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ATTENTION TO MATERIAL AND CULTURAL MONUMENTS

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ABSTRACT

This article examines the neglect and plundering of historical monuments in Uzbekistan during the dictatorship, as well as their transfer to famous museums in Russia State. The restoration of historical monuments was so bad that even the Central Committee of the CPSU and the USSR Council of Ministers in 1987 for the "protection and preservation of monuments and historical monuments" noted that the republic has a primary organization for the protection and restoration of cultural values.

KEYWORDS : Ancient, cultural, national, historical monuments, mausoleums, historical heritage, values, museums, places of worship, relics, mosques, madrasahs, caravanserais, restoration, KPSS, USSR, architect, archeology, Samarkand, Shakhrisabz, Bukhara, Khiva ...

INTRODUCTION

Historical monuments that amazed mankind with their beauty and antiquity have not lost their significance in our time, they are a rich historical heritage of the culture of our people.

After, when Uzbekistan gained national independence, one of the main goals was the legal protection of our material and cultural monuments and their transfer to the next generation. In particular, this issue is reflected in Article 49 of Chapter XI of the Constitution of the Republic of Uzbekistan, which reads and says: "Citizens are obliged to carefully preserve the historical, spiritual and cultural heritage of the people of Uzbekistan. Cultural monuments are under state protection,"

In Soviet times, it was the other way around; first of all, an attempt was made to destroy the history of the nation. Insufficient attention was paid to historical monuments on the territory of Uzbekistan, they did not care about their preservation, and ultimately these monuments were

demolished, destroyed and looted. The museums of Moscow and Leningrad were replenished with Uzbek exhibits as a result of thefts, robberies and smuggling of valuable tiles from historical monuments. For example, the best relics of Vislosky's expeditions to Samarkand were brought to the Hermitage. Among them are inscriptions on gravestones, embroidered rivets, plates, tiles copied from the walls of Ishratkhan, Bibikhanim mosque, Ulugbek madrasah, gold and silver star chandeliers in the tombs of Amir Temur and Ahmad Yassavi, weapons. Looting and appropriation of state property continued until the 1990s, when no organization took care of the preservation of historical monuments. On the contrary, they were viewed as outdated or religious structures.

According to Mamaramov's opinion: "... most of the historical monuments, which are vivid examples of folk culture, were used by priests for religious purposes." He stresses the importance of studying their history and removing them from the shell of religion. This policy had its effects: firstly, not to show the public a negative attitude towards historical monuments, and secondly, to wage a comprehensive fight against religion. At the beginning of the 20th century, there were 512 mahallas, 349 mosques, 26 madrasahs and 30 caravanserais in Tashkent. During the years of the personality cult, many of the city's ancient relics were destroyed under the guise of a struggle against religion. In the 30s of the twentieth century, there were unique monuments in Shaikhantakhur - mausoleums, mosques, from which only the monument to Yunus Khan has survived to this day. Unfortunately, the history of Beklarbegi and Hotinmasjid, once considered the most beautiful mansions in the world, is a thing of the past.

Such disregard for historical and cultural monuments led to the fact that the Soviet government used buildings belonging to a rare culture of the people for other purposes. Basically, these buildings of historical value performed storage, production and other functions. In particular, at the end of the 19th century, the Namazgokh mosque in Samarkand was renovated and turned into a pharmacy for the Russian army, and after the establishment of Soviet power - into a sanatorium for the treatment of lung diseases. ... Later, this place became a place for the cars of the sanatorium.

The restoration of historical monuments was so bad that even the Central Committee of the CPSU and the USSR Council of Ministers in 1987 for the "protection and preservation of monuments and historical monuments" noted that the republic has a primary organization for the protection and restoration of cultural values. And historical monuments. There is evidence that economic support for existing restoration organizations is weak and there is no concern about further training for restorers. As a result of inadequate qualifications and training of restorers, savings of funds of higher organizations, historical monuments began to lose their prestige and historicity.

Architect K.S. Kryukov notes that many engineers and technicians accidentally ended up in restoration organizations, noting that most of them had no special training and did not know about ancient construction work. He also criticizes the lack of specialized experts among architects involved in restoration research, as well as the fact that there are cases of deviations from their duties in the organizations that manage their work. The aforementioned criticism of architects was very appropriate, and among such categories were those who made calls not to need cultural and historical monuments of the greatness of the nation. In particular, the article "Spots on repair" states: "The reconstruction of Registan, the famous architectural ensemble of

Samarkand, turned out to be extremely unsuccessful. As if all the work was done to the detriment of the ensemble. Today the chief architect of the city asks: "Who needs Registan?" "This is an inappropriate question." Such a careless statement about such a unique monument of history and culture was an inappropriate statement not only for the Uzbek people, but for all of humanity. After all, the historical monuments of Samarkand, Bukhara, Khiva and other regions are the wealth of mankind, the priceless heritage of the people, which has been developing for centuries.

As a result of the blind policy, some historical monuments have become completely irreparable, and some have disappeared.

Of course, even under Soviet rule, there were a number of laws on the protection of cultural monuments. In particular, in May 1968, the Supreme Soviet of the Uzbek SSR adopted the Law "On the Protection of Cultural Monuments", but no significant work was carried out on this law. For example, in 1970, only 351 monuments were under state protection, of which 125 were architectural, 196 were archaeological, and 31 were historical and artistic. They did not include many unique monuments of the republic, which have not yet been fully explored.

In the mid-1950s, there were 30 thousand historical monuments in the Republic of Uzbekistan, but as a result of indifference to historical riches, by the end of the 80s of the last century, only 7 thousand of them remained.

After the Republic of Uzbekistan gained its state independence, much attention was paid to the protection of historical and cultural monuments. In particular, if in 1989, under Soviet rule, more than 6700 monuments of culture and history were repaired, 10.2 million UAH. soums, in 1990 - 12.4 million. In 1992, 65.4 million soums were allocated from the republican budget for these purposes. soums. During 1991-1997, the volume of work performed by the Samarkand workshop for the repair of cultural and historical monuments increased 20 times, and the amount of work performed in the workshop of Shakhrisabz increased 23 times. In 1997, 366 million UAH. soums, in Khiva 185 million 250 million soums for the second stage of repairing monuments to Amir Temur. It is planned to carry out works in the amount of sum. If in 1999 it was 700 million. In 2000 this figure was 750 million soums. soums

It is worth noting that the Government of the Republic of Uzbekistan uses the existing monuments of material culture in order to educate the nation, self-awareness.

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