ATTITUDE TO THE HISTORICAL AND CULTURAL HERITAGE OF THE PEOPLE

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Annotation: The article provides a comparative analysis of the relationship of historical and cultural monuments of Uzbekistan to the Soviet dictatorship and years of independence based on archival materials, press materials, as well as scientific articles and brochures. Suggestions and comments on improving the industry are given.

Key words: historical monuments, dictatorship, architecture, cultural heritage, national values, registan, UNESCO.

Historical monuments that struck humanity with their beauty and antiquity have not lost their significance today, they are a rich historical heritage of the culture of our people. In particular, this issue is reflected in Article 49 of Chapter XI of the Constitution of the Republic of Uzbekistan, which states: "Citizens are obliged to carefully preserve the historical, spiritual and cultural heritage of the people of Uzbekistan. Cultural monuments are under state protection.¹

Under the dictatorial regime, everything was the opposite, first of all, an attempt was made to destroy the history of the nation. The historical monuments of Uzbekistan were not given enough attention, they were not taken care of, and as a result, these monuments were destroyed, destroyed and looted. The museums of Moscow and Leningrad were replenished with Uzbek exhibits as a result of theft, looting and smuggling of valuable tiles from historical monuments. For example, the best of Veselovsky's expeditions to Samarkand were taken to the Hermitage. Among them are inscriptions on tombstones, embroidered rivets, tablets, tiles copied from the walls of Ishratkhany, Bibikhanum mosque, Ulugbek madrasah, star-shaped chandeliers made of gold and silver in the tombs of Amir Temur and Ahmad Yassawi, weapons². Looting and looting of people's property continued until the 1990s, when no organization took care of the preservation of historical monuments. On the contrary, they were seen as obsolete or religious structures. In particular, at that time he worked as an instructor of the Komsomol committee of the Samarkand region. Mamaraimov: "... most of the historical monuments, which are high examples of folk culture, were used by priests for religious purposes"³. He emphasizes the importance of studying their history and extracting it from the shell of religion. Such a policy had its own characteristics, firstly, not to reveal to the public the negative attention paid to 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 cult of personality, under the guise of fighting religion, many ancient relics of the city were destroyed. In the 30s of the 20th century, unique monuments appeared in Shaykhantakhur - mausoleums, mosques, of which only the monument to Yunus Khan has survived to this day. Unfortunately, the history of Beklarbegi and Hotinmasjid, which were once considered the most beautiful mansions in the world, is a thing of the past.⁴

⁴ Yusupov E., Tulenov Yu., Gofurov Z. Philosophical conversations on national issues.-Tashkent: 1990.-P. 75-76.

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¹ Constitution of the Republic of Uzbekistan. - Tashkent: Uzbekistan, 2019. - P. 17.

² The policy of the dictatorship of the Uzbek national wealth: historical lessons and lessons (1865-1990). -Tashkent: Shark, 2000.-P. 350.

³Mamaraimov K. New tradition - to habitual life // Yoshleninchi. 1971. December 28.

Such a dismissive attitude towards historical and cultural monuments led to the fact that the Soviet authorities used the buildings belonging to the original folk culture for other purposes. Basically, such buildings of historical value served as warehouses, production workshops and other functions. In particular, at the end of the 19 th century, the mosque in Samarkand was renovated and turned into a pharmacy warehouse for the Russian army, and after the establishment of Soviet power, into a sanatorium for the treatment of pulmonary diseases. Later this place became a place for cars of this sanatorium⁵.

The restoration of historical monuments was going so badly that even the Central Committee of the CPSU and the Council of Ministers of the USSR in 1987 "On the Protection and Preservation of Monuments and Monuments of History" noted that the protection and restoration of cultural and historical monuments in the country There is no primary organization, there is no financial support for existing restoration organizations, there is no training for restorers⁶. As a result of insufficient qualifications and training of restorers, as well as savings from higher organizations, historical monuments began to lose their prestige and historicity.

Architect K.S. Kryukov noted that many engineers and technicians accidentally got into the restoration organizations, many of whom were unprepared and did not know about the ancient construction work. He also criticizes the lack of specialists among architects involved in restoration research, as well as the fact that there are cases of evasion in the organizations that conduct their work⁷⁷. The above criticism of the architects was very appropriate, and among such categories were those who called for the destruction of the cultural and historical monuments of the nation. In particular, the article "Spots on Repair" states: "The repair of the Registan, the famous architectural ensemble of Samarkand, was extremely unsuccessful. It seems that everything was done to spoil the ensemble. Today, the chief architect of the city asks: "Who needs the Registan?" asks the wrong question." The misconception about such a unique monument of history and culture was erroneous not only for the Uzbek people, but for all mankind⁸. After all, it is no secret to anyone that the historical monuments of Samarkand, Bukhara, Khiva and other regions are the treasury of mankind, the invaluable heritage of the people, formed over the centuries, and are included in the UNESCO list of cultural and historical monuments and places.

As a result of the blind policy pursued, some historical monuments have become completely unrecoverable, while others have disappeared.

In the mid-1950s, there were 30,000 historical monuments in the Republic of Uzbekistan, but as a result of indifference to historical treasures, only 7,000 remained by the end of the 1980s⁹.

After gaining state independence of the Republic of Uzbekistan, much attention was paid to the protection of historical and cultural monuments. In particular, if during the period of dictatorship in 1989 10.2 million soums were spent on the repair and restoration of more than 6,700 monuments of culture and history soums, in 1990 - 12.4 million soums. 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

⁵ Lasovskaya N. V. Research and restoration of the Namazgokh mosque in Samarkand // Architecture and construction of Uzbekistan. Issue 7, 1989.–p. 3.

⁶ MDA of the Republic of Uzbekistan. P.837 - fund, inventory 41, file 7213, 1.d. 70–71.

⁷ Kryukov K.S. Problems of restoration of architectural monuments // Architecture and construction of Uzbekistan, 1988. 8th edition - P. 18.

⁸ Zohidov P.Tamirdagidoglar // Literary Art of Uzbekistan, 1989. June 30.

⁹Shokirov R. Our values are reconstruction // Yosh leninchi, 1990. May 15.

increased 20 times, and the volume of work performed by the Shakhrisabz workshop increased 23 times. In 1997, 366 million US dollars. soums, in Khiva 185 million 250 million soums for the second stage of the repair of monuments to Amir Temur. The execution of works worth 1 billion soums was postponed. If in 1999 700 million soums. In 2000, this figure was 750 million soums¹⁰.

As the President of the Republic of Uzbekistan Sh. Mirziyoyev noted, "Nothing in the great history goes unnoticed. It is preserved in the blood of peoples, in their historical memory, manifested in their practical activities. That is why he is powerful. Preservation, study and transmission of historical heritage from generation to generation is one of the most important priorities of our state policy¹¹.

In order to preserve historical and cultural monuments from generation to generation, it is necessary to pay more attention to them and attract the whole world to them. To do this, it is first of all advisable to provide information about these historical monuments. The creation of documentaries and feature films, the publication of booklets, the publication of articles in international magazines will stimulate the arrival of foreign guests in our country and the development of tourism.

It should be noted that the Government of the Republic of Uzbekistan uses the existing monuments of material culture in order to educate the nation and self-consciousness.

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¹⁰ Mavrulov A.A. Ideological foundations for the development of the Uzbek national culture in the conditions of independence / Ideological foundations for the development of Uzbekistan. -Tashkent: Shark, 2001. -p. 66.

¹¹ Sh. Mirziyoyev. We will resolutely continue our path of national development and take it to a new level. Volume 1 - Tashkent.: "Uzbekistan", 2017. p.29.

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