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THE MAIN FUNCTIONS OF HISTORICAL AND CULTURAL HERITAGE SITES IN UZBEKISTAN, FACTORS OF EVOLUTIONARY DEVELOPMENT OF PROPAGATION AND RESEARCH PRINCIPLES

Abstract: In this article tasks were analyzed which carried out by established organizations pertaining to historic-cultural objects created in 20th century in Uzbekistan. Works connected with finding new cultural monuments, registering and repairing them were mentioned evolutionally. Complex restoring of historical city centers, during their formation as a museum city, not only restoring of several buildings, but also all traditional-national dwellings were analyzed comprehensively.

Key words: historic-cultural heritages, conservation, restoring, relics, converting into museum, architectural style, conforming of relics.

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Introduction

At the end of the XX and early XXI century, preserving the diversity of the material and spiritual cultures became one of the pressing issues. These expositions in the ancient cities of Samarkand, Bukhara and Khiva, which are located in the main cities of Uzbekistan, are located in the medieval Oriental architecture, attracting the attention of thousands of tourists[1]. It is well known that the sites of cultural heritage are a set of material and spiritual values of humanity from the ancient times and are a source of a certain stage in the development of society. "In the second half of the XX century, when the Central Asian troops were captured by Central Asian soldiers, Russian scholars came here and carried out a lot of research. Scientists from Central Asia, mainly familiar with the historical monuments, were closely associated with the leading local intellectuals in the country[2].

Materials and Methods

Preservation of historical and cultural monuments is an important part of international, state and public events for the preservation and protection of cultural heritage. Historical monuments,

architectural monuments, literary, fine and applied arts, archaeological finds, national and international significance complexes, are protected as important scientific researches. Artistic, creative and rational demonstration of the principles of propagation of national cultural heritage plays an important role in the field. From the late 19th to the beginning of the 20th century, historic and cultural monuments of many European countries have been under state protection. In Uzbekistan, since 1917, historic monuments have been under state protection[3].

Not only artists, architects, musicians, and writers of every nation have been created by scholars, but also generalized folklore, national crafts, various national festivals, and non-material values. Therefore, it was important to unite the various fields of science such as ethnography, museology, architecture, and art for the exposure of open-air museums to meet the historical truth and aesthetic requirements.

Since 1978, Uzbekistan has re-examined the issues of building an open-air architectural ethnographic museum. The earlier historical towns have been created in the form of untold scientific research on topographies of historic cities, without any deficiencies[4]. By 1980, the Scientific Research

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and Design Institute of Uzbekistan was designed to create a museum reserve in the Fergana valley of Kokand and preserve the old city part of Namangan. The monuments in these areas were completely neglected. Among them were the Miyan Mosque in Kokand, the XVIII century, the Buston-Buwa mausoleum in Yangikurt, and the Chorus in Baghdad mosque. I.Zh. Azimov's scientific research: "The Tashkent Scientific Research Institute of Construction and Reconstruction has developed 19 designs and designs for the monuments, but five of them have been museums, that is, their use as an architectural exhibit"[5]. The author did not mention the restoration and museum depiction of his monographs in order to clarify this idea. Several objects in Andizhan, Kokand and Namangan were attracted not only by local tourists but also by foreign tourists. However, the creation of new tourist routes on the basis of a systematic arrangement of different historical monuments was one of the problems that should be solved. Buddhist temples in Buddhist, Buddha, Rishtan, and Buddhist temples of the 7th century in Quva were also out of the attention of tourists.

The Khudoyarkhan Palace in Kokand, the Pakhtaobod dynasty and the Mulla Kyrgyz madrassah in Namangan have begun to be used as a local museum building.

The planned and constructive features of existing historical buildings did not meet the requirements of modern museum building. The absence of a nearly technical-engineering regime (heating, lighting, air circulation), lack of temperature and humidity did not allow the exposition of the museum to be properly preserved. As a result, not only museums were exposed but also damaged architectural monuments as a result of misuse.

In 1976, the Law "On the Protection and Use of Historical and Cultural Monuments" was developed. The project consisted of 5 chapters and 30 items. The main principle of the draft law is that "In our country, the monuments of history and culture are protected by the state and protected by the state. The system of public administration and control in the protection and use of monuments is set"[6]. For the first time, the project was developed to provide a broad interpretation of the state registration, conservation and use of monuments, as well as the issues of protection of property issues, monuments of history and culture, as well as civil liability. This law was enacted on March 1, 1977.

"In Uzbekistan, founded in 1920 on the basis of the State Committee for the Protection of Past and Present Monuments, the organizations dealing with the study of ancient monuments, restoration, improvement and modern monuments and monuments were established in Uzbekistan.

Archeology, Art Institute, Scientific Repair Workshops, Sculpture Production Combined and others." The Society for the Protection of Historical and Cultural Monuments of Uzbekistan has made a significant contribution to the identification, protection and promotion of cultural heritage in the country. Over 5,000 monuments of history and monuments of different times of the Republic were considered within the territory of the Republic. According to the 1976 report, this community had more than 3 million members. In 1960-1990, several monuments of Uzbekistan were restored and museated. On April 1, 1965, the Council of Ministers of Uzbekistan established the Republican Department of the Society for the Protection of Cultural and Historical Monuments of Uzbekistan. This department operated in 1965-69. It was his task to set up practical work to reinforce the history and culture of monuments, to carry out the identification, identification, use, protection and expansion of knowledge about them. Established on March 27, 1967 in the voluntary society of protection of historical and cultural heritage, Uzbekistan encouraged government agencies to protect historic and cultural monuments, encouraged the spiritual well-being of the people and sought to use monuments for tourist purposes.

In 1975, major cities and historic centers of the republic decided to establish an architectural-ethnographic zone in open air. These addresses clearly reflected on the cultural life of the past. In 1976, a competition for the project for the full planning of the historical center and the creation of tourist complexes was announced in Bukhara, Samarkand and Khiva. Creation of historical center projects, as well as solving the problem of creating artistic conditions of historical monuments and creating conditions for their acquaintance with them.

In 1977, the plan for the museum's Shahrisabz museum was developed. Prior to the project, in 1976, the specialists of the Samarkand Scientific Restoration Workshop in Shakhrisabz completed conservation and reconstruction of the architectural complex "Oqsaroy"[7]. The following is the opinion of the Ministry of Culture on December 20, 1977: "The project is based on architectural and archeological excavations in the city. The protected areas are not well-explored and the boundaries of the historical monuments do not meet the requirements of the ethnographic reserve." Candidate of Fine Arts I.I. Notkin "Not so long ago, positive results were not achieved in the reconstruction of Bukhara, Khiva, Shahrisabz, and the organization of architectural ethnographic museums - many questions remained unanswered".

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In the towns of important historical and cultural heritage, the main project plans were developed in the mid-1960s, in harmony with the architectural ensembles and interesting settlements for the preservation and exploitation of ancient parts (I. Notkin, A. Zaynutdinov - in Khiva, I.I. Notkin, I.A. Gardaeva - Samarkand, V.N. Manakova, H. Mamashev - in Tashkent city, Kryukov K.S. - projects in Khiva city). By the 1970s, Tashkent, Samarkand, Bukhara, Khiva, Andijan, Namangan, Kokand, Shakhrisabz, Karshi, Navoi (Karmana) and Termez historical and cultural sites were restored in various cities in 11 cities of Uzbekistan [8]. Under the initiative of UNESCO in 1954 (The Hague Conference) The International Convention and the Convention on the Protection of Cultural Property in the Event of Armed Conflict were signed. The International Museum Council (1946), the International Research Center for Cultural Preservation and Restoration (1959), the International Council for the Protection of Monuments and Sites (1965), with the protection of historical and cultural heritage.

The international congress held in Venice in 1964 discussed the protection of monuments and attractions. Delegates from 61 countries participated in this process. The preservation, restoration and conservation work to be done in the future monuments will be based on the Charter of Venice Charter. Under the agreement, an International Organization for the Preservation of Historical Sites and Monuments (ICOMOS) has been set up at the International Council of Museums (ICOM). As the leader of the organizing committee of ICOMOS, well-known restorer expert, Italian scientist and practitioner Pietro Gottsolawas elected. According to the Charter, each state had to form national committees as part of its organization [9]. In 1965, the former union was opened in Moscow as part of ICOMOS. In 1969 a colloquium on "Monument and Society" dedicated to museums of historical monuments in Central Asia was held. Particularly, the issues of building open-air museums

and the development of tourism projects were considered in the world practice. Conference participants traveled to historical cities of Uzbekistan after the conference.

Demonstrating exhibits of museums, which were exhibited exclusively, made certain restrictions and attracted spectators in a narrow range. In 1987, researchers at the Museum called the ensemble "immortalized" as a collection of immortal objects. However, this term could be used for a particular set of objects. Later, the term "regional museum", "traditional museum" appeared in museums of archeology, landscape, nature and architectural monuments. They began to study the issues of proper sorting, research, development of new interpretation, as a tourist resource.

Conclusion

In summary, it is easy to say that during the second half of the 20th century, the process of museums of historical and cultural heritage was not easy. In the historical cities of Bukhara, Khiva, Samarkand, Shakhrisabz, Kokand, museums and nature parks, reconstruction of historical monuments, lack of perfect projects in modern tourist infrastructure have had a negative impact on tourism development in Uzbekistan. Many historical, religious monuments were destroyed as a result of ignorance, misconceptions, and religious mismanagement. Not enough funds were allocated for restoration and conservation of museum-historic-cultural monuments. As a result, many mosques in Uzbekistan have been turned into restaurants and cafeterias, warehouses and clubs. As a result, their historical, cultural and architectural significance diminished. The complete list of tourist resources in Uzbekistan, historical and cultural, classification of natural monuments was not established, the number of important tourist cities did not expand. The lack of high-class and specialized receptors, the lack of preservation of disappearing ornamental patterns, and the inability of thousands of architectural monuments to be repaired and repaired have led to several negative consequences. Apart from such cities as Tashkent, Samarkand, Khiva, Bukhara, Shakhrisabz, Kokand, the tourist did not meet the requirements. The measures to protect and preserve monuments in historical cities were insufficient. The negative ideological ideology of the monarchy did not allow the use of non-material heritages in tourism and the use of folk crafts. Despite the shortcomings, the interest of tourists to the historical cities of Uzbekistan has increased. The work carried out in the area played an important role in the museums of historical and cultural heritage sites in Uzbekistan.

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