



Protection of Historical and Cultural Heritage of the Southern Regions of Uzbekistan: Experience and Preservation

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Abstract

The article examines the history of the protection of historical and cultural monuments in Kashkadarya and Surkhandarya regions, which normative legal acts were implemented, in particular, such monuments as the shrine of Isa Termizi, Kirkkyz, Dor ut-tilovat, etc. are analyzed.

Keywords: *Restoration; Historical and Cultural Heritage; Respondents; Survey; Ancient Cities*

Introduction

The cultural heritage of Uzbekistan, which serves as a symbol of national unity and centuries-old history, is the wealth and patrimony of the entire nation. For many years, the monuments and invaluable creative heritage of our region have been neglected: many architectural sites have lost their former splendour, and the names of prominent scientists and artists have remained in the shadows. But over the past few years, Uzbekistan has strengthened its position as a country with huge tourism potential, rich culture and invaluable historical monuments. A number of important documents of the President and the Government have been adopted, providing for a comprehensive improvement of the sphere, raising the branches of science, culture and tourism to a qualitatively new level.

Monographic works on the history of international cultural and humanitarian cooperation of the Republic of Uzbekistan in the context of ensuring stability and sustainable development in Central Asia are the works of M. Rakhimov, R.H. Suleymanov and Lola Babakhodjaeva. This issue is still relevant today, and not only individual scholars but also the State are dealing with it, as evidenced by the Constitution of the Republic of Uzbekistan, presidential decrees and government decisions. It is possible to distinguish scientists who dealt with the history of a particular period and touched upon the culture and architecture of the time under study. They include the works of Shamukaramova F.Sh., issues of restoration and preservation of architectural monuments on the territory of Uzbekistan was engaged Nizametdinova D. and Akilova K. Also in studying the topic of the history of the emergence of cultural monuments, were used monographs of such scientists and historians as Bartold V.V., Alimova D.A., Filanovich M.I., Rtveladze E.V., B. Matboboev, G. Agzamova [1].

Analyses and Results

The shrines and tombs of our great ancestors, who dedicated their lives to patriotism, science and enlightenment and made a worthy contribution to the development of world spirituality, have created conditions for unlimited educational opportunities.

Monuments of history and culture, declared the heritage of the people under the Act, are under State protection. It is an extremely difficult task to ensure the full scientific preservation of the monuments of the past for the sake of the present and the future.

In the 60-70s of the XX century Uzbek restorers developed a technology of production of tiles with enamel coating, which in quality and durability were not inferior to ancient analogues. This technology was used to restore architectural elements of squares and complexes in Khiva, Bukhara, Samarkand, Termez, Shakhrisabz, Karshi, Tashkent, Karman and Kokand. This technology has been used in Uzbekistan both in the restoration of many architectural monuments of world significance and in the construction of modern buildings [2].

The Act on the Protection of Cultural Monuments, adopted at the third session of the Supreme Soviet of Uzbekistan on 15 May 1968, is a very important measure. The Protection of Cultural Monuments Act, which is of exceptional importance in the cultural history of our people. It emphasises that "care for the preservation of cultural monuments is an honourable duty of public organisations and all citizens". In this most important document, a set of measures ensuring the proper preservation and protection of material cultural monuments was raised to the highest level in legislative form.

It should be noted that it was in the 60-70s of the XX century that Uzbek restorers developed the technology of producing tiles with enamel coating, which in terms of quality and durability were not inferior to their ancient analogues. This technology was used to restore architectural elements of squares and complexes in Khiva, Bukhara, Samarkand, Termez, Shakhrisabz, Karshi, Tashkent, Karman and Kokand [3]. This technology has been used in Uzbekistan both in the restoration of many architectural monuments of world significance and in the construction of modern buildings.

Given the importance of historical and cultural monuments, the Government of the Republic has significantly increased the allocation of funds for their protection and utilisation and has made it possible to intensify its activities. Radical changes in the protection and restoration of architectural monuments have taken place during the years of independence. New scientific definitions have been given to the concepts of historical object and restoration. The issues of restoration and improvement of monuments and objects included in them were solved.

As a result, all immovable monuments have been re-registered and a new list of monuments under State protection has been compiled. In all regions of the republic there are state inspections that control the technical condition of architectural monuments, the correctness of their operation and the restoration and conservation works.

The geography of restoration work has covered almost all regions of Uzbekistan. The restoration of individual monuments has been extended to the restoration of entire architectural ensembles and the historically established centres of ancient cities [4].

In the years of independence, with the return of people's spirituality and identity, unlike in Soviet times, these shrines were transformed into an object not only of tourism, but also of historical and cultural heritage, each of which was included in the state register.

At the time of Uzbekistan's independence, about ten thousand monuments were on the state register, compared to about thirty thousand in the 1950s. It should be noted that the economic crisis of the late 1980s had a negative impact on arts and crafts, but by the early 1990s there were significant shifts towards the restoration of schools and centres of folk crafts. Although in the early 1990s the number of restoration works increased, but in some places the quality of works deteriorated, many did not adhere to the methodology founded by M.F. Mauer and B.N. Zasytkin, there were not enough necessary construction materials, which would have helped to get acquainted with the results of already restored, restored objects. In this connection, in 1991, the Main Department for the Protection and Scientific Use of Cultural Heritage Objects under the Ministry of Culture and Sport of the Republic of Uzbekistan was organized [5].

By the 660th anniversary of Amir Temur's jubilee, the historical monuments of Shakhrisabz, Termez and Karshi were restored (the Chubin and Koba mosques, the mausoleums of Sheikh Shamsiddin Kulol and Gum-bazi Sayidon, Dorut-Tilovat and Dorus-Saodat ensembles, where Temurids rest, mausoleum of Hazrat Imam, Kuk Gumbaz mosque, Kilichbai madrassah, Sultan-Sadat ensemble, etc.).

For example, in 1992-1993 in Muminabad village of Shakhrisabz district a symbolic staircase connected with the name of Saad ibn Abu Vakkos was built, in 1993 - sanctuary of Khoja Samandar Termiziy in Kumkurgan district, in 1994 - Miri Jandi ota complex, in 1995-1996 - restoration and expeditionary works were carried out on monuments of Temurian period in Shakhrisabz. At the Mavlono Muhammad Zahid shrine in the small village of Vakhshuvor in the Altynsoy district, a large village mosque of seven centuries old, located next to the Khonjiz cemetery, was rebuilt by the locals through hashar in 1999.

The changes are also noticeable in Shakhrisabz, a classical eastern city that developed in the 14th-15th centuries. Here the historical structure of the city has been broken. In the north-eastern part, a fair, a department store, a hotel, a pharmacy, etc. were built in place of demolished residential quarters.

The Trade Dome is one of the rare surviving monuments of civil architecture, where the main thoroughfares of the city intersected. As a result of the unprecedented widening of the main street, Chor-soo acquired an island location and, having lost its scale and dignity, turned into an ordinary shop.

A massive reinforced concrete fountain was erected on the cultural layer of the Ak-Saray Palace - XIV century. Thus, the protection zone of the monument and the historical environment of the city were damaged [6].

While the tomb of Sayyid Jamal and Sayyid Kamol Termizi was a rubble-free earthen tomb of a simple paksa wall, it was renovated in the 2000s at the edge of the large cemetery and three pointed domes were built on it in 2015. A gate was installed at the entrance to the mausoleum and a 300-seat mosque was built.

In particular, according to the programme, 560.3 billion soums were allocated for modern construction works while preserving the historical part of the city, improving road and transport infrastructure in 2014-2015, 10.5 billion soums for the construction of roads and bus stops, 117.5 billion soums for the work of "engineering and communications", 97.5 billion soums for the appearance of the city in accordance with the architectural plan, and 14.3 billion soums for the improvement of historical monuments [7].

According to the programme adopted by the Cabinet of Ministers of the Republic of Uzbekistan on 20 February 2014 for the second ancient city of Kashkadarya province, architectural repair and restoration works have been set up in Shakhrisabz.

The southern region of Uzbekistan, Surkhandarya province is the centre of numerous archaeological monuments, the number of which is approaching 800. The collected finds are stored in the Termez Archaeological Museum, the only specialised institution of its kind in Central Asia.

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Extensive work is being carried out to protect and preserve the historical monuments of the region, mainly architectural monuments. The preservation of archaeological monuments in the region remains an acute problem.

In order to systematically monitor the condition and use of archaeological monuments, the staff of the archaeological museum has developed a special programme to involve the local community in the protection and promotion of monuments "Mahalla & Museum". For this purpose, during the implementation of specific projects, groups of volunteers associated with the museum staff are created in the mahallas, and new developments are introduced into the practice of local self-government [8].

Specialists provide information about the cultural value of archaeological monuments, form sustainable ideas about the impossibility of unauthorised excavations and the responsibility of every local resident for the preservation of cultural heritage. The mausoleum of Isa Termizi (X-XI cc.), one of the great founders of hadith studies, the second most important hadith scholar in the Islamic world after Imam Bukhari, author of numerous works, muhaddis scholar, is located in the eastern part of Sherabad district, i.e. 6 km from the cemetery of Yakhtiyul village.

The mausoleum of Isa Termizi (209\824 - 279\892), one of the six famous muhaddis in the Islamic world, was erected over his grave near the modern city of Sherabad 150 years after his death. There are reports that the mausoleum over Isa Termizi's tomb was renovated in the mid-15th century by Mirzo Ulugbek's son Abdulatif.

On 5 April 2016, the Cabinet of Ministers of the Republic of Uzbekistan adopted Decree No. 1/377 "On carrying out works on construction and improvement of the territory of the Abu Iso Termizi complex in Sherabad district of Surkhandarya region". In this regard, starting from August 2016, under the leadership of the Ministry of Culture and Sports of the Republic of Uzbekistan, the Khokimiyat of Surkhandarya region, and the Khokimiyat of Sherabad district, repair works were started in the shrine. On 14 February 2017, the President of the Republic of Uzbekistan issued a decree "On the establishment of the Imam Termizi International Research Centre in Surkhandarya region". To date, the Imam Termizi International Research Centre is functioning [9].

Also in Termez district there is an architectural monument Kirkkyz (9-14 cc.), dedicated to the 2500th anniversary of the city of Termez in 2001-2002. In connection with the repair at the expense of the state budget. Kirkkyiz cultural heritage site was reconstructed in 2018 at the expense of the national budget for 254 million 785 soums.

Kyzyryk district is located on the outskirts of the village of Takiya near the mausoleum of Takiya ota (XII century) the mausoleum was restored by local residents in 1996-1997. On the way to the shrine on the right side of the road is a 400-seat mosque built in 1990-1991 by people from the khashar road. The district governor was removed from office in 2014. On Alimardonov's initiative, and with the help of local sponsors, the 5 domes over the complex were rebuilt, the two tombs outside were also moved inside, and the two-room mausoleum was converted into one large room. In 2015, the dilapidated cold store was

opened and rededicated. A 114-seat mosque sponsored by the provincial and local governments was built next to the shrine.

Another of the projects of the Mahalla & Museum programme was dedicated to the Stone Age monument Zaroutsai. The project was made possible with the financial support of a grant from the Oliy Majlis of the Republic of Uzbekistan.

On the slope of Kugitang Mountain, about one hundred kilometres north of Termez, is the Zaroutsai Gorge, where rock paintings were found in 1939. This is the first discovery of ancient rock paintings found in Central Asia. The image found in Zaroutsai remains one of the oldest monuments of rock art in Central Asia. Executed with natural colours, the fruit of artistic creativity of Stone Age people is a unique example of rock art. Unfortunately, the current state of Zaroutsai is sad. There is a disappearance of these drawings from year to year. For more than 50 years the historical heritage needs to be protected and preserved. The main reason for the gradual disappearance of priceless drawings is the uncontrolled visit of "tourists" to Zaroutsai. They leave inscriptions on the surface of the vault with ancient drawings, which is barbaric to the monument[10].

However, the experience of recent decades has shown that hasty, low-quality and unskilled restoration sometimes leads to irretrievable loss of historical authenticity and highly artistic features of architectural monuments, which can adversely affect the international image and tourism development of the country. The situation is also difficult with the production of traditional quality bricks, architectural decorations similar to medieval ones, stable traditional rasilelas and glazes, terracotta, etc., although as late as in the 1980s local ustoz ceramic workshops were producing almost similar to ancient quality glazed decorative tiles.

It is also worth noting that the inspection of the southern regions of Uzbekistan revealed that 18 cultural sites had illegal constructions and arbitrary repairs (whereas tangible cultural heritage sites should be restored by specialists). For example, the inner walls of the 12th century Gumbaz Mosque in Yakkabagh district were repaired, and a new wall was added to the wall of the 14th century Katlas Mosque in Kasbin district, resulting in damage to the historic site [11].

In addition, 382 cultural heritage sites (26 per cent) did not have protection signs installed. In particular, there are no protection signs around the madrasah Yodgor Vallamin XII-XIV centuries in Yakkabagh district and around the monument Katta Sardoba XIV century in Kasbiy district.

Together with the Agency for Cultural Heritage, the Prosecutor's Office conducted control measures aimed at protecting and preserving historical monuments in the Surkhandarya region. It is established that the objects of cultural heritage caused material damage to more than 3 billion soums.

In particular, as a result of the "indifference and unscrupulous attitude" of officials of the Shurchinsky district administration to their duties, damage was caused to cultural heritage objects in the amount of 3.1 billion soums.

In particular, the brick was produced by a private enterprise in the area of the archaeological monument of the VII century "Dzhartepa" in the mahalla "Yangiarik". The amount of damage is 1.8 billion soums.

Some citizens used the soil of the archaeological monument "Karovultepa" of the VI-VIII centuries in the mahalla "Katta Sovur" and built a cowshed. The amount of damage is 693 million soums. Soil was also taken from the territory of the archaeological monument "Sovurtepa 2" of the I-V centuries

in the mahalla "Sovurtepa", a cowshed and a toilet were built. The amount of damage is 670 million soums.

It was found that 35 historical objects of the region are in emergency condition and need protection and restoration, 10 objects are illegally exploited, 5 objects have illegally placed advertising banners.

Conclusion

Along with religious images, secular thought and the history of shrines existing in the southern regions of modern Uzbekistan, where a secular way of life also coexists, it serves to ensure the richness and diversity of the human world, cultural life and moral order. The role of religious studies in our spiritual and moral life is great; it serves to inculcate universal and moral values. In this sense, the shrines and relics that were revived in the years of independence in the oases of Kashkadarya and Surkhandarya as an offshoot of our national customs, values and religion.

But citizens should not forget about their duties as protection of natural and historical heritage. Since the legislation establishes administrative and criminal liability for violation of rules of protection and use of objects of historical, spiritual and cultural heritage. Under article 64 of the Administrative Liability Code, violation by citizens of the rules for the protection and use of historical or cultural monuments is punishable by a fine. Under article 132 of the Criminal Code, punishment for the wilful destruction, destruction or defacement of historical or cultural monuments placed under State protection, committed after an administrative penalty has been imposed, may include correctional labour for up to three years. For the commission of similar acts causing major damage, the penalty may be restriction of liberty from one to three years or deprivation of liberty for up to three years. Objects of historical, spiritual and cultural heritage are the priceless treasury and wealth of the people of Uzbekistan. This wealth belongs not only to the present but also to future generations heritage belongs not only to the present but also to future generations. It is therefore the constitutional duty of all citizens of Uzbekistan to keep them safe and sound.

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