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From the History of the Organization of Institutions for Protection, Preservation and Repair of Cultural Heritage Objects in Uzbekistan

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Abstract:

In this scientific article, the emergence of institutions for preservation and repair of cultural heritage objects in the conditions of Uzbekistan, their activities and results are considered based on the analysis of archival documents and scientific literature.

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The development of any country is inextricably linked with the development of its cities. A distinguishing feature of large urban centers is that many constructions of monumental architectural structures are connected not only with the creation of new ones, but also with the ability to preserve the existing ones and their readiness for use. So, the science and practice of architectural repair has been developing in our country for a long time. But this case was not always in the state's attention.

It is no exaggeration to say that the issue of repair and restoration of existing architectural monuments in Uzbekistan has been raised to the level of state policy since the Middle Ages. Especially during the period of Amir Temur and the Timurids, the practice of repair, beautification and rebuilding developed. The Chashmai Ayyub mausoleum stands out as an example of the practice of repairing large structures during this period.

The mausoleum built in the western part of Bukhara in the name of Ayyub at the beginning of the 12th century comes to Sahibkiran's attention. In 1379, Amir Temur, after subordinating Khorezm to the

central authority, invited master craftsmen from Urganch to Samarkand and Bukhara and ordered them to build various buildings. In particular, Chashmai Ayyub will be repaired and a large dome will be built on its top. There is also an inscription on the wall of the grave in the square that it was built in 1379 by order of Amir Temur*.

In general, during the period of Amir Temur and the Timurids, not only the ancient oasis of Zarafshan, but also the whole of Central Asia entered its next period of economic, cultural and educational growth. In particular, the Zarafshan oasis continued the architectural traditions that have been developing for centuries and became one of the central cultural centers of the Timurid state. Thus, the era of Amir Temur and the Timurids can be recognized as the period when the protection of architectural monuments and construction and repair work rose to the level of state policy for the first time.

The occupation of the Central Asian territory by the Russian Empire started a new stage in the attitude towards historical-architectural monuments, in the process of their preservation, repair and conservation. Of course, it should be emphasized that the government of tsarist Russia, first of all, conducted a policy towards this region based on its economic and political interests. Along with the history, archeology and ethnography of Central Asia, the first period of the process of studying architectural monuments on a scientific basis also began from this period. Geographer P. P. Semenov-Tyanshansky, geologist I. V. Mushketov, traveling scientist N. A. Severtsev, geographer, zoologist, anthropologist and geologist A. P. Fedchenko, Orientalist scientists V. V. Barthold, S. F. Oldenburg, N. I. Veselovsky, V. A. Scientists such as Zhukovsky are considered to be world-famous for their scientific work in Turkestan. For example, N. I. In 1905, an album full of historical information was published on the basis of the comprehensive study of the Gori Amir mausoleum in 1895 by an archaeological expedition led by Veselovsky†.

It should be noted that during this period much less attention was paid to the repair of local monuments than to their scientific study. In addition, according to experts, architectural monuments built earlier than those built in the 18th and early 19th centuries, including buildings and structures in Samarkand, were in a very bad state‡.

There is information that up to this period, the repair work in some historical monuments consisted only of whitewashing and painting (finishing), and local masters were involved in these works. For example, in 2004, in the course of large-scale renovation of the architectural complex in Shahizin, some mausoleums included in this complex were found to contain the remains of the renovation work carried out at the end of the 19th century. In particular, the exterior walls and windows of master Ali Nasafi's mausoleum were filled with European-shaped bricks as a result of poor repair, and the interior floor was raised. All the carvings in the decoration of the building are leveled with ganch mixture§. It is determined that the appearance of the Burundiq mausoleum at the beginning of the 21st century has almost changed

* Ф.Х. Қосимов Темурийлар даврида Бухорода маданий ҳаёт // Из истории культурного наследия Бухары. Вып. 7. Бухара: Бухоро, 2001. Б. 24.

† В.А Нильсен У истоков современного градостроительства Узбекистана (XIX – начало XX века). Ташкент, 1988. С. 14.

‡ Ўша асар. 15-бет.

§ ЎРМВ ММОМҚФИИЧББ ЖА. «Уста Али Насафий» макбараси (Шоҳизинда мажмуаси) маданий мерос объекти кадастр иши. Самарқанд, 2011. 16–17-бетлар.

due to the changes and additions made in previous centuries. As a result of the repair work carried out in the 70s of the XIX century, instead of the southern flower column of the porch, it was reinforced with a counterforce (brick support), the octagonal window and the door in the southern wall were knocked out, and the floor inside was raised higher than the old position^{**}.

In the words of experts, the renovation works carried out at the end of the 19th century and the beginning of the 20th century (at the expense of the state, and then at the expense of various societies) could not prevent the destruction of monuments. The influence of time, earthquakes and even people was significant. The government of that time even demolished some buildings based on military-strategic "considerations". For example, in 1883, in order to reconstruct the Samarkand fortress, the Qutbi Chakhar dukhum monument was blown up^{††}. Or the mausoleum built by Amir Temur for the Sufi Sheikh Nur ad-Din Basira, and in terms of size it is not inferior to Ghor Amir, was also a victim of this "operation" at the end of the 19th century. The body of the sheikh was moved to the cemetery near Hazrat Khizr mosque^{‡‡}. At that time, a special state body to stop and control this process was not established.

The protection of the preserved unique cultural heritage objects was taken over by the state only at the beginning of the 20th century. These objects began to be transferred to the special state body for the protection of monuments, which was established in 1920. The task of this body was temporarily performed by the special committee for the protection of historical and artistic monuments, which was established under the Central Department of Archival Affairs of the Republic of Turkestan and started its activity on January 30, 1920. Based on the special Decree of the leadership of the Republic of Turkey dated May 23, 1921, the Committee was transformed into an independent state body - the Turkestan Committee for Museums and Monuments, Art and Nature Protection (Turkomstaris)^{§§}.

The policy of the Soviet authorities in the administrative-territorial issue had an impact on the organizational and structural activities of this committee. As a result, after the national demarcation of the Central Asian republics, starting from 1925, this organization received the name Turkomstaris Central Asian Committee for Monuments and Nature Protection (Sredazkomstaris). The committee was responsible for the protection, use and restoration of monuments located in the newly created Central Asian republics and Kazakhstan. In 1929, by the Decision No. 501 of the Central Executive Committee of the Uzbek SSR and the Council of People's Commissars, Sredazkomstaris was reorganized as the Committee of Uzbekistan for the Protection of Ancient Monuments (turned into Uzkomstaris)^{***}. In general, the main concepts of the architectural-archaeological method of researching cultural monuments were formed by the end of the 1920s and were published in a collection of scientific articles entitled "Problems of Restoration" published in 1928^{†††}.

^{**} Ўша жойда. «Шоҳизинда» мажмуасидаги кириш биноси маданий мерос объекти кадастр иши. Самарқанд, 2011. 13-бет.

^{††} В.А Нильсен. У истоков современного градостроительства Узбекистана... С. 15.

^{‡‡} А.Р Арапов. Памятники средневековой архитектуры Самарканда как явление современной культуры // Архитектура и строительство Узбекистана. 2005. № 1.С. 13.

^{§§} В.А Шишкин. К истории изучения Самарканда и его окрестностей // Афрасиаб. -Ташкент: Фан, 1969. С. 68.

^{***} ЎРМВ ММОМҚҲИИЧББ ЖА. Политика государства по сохранению памятников в Узбекистане. С.3.

^{†††} Ўша жойда. С.3.

It should be noted that at that time, the communist party's policy aimed at achieving "general equality" prevented the protection and repair of architectural monuments on a mass basis. The "revolutionary spirit" that implied socialist changes - the elimination of the difference between the new and the old city and their equalization, as well as the ideas directed against religion and values, especially in the first decades of the rule of the Soviet power, led to the destruction of many ancient models of urban planning. These radical ideas caused irreparable damage to Tashkent, Samarkand, Bukhara, Shahrisabz and other historical cities of Uzbekistan^{†††}.

Compilation and systematization of documents for accounting and recording of monuments began in the 1920s and 1930s. In addition, the development of the first scientifically based projects for the restoration and conservation of architectural monuments located in different districts of Uzbekistan also coincided with this period. For example, in this difficult period, the person in charge of monuments of Samarkand city V.L. Vyatkin, engineers M.F. Mauer and B.N. The northeastern tower was built based on Shukhov's project with the participation of Kastalsky, and the southeastern tower was built by I.M. It was renovated based on Handel's project. Correcting the deviated minaret of the Ulughbek madrasa in Samarkand was carried out and positive progress was made^{§§§}.

In this process, the school-workshop specializing in teaching ancient construction methods, which started its activity in the city of Samarkand in 1937, played an important role. Shirin Muradov, an architect from Bukhara, a master craftsman, was considered a mature architect of his time. N. In cooperation with Zasipkin, they prepared a textbook for this school that teaches the secrets of ancient construction techniques and geometric pattern methods. 238 pages of drawings were also attached to the manuscript. At the same time, famous master restorers such as master Usman Umarov, master Shamsiddin Ghaforov, master Abdulla Boltaev, Nasim Ghafurov, master Muhiddin Rahimov took an active part in the educational process. Soon, graduates of the school, such as Ibrahim Shermuhamedov, Abdugaffar Hakkulov, Anvar Quliev, Mirumar Azizov, Tashmuqum Kurbanov, reached the level of mature master restorers^{****}.

According to experts, a new, European system was introduced in the educational process, which developed organically as a result of the leveling of the culture of local peoples, which began in the 20s of the 20th century. As a result, the educational system that produced architects such as Usta Baqo, the architect of the Kalon Tower in Bukhara, and Abdul Jabbar, the author of the Sherdar madrasa in Samarkand, was completely destroyed. A completely new culture began to emerge. Consequently, in Central Asia, as in Europe, there was a need for a special study of the buildings built in the previous period and in the traditional style to repair them. In other words, in the middle of the 20th century,

^{†††} Қаранг: К.С. Крюков Организационные формы охраны и реставрации памятников архитектуры Узбекистана (1920–1990 гг.) // Строительство и архитектура Узбекистана. 1990. № 8. С. 35.

^{§§§} Қаранг: В.А Шишкин. К истории изучения Самарканда и его окрестностей // Афрасиаб. Ташкент: Фан, 1969. С. 67; М.Е. Массон Падающий минарет. Ташкент: Узбекистан, 1968. С. 14.

^{****} ЎРМВ ММОМҚФИИЧББ ЖА. Политика государства по сохранению памятников в Узбекистане. С.3.

Uzbekistan also felt the need to train special repairmen to restore the buildings built by their ancestors^{††††}.

The situation that arose required reforming the activities of organizations related to the preservation of cultural monuments in the republic. Therefore, on the initiative of a number of enthusiastic intellectuals of our republic, on August 30, 1957, by the decision of the Government of the Republic of Uzbekistan No. 557, the Committee for the Protection of Monuments of Material Culture was established^{††††}. A council was formed under the committee, and Ya. Ghulamov, M. Masson, T. Kori-Niyazi, G. Experts in the field, such as Pugachenkova, were introduced. Despite the fact that the council was active for a short time (1957-1961), with its help, large-scale work was carried out to preserve a certain component of most of the existing historical and cultural monuments in Uzbekistan, and to develop repair work in some of them, to study them scientifically, and to further revive the work of the school of restorers in the republic. increased. In 1968, an important event took place in our republic in the field of cultural heritage protection - the law "On the Protection of Cultural Monuments" was adopted^{§§§§}.

It should be noted that this document was adopted 8 years before a similar law at the level of the former Union. In accordance with this law, the government of the republic approved the guidelines on its application, the regulation on the regulation of the protection zones of material culture monuments and the construction of buildings around them, the guidelines on the right to carry out archaeological excavations and prospecting works in the territory of Uzbekistan. At the same time, on August 30, 1968, by the decision of the Government of Uzbekistan, the former Committee was transformed into the General Directorate for the Protection of Monuments and Fine Arts^{*****}.

In general, the law on the protection of monuments not only protected monuments from destruction or intentional destruction, but also served to further improve the protection and restoration of monuments in the republic. Normative documents on the study and accounting of historical and cultural monuments have been developed everywhere.

Taking into account the importance of historical and cultural monuments, the government of the Republic has significantly increased the amount of funds allocated for their protection since 1975. This made it possible to further strengthen the activities of the monuments protection authorities, and due to this, re-registration of all immovable monuments in the republic was carried out. A new list of monuments under state protection was created^{†††††}.

The increase in the scope of state protection, repair and conservation work necessitated the establishment of a single management body. For this purpose, on February 24, 1979, the state system for the protection of cultural monuments in Uzbekistan - the Central Committee of the CP of the Uzbekistan SSR and the Decision No. 149 of the Council of Ministers of the Uzbekistan SSR - the Main Scientific Production Department of Cultural Monuments (GlavNPU) was established. Later, a design institute, scientific-restoration production organizations, including a restoration workshop specializing in the restoration and

†††† М.К Ахмедов. С.А. Рафиков Ўзбекистонда меъморий ёдгорликларни таъмирлаш муаммолари // O'zbekiston arxitekturasini va qurilishi. 2005-yil. 1-son. 18–19-betlar.

†††† ЎРМВ ММОМҚФИИЧББ ЖА. Буйруқлар йиғма жилди.

§§§§ Ўша жойда. Политика государства по сохранению памятников в Узбекистане. С.4.

***** Ўша жойда. Буйруқлар йиғма жилди.

††††† Ўша жойда. Политика государства по сохранению памятников в Узбекистане. С.5.

conservation of architectural monuments, as well as unique works on their decor, were established as part of it. However, as we noted above, despite a number of efforts to protect cultural monuments at the state level, many architectural monuments were destroyed due to the nihilism and one-sided mass approach to housing construction that prevailed for many years. In particular, by 1989, 800 of the 2176 cities in the former Union were included in the list of historical cities. 127 of them are considered historical cities of the all-Union level. At the same time, in more than half of the cities in the country, the material deterioration of the historical fund was 40-60%^{****}. Also, despite the fact that renovation works are being carried out in several cities of historical importance, the work in this regard is slow and unsystematic.

Thus, the practice of the Soviet period regarding the protection and repair of historical monuments in Uzbekistan led to the accumulation of experience in this field in the republic, and the formation of the Central Asian school for repair work. In addition, the work of registration of historical and architectural monuments in the republic was started regularly. In particular, by the end of the 1980s, more than 7,000 monuments, including 575 historical, 1,457 art, 545 architectural and more than 4,000 archaeological monuments, were under state protection^{*****}. 10 cities of Uzbekistan rich in architectural monuments were included in the list of historical cities.

But in comparison to the positive achievements made during the former Union period, the harmful effects of the ideological-ideological approach to all aspects of social life, including cultural heritage, were felt more. Thousands of historical monuments were destroyed under the influence of "revolutionary" changes, and most of the rest were desecrated, their cultural heritage was not taken into account, and their use for economic purposes became popular. Although the main architectural monuments were registered and transferred to state protection, very little funds were allocated for their restoration and conservation.

Since the first days of independence of the Republic of Uzbekistan, as in all aspects of social life, the attitude towards objects of cultural heritage has changed radically. First of all, unlimited opportunities have been created in our country to realize national identity, to restore historical truth and justice. Secondly, social and political thinking was freed from the Soviet ideology and its ideological patterns, great opportunities were created for the restoration of history, which was previously falsified due to transparency and superstition, and for truthful and objective coverage. Thirdly, restoring the historical truth and communicating it to the people has been raised to the level of state policy, and great work has been started in this regard.

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^{*****} К.С. Крюков. Организационные формы охраны и реставрации памятников архитектуры Узбекистана (1920–1990 гг.) // Строительство и архитектура Узбекистана. 1991. № 2. С. 12.

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