad” was published with about 500 pages [18]. The 1001 scientific descriptions included in the first volume prepared for publication by R. Bahodirov, A. Erkinov and others cover one third of the data collected by the center on manuscripts.

The first volume encompasses a description of a total of 529 works by 152 scholars, kept in 96 institutions in 52 cities of 30 countries. The registry is published in Uzbek, English and Russian. The goal is to make the registry available not only to Uzbek, but also to scientists from the CIS and the world [19.P.82-83.]. Of course, there are total of 82 manuscripts among them which are stored in the museums and libraries Turkey. These manuscripts about Uzbekistan are kept at Ismail Saib Sanjar Foundation of the Library of the Faculty of Language, History and Geography of Ankara University (1), the Atif Efendi Library (1), the Bayezid State Library

(1), the Istanbul University Library (2), the Istanbul City Library (1), the Laleli Library (1), the Nuri Usman Library (1), the Sulaymaniyah Library (41), the Topkapi Palace Library (29), the Topkapi Palace Museum (1), the Museum of Turkish and Islamic Art (1), the National Library of Fatih [18.P.100-107.]. Most of these manuscripts are the works of Alisher Navoi.

Because of the scientific visit of the delegation of the Center delegation to the Republic of Turkey, there were brought a colored electronic copy of more than 15 manuscripts of Uzbek scholars stored in Turkey. Among them are treatises by Mahmud Zamakhshari and Hakim Termezi stored in the Ankara University Library, a musical treatise by Abu Nasr Farobi stored in Manisa, a copy of Abu Abdullah Khorezmi's "Mafoth al-Ulum" and "Badoe al-Bidoya" by Alisher Nawoi copied during his lifetime, that is in 1485 from the Sulaymaniyah Library in Istanbul [18.P.8.].

F. Ibragimov, a researcher at the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan, conducted research on the works of Ibn Sina, which are kept in the Sulaymaniyah Library of Turkey, within the framework of an internship program of the "El-Yurt Umidi Foundation". The Sulaymaniyah Library in Turkey is the only library that encompasses all the works of Ibn Sina that have reached us. There are some of Ibn Sina's works dating back to the XI century among ones preserved in the library. At that time,

Arabic was widely used as a language of science in the Muslim world. Therefore, almost all of Ibn Sina's works were written in Arabic. The calligraphy, miniatures, paintings and covers of Ibn Sina's manuscripts preserved in Sulaymaniyah are invaluable. There are 263 works by Ibn Sina under separate titles in the library, and the number of manuscript copies is about 600. Some are small treatises. Ibn Sina's works stored in Sulaymaniyah are on philosophy (89), logic (11), philosophy of religion (53), Sufism (5), language (2), literature (12), mathematics (7), physics (2), chemistry (2), medicine (58), politics (1), geography (1), astronomy (7), and all these manuscripts were copied between 1022 and 1728. As for his works on medicine, there are 58 copies of the "Canons of Medicine" in the Sulaymaniyah Library. There are the Ottoman and Latin translation of this five-volume book. F. Ibragimov stated that Ibn Sina is described crowned between Galen and Hippocrates in the cover of Latin translation dating back 1510. [20].

CONCLUSION

Colossal research is being conducted in our country to study the heritage connected with Uzbekistan, which is stored in various large museums and libraries around the world. In the article, we have focused only on scientific research on our heritage stored in Turkey. These researches serve to make our people and the younger generation to be familiar with our heritage abroad, as well as to spread the popularity of our

history to the world. Conducting researches in this category will also strengthen cultural relations between Uzbekistan and Turkey.

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