

SHAHNISABZ ARCHITECTURAL MONUMENTS DATE BACK TO THE SOVIET ERA

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Annotation

This article discusses the architectural monuments of Shahrisabz, such as the Oqsaroy, Dor-ut-tilovat complex, Kok-Gumbaz mosque, Gumbazi Sayidon, Shamsiddin Kulol mausoleum, Hazrati Imam mosque, Chubin madrasa, Chorsu, which were built during the reign of Timur and Timurids. comment on their situation during the years of former Soviet rule.

Keywords: Dome of Science and Literature, Architectural Monuments, Crowned Scholar, Proletarian Culture, Authoritarian Political Regime.

Introduction: Shahrisabz is a unique example of Central Asian architectural and urban culture. It is included in the list of 10 historical cities of Uzbekistan. Unlike the cities of Samarkand, Bukhara, Khiva, Tashkent, Kokand, Shakhrisabz was not the state capital in the Middle Ages. Nevertheless, Shakhrisabz has a special place among the cities of Central Asia in its long-term development. In particular, the golden age for Shakhrisabz began in the second half of the 14th century. In these historical years, the great Amir Timur not only united Central Asia, but also founded a huge centralized state. The period of Timur and the Timurids was a period of great rise in the economy, science and culture of Turkestan. This is especially true in the cities of Shakhrisabz and Samarkand. On the eve of Amir Timur's rise to power, Kesh was officially renamed Shahrisabz for the first time. During the reign of Amir Timur, Shahrisabz became the first capital of the new state.

Main part: Historians R. Suleymanov and A. Khidirov noted, "The city was decorated with glorious palaces and public buildings surrounded by a defensive wall and buried in gardens. The preserved roof of the Oqsaroy, the Dor-ut-tilovat, the Chubin madrasa, and the Chorsu monument still amaze our imagination. It is even possible to say that in the state founded by Sahibkiran, architecture and urban planning itself entered a special Renaissance.

In Shahrisabz, the homeland of Sahibkiran, the famous monuments of the late 14th and early 15th centuries, the period of the highest development of medieval architecture, have been preserved. These include the Oqsaroy, Dor-ut-Tilavat Complex, Kok-Gumbaz Mosque, Gumbazi Sayidon, Shamsiddin Kulol Mausoleum, Hazrati Imam Mosque, Chubin Madrassah, Chorsu Monument, as well as Eshanpir and Kunduzak Mosques. "- It was built

by the will of Ulugbek. During this period, the city of Shakhrisabz became a place for realizing the creative potential of talented architects.

The first President of the Republic of Uzbekistan IA Karimov said in this regard, "Great people will have a place in history. Shahrisabz, known throughout the Eastern world as the "Dome of Science and Literature", is such a place of flight for Amir Temur. We pay homage to the genius and the sacred land that gave birth and brought up the noble, like our great-grandfather. "[2]

During the Soviet era, in Shakhrisabz, like many other cities in Uzbekistan, the attitude to material monuments was influenced by the ideology of the time. As a result, a one-sided approach to cultural heritage, the Proletcult (proletarian culture) movement, emerged, advocating the complete destruction of the cultural heritage of the past. Ancient monuments have been trampled and left unattended.

Those who lived in Shakhrisabz during the Soviet era are well aware that many shrines were in a state of disrepair at the time, and some of their domes had collapsed.

The Main Department for the Preservation of Historical and Cultural Monuments of the USSR has not allocated funds for the preservation and repair of historical monuments in Shakhrisabz. As a result, Chorsu, the Blue Dome, and other monuments in the city were on the verge of collapse due to prolonged rains in 1971.

In the early years of the Soviet era, the monuments in Shakhrisabz were used as warehouses and offices. On the contrary, the looting of the captured parts of the monuments took root. The world-famous urban craftsmanship, material production, and spiritual life were in crisis. Madrassas were closed. Mosques were banned. The national culture was insulted. The famous city suffered greatly from the unjust policies of the Soviet empire. However, even in such a difficult and difficult situation, he sought a way to save himself. He showed the vitality of the ancient city in various ways and put an end to discrimination.

According to sources, in the 20-30s of the last century there were several attempts to destroy the architectural monuments in Shakhrisabz. The courtyard of the Oqsaroy monument was turned into a garden, and in the 60s and 70s a huge reinforced concrete fountain and a monument to military glory were erected. During the construction of the fountain and the foundation of the monument, the glazed brick floor of the Oqsaroy courtyard gallery, which once amazed the Spanish ambassador Clavijo, who visited the palace of Amir Temur with his silence, was demolished.

At the same time, from 1935 to 1958, the successor to the millennium with world-famous architectural monuments was given the status of a town, district center. This was due not only to demographic and economic reasons, but also to political factors. During the years of subjective and critical attitude to the activities of Amir Temur, Shakhrisabz and its historical and cultural heritage were not widely promoted.

Nevertheless, Dor-ut-Tilawat, the Koba Madrasa, began to renovate the bathroom, which was built in the 16th century. In the late 1980s, a magnificent new garden was built in front of the Oqsaroy. This garden was named after Amir Temur. It was an important step in those circumstances.

During the years of Soviet rule, the ideology of the whole sphere was focused on social consciousness, first of all, proletarian internationalism, class struggle, homogeneity, Uzbek mentality, ideology alien to the traditional spirituality, based on an authoritarian political regime. This situation deepened in the second half of the 1980s, along with crises and conflicts in the political, social, cultural and ideological spheres.

During the years of independence, the attitude to the study and preservation of the monuments of Shakhrisabz has changed radically. Before independence, there were no more than 10 state-owned buildings in the region, including the famous 14th-15th century monuments in Shakhrisabz and a 16th-century monument in Karshi. Currently, 40 monuments are under state protection in the region, which are located in different districts of the region.

Conclusion: There are monuments in Shakhrisabz built between the 10th and 19th centuries, which were restored on the occasion of the 660th anniversary of Amir Temur, as well as on the occasion of the 2700th anniversary of the city of Shakhrisabz. As a result, mosques, mausoleums, religious monuments and many other architectural monuments have returned to their original appearance. After all, regardless of the purpose for which they are intended, architectural monuments deserve respect as a product of the genius of the people.

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The Oqsaroy (modern version)



The Oqsaroy (1920s)



Mausoleum of Jahongir Mirzo (1920-80 and its current appearance)



Kukumbaz (1920-80s and modern appearance)