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## THE ROLE AND SIGNIFICANCE OF MUSEUMS IN THE PROCESS OF SPIRITUAL RENEWAL IN UZBEKISTAN

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### Abstract:

In this article, the formation of museums in ancient Central Asia is scientifically justified. Architectural monuments and cultural treasures of the 9th-10th centuries, the culture of the Timurid era, rare manuscript treasures, libraries, a collection of works of art - as a museum. Museums established in the 19th and 20th centuries are described in detail in the article.

**Keywords.** The establishment of the independent Somani state in Central Asia (9th-10th centuries), cultural monuments, the emirates of Bukhara and Shiraz in the 10th century, the Museum of Central Asia and the Museum of the Revolution.

The very word "Mozi" involuntarily invites the imagination to the border of the distant past, draws the old land full of secrets and time into the past. We try to illuminate the dark layers of ancient history with the light of thought and to cover our past, even if only a little. Let's take a look at how difficult, difficult and extremely good and instructive the paths of history are. After all, where a person's gaze falls, there is a footprint, a remnant of creativity. The beauty, wealth, miraculous nature, art, and rare works of our country are now known to the whole world. This country of ours is like a unique and exquisite work of art found in the depths of centuries. In the depths of our country, we find architectural remains - structures and buildings made of straw, raw brick, baked brick, ceramics and stones. As physical evidence, precious stones, gold, and silver household tools, various decorations, and pottery can be found. Ancient jewelry, brasswork, carving, pottery works, textile king satins, rugs, carpets, all kinds of things with carved decoration can now be seen only in museums. Showing the artistic, cultural and architectural wealth inherited from several generations of our ancestors and putting them in the eyes of many people has an important educational value. The peoples of Central Asia have long had economic and cultural relations with the Middle East and Western countries, namely Urartu, Egypt, Greece, Babylon, Rome, etc. those who installed The famous "Great Silk Road" passed through Central Asia and connected East Asia and India with the countries of the Mediterranean Sea. Such an attractive country has always been the focus of attention of foreign conquerors. Because of this, the historical fate of Central Asia was very difficult: wars of aggression, internal conflicts of the ruling circles often caused riots. Due to constant massacres, unique palaces, beautiful cities, and unique structures were destroyed, and the collected priceless cultural treasures became the prey of the victors. Historian Muhammad Narshahi testified that the Arabs returned from the battles of Poyqand with a large booty consisting of countless gold, silver items, weapons, and expensive clothes. During the period of Arab occupation, there was no better progress in the accumulation of treasure and cultural wealth.

The establishment of the independent Somani state in Central Asia (IX-X centuries) made a radical change in this regard. During this period, in addition to the wealth of the palace, large libraries and

archives were built. The libraries of Bukhara and Shiraz emirates in the 10th century contained all the rare books created by mankind. Mahmud Ghaznavi, the founder of the Ghaznavid dynasty, also collected a lot of books. Khorezmshah Muhammad did great things for the development of the country. He built beautiful palaces, castles, mausoleums. He collected rare material and spiritual wealth, but these unique monuments of art and culture, entire cities were lost due to the invasion of Mongol invaders. Libraries were burned, cultural life retreated 100 years. After 150 years, science and culture began to re-emerge in Central Asia. In particular, the creation of a single centralized state by Amir Timur and the capitalization of Samarkand led to the accumulation of great wealth. Architectural monuments, mausoleums, mosques-madrasas, palaces were built.

Amir Timur brought to Samarkand ancient manuscripts from conquered countries, correspondence and embassy documents of khans and emirs, the holy book of the Muslim world, "Uthman's Qur'an" (VII century). He founded the world-famous Timur Library. Timur's beloved grandson, Mirzo Ulug'bek, the great astronomer of the East, enriched the library even more. The son of Amir Timur's grandson, Shahrukh, Prince Boysungur Mirza (died 1433) built the palace library in Herat. Oriental scholar A. Yu. According to Yakubovsky, thanks to Boysungur's fine taste and deep knowledge, such a large library was created in Herat, in which several groups of calligraphers, elegant picture masters (painters), goldsmiths, cover makers, scientists created. In the library, not only copying and decoration of books, but also philological and textological studies were carried out. In 1442, the full text of Firdaws's "Shahnoma" was copied and written in this library.

Great achievements were made in the fine, applied and architectural arts during the Timurid period. The decoration of palaces, madrasas, mausoleums and other buildings with elegant paintings and patterns has progressed. Bibikhanim Mosque, Gori Amir, Shahi-zinda, Ahmed Yassavi Mausoleum and Mosque, Aksaroy in Shahrisabz, the observatory and madrasas built by Ulugbek are royal works of oriental architecture with their grandeur, and high taste, skills, and intelligence of our people were shown in them.

During this period, trade and crafts were so developed that the products made by Bukhara and Samarkand masters were highly valued in the world markets. Herat craftsmen's jewelry, Samarkand, Bukhara dukhoba were very famous. During the time of Timur, the creative works of Movarounnahr masters were viewed. In 1469, Ali Isfahani's art was praised. The master potter examines the vase. This vase showed the work style of 32 artisans. Craftsmen demonstrated their skills in newly built mosques, mausoleums and other structures. For example: candlesticks made by craftsmen for the Bibikhanim Mosque and the gate of the mosque were the pinnacle of carving art. Tabrez craftsman Abdul-Aziz made a two-ton copper pot for the tomb of Ahmed Yassavi (1381). Candlesticks and chandeliers were made by Izoddin, a craftsman from Isfahan. The interior of Gori Amir after the burial of Timur in 1405 was reminiscent of the "Military Memorial Museum". Each item placed in the mausoleum was a rare historical and cultural relic. According to the historian Arabshah, the owner's clothes and weapons were hung on the walls of the mausoleum. These weapons were made of gold and silver and decorated with precious rubies. Under the dome of the mausoleum hung golden and silver chandeliers, reminiscent of the stars in the sky. One candlestick is made of 4000 miskals of gold. The floor was covered with silk and dukhoba carpets the size of a mausoleum. Husayn Boygaro of the Timurid dynasty beautified Herat with beautiful buildings, mosques and madrasahs. Together with Alisher Navoi, the sultan of poetry, he

turned Herat into a garden of poets and virtues. During this period, historical scholars Mirkhond (died 1498) and his grandson, historian Khondamir, great painter Kamoliddin Behzod created. During this period, the Herat School of Miniature Art Masters was established, countless manuscripts were copied and decorated with gilding by talented calligraphers.

Oriental scholar A. Yu. According to Yakubovsky, Alisher Navoi (1441-1501) had a huge private library rich in rare manuscripts. Historian Khondamir, artist Behzod and other scholars used this library. In Bukhara-Khiva khanates, it was customary to build many palaces and private libraries with collections of rare manuscripts and miniatures. Thus, in Central Asia, the first museums appeared in the form of a large display of rare objects, unique manuscripts and other art and craft items. As a result of the conquest of Central Asia by the Russian invaders and their interest in the natural and cultural resources of this country, the first local history museum was established. This museum is the basis of the current Museum of the History of Uzbekistan and has a history of almost 150 years. Before the October Revolution, the first and only museum in Tashkent was the "Tashkent Museum". After the revolution, museums with wide expositions of various specialties began to be established. 1918 Prince N. On the basis of his confiscated collection, an art museum, the present "Uzbekistan State Art Museum", the Old City Museum in 1921, the Revolution Museum under the Party History Institute of the Central Asian Bureau of the Central Asian Bureau of the Central Asian Committee of the Communist Party of the Communist Party of Ukraine in 1921, and the Old City Museum of Uzbekistan in 1926 were established in the Romanov Palace. The Cultural Revolution necessitated the creation of a new museum and the re-equipment of the existing one. 1930 The Central Asian Museum and Revolution Museum was transformed into the Central Asian History and Revolution Museum. The departments of geology, zoology, botany and anthropology of the Central Asian Museum, the agricultural museum and the zoo were transformed into a nature museum. Polytechnic Museum (1933), Museum of Applied Art (1937; permanent exhibition of Works of Applied Art in 1937-91) was established on the basis of republican exhibitions. A museum of literature and a museum of struggle against religion were established. In 1940, there were about 5,000 exhibits in the Tashkent Museum. The number of visitors to the museum was about 300,000. During the years of the Great Patriotic War, the Central History Museum, the Museum of Art and the Museum of Literature of the Uzbek SSR, the Museum of History, Culture and Art, and the Polytechnic Museum were merged into the Museum of Nature. A new stage in the construction of museums began in the mid-40s. In 1945, the State Art Museum, located in the old building of the Theater of Russian Young Spectators, was transformed into an independent museum. In 1946, the museum of artistic and scientific propaganda named after Hamza was established, and in 1963 it was turned into a house of scientific atheism in the republic. 1970 V. I. Lenin Museum, 1972 Museum of Cinematic Art of Uzbekistan, 1973 Museum of Health Care of Uzbekistan, 1975 Museum of History of Turkestan Military District troops, 1976 Museum of Friendship of Peoples of the USSR, 1988 Museum of Antiques and Jewelry was opened. In the 60s and 80s, H. Abdullaev, M. Ashrafi, S. Borodin, Oybek, G'. Ghulam, S. Exactly, O'. Tansikboev, A. Cairo House Museums, Yu. Fuchik, S. Yesenin Museums, permanent exhibition of Tamarakhonim's dresses was founded. Before independence, there were 16 large museums in the city of Tashkent, where about 800,000 exhibits were kept. An average of 1.5 million people visit the museum every year. The museum publishes scientific works, manuals and catalogs. The exhibition of achievements of the national economy of Uzbekistan is

included in the list of institutions of the planetarium museum type. Museums established in Tashkent enterprises, institutions and educational institutions complement the state museum network. In our country, May 18 is marked as the International Day of Museums. Among the major museums in our capital are the history of the Timurids, the history of Uzbekistan, the memory of the victims of repression, the Museum of Literature and Art, the Museum of Geology, the Museum of Nature, the Museum of Olympic Fame, the Armed Forces of Uzbekistan, Health and a number of other museums. They not only attract people living on the other side of the world with the monuments of our country, but also attract them, amaze them, teach them about the history, rich heritage and culture of our country.

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