

## **Status And Use Of Historical And Cultural Monuments Of Uzbekistan In The 1980s**

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### **Abstract**

Based on rich factual material, the article reveals some aspects of the protection and use of historical and cultural monuments of the Republic of Uzbekistan in the 80s of the twentieth century, the attitude to them during the Soviet regime. The archival materials of the Soviet system and its dominant communist ideology reveal a nihilistic approach to the heritage of ancestors. The article gives many facts that as a result of incorrect use of engineering communications the state of historical monuments was severely damaged. Besides, based on documentary sources it is proved that the pillars lost their historical value as a result of using them not for their intended purpose (as clubs, cinemas, atheistic museums, restaurants, hotels, warehouses, cattle yards, prisons, etc.) and natural and anthropogenic factors.

**Keywords and phrases:** architectural monuments, madrasahs, mosque, mausoleum, khanaka, karihan, Urda, architecture, tim, aivan, innovation, atheism, administrative and command regime, cultural and spiritual life.

The relation to monuments of history and culture is a kind of barometer reflecting the spiritual and moral essence of society. A characteristic feature of the Soviet system and its dominant communist ideology was a nihilistic attitude to the heritage of ancestors. The Soviet functionaries were especially skeptical about the monuments of Muslim architecture, which was clearly demonstrated in the early years of Soviet power. Thus, at a meeting of the Council of People's Commissars of the RSFSR (Russian Soviet Federative Socialist Republic) on September 8, 1922, which discussed the issue of protection of monuments in Turkestan and assistance to museums, Soviet functionaries Vladimirov and Dzerzhinsky explicitly stated that "the issue of Muslim architecture is insignificant and should be excluded from the policy of the RSFSR" <sup>1</sup>. This position of some Soviet leaders had a negative impact on such an important sphere of cultural and spiritual life of society as the protection and use of historical and cultural monuments.

However, for the sake of fairness, it is necessary to note that in the last decade of the Soviet power, some work has been done to protect and restore monuments of history and culture of Uzbekistan, especially in the ancient cities of the republic, which was associated with the development of domestic and, especially, foreign tourism. It is well known that Uzbekistan is a country with an ancient history and culture. Every year more and more foreign tourists from different parts of the world came here from different parts of the world, which pushed the government to restore the monuments of medieval architecture that they often visit. Thus, from 1920 to 1980, Uzbekistan implemented measures to protect, conserve and restore 240 architectural monuments<sup>2</sup>.

Another point to note is that the restoration work in many historic cities of Uzbekistan was initiated by UNESCO in connection with the anniversaries of these cities (Samarkand and Tashkent) or the outstanding Corinthians of world science (Abu Ali Ibn Sina and Muhammad ibn Musa al-Khwarizmi).

By the decision of UNESCO on September 19, 1980, the 1000th anniversary of the outstanding scientist Abu Ali Ibn Sina was celebrated. In this regard, in his homeland of Bukhara, more than 40 monuments of medieval architecture were restored, and statues of the scientist were erected in Tashkent and Afshan. For this purpose, 1,446,000 roubles were spent<sup>3</sup>.

In 1983, the city of Tashkent celebrated its 2000th anniversary. In preparation for the jubilee, the mausoleums of Kaldirgachbiya (14th century), Yunus-khan (15th century), Shaikh Khavand Tahur (18th century), Saeed Abdul Qasem madrassah, Hasti Imam (Hazret Imam) and Hayrabad Ishan (18th century) were restored.

In the same year, in connection with the 1200th anniversary of the great mathematician and astronomer Muhammad ibn Musa al-Khwarizmi, large-scale repair and restoration works were carried out in the historical-architectural reserve of Ichan-Kala in Khiva.

The development of the tourist flow, including that of foreign tourists, prompted the government to implement measures to restore and restore historical and

cultural monuments even in the difficult economic years of the 1980s. In order to unite and coordinate the efforts of organizations and institutions involved in the protection and restoration of monuments, the General Research and Production Department for the Protection of Cultural Monuments was established on February 24, 1979. It included the special scientific and production association "Meomor" ("Architect"), the Experimental Sculptural Production Plant, the Directorate of Exhibitions and Panoramas, as well as workshops of national museums and a number of special scientific and design institutions. On July 11, 1979, by the decision of the Council of Ministers of the Uzbek SSR, the Uzbek Research and Design Institute for the Restoration and Conservation of Cultural Monuments was established on the basis of the Tashkent Special Scientific Restoration Workshop.

The above-mentioned institutions and organizations have carried out certain work on the restoration of medieval architectural monuments at the expense of the State. Thus, the Meemor Association alone carried out repair works in 1977 for the amount of 2,983,000 rubles, in 1979 - 5,926,000 rubles, and in 1980 - 6.5 million rubles 4. At the turn of the 70-80s such monuments as Toki Telpakfurushon in Bukhara, Kok-Gumbaz Mosque in Shakhriyabz, destroyed domes of Bibi-Khanym cathedral mosque and Tilla-Kori madrassah in Samarkand were restored. In addition, repair and restoration work was carried out in Khanak and Nadir Divanbegi madrassahs, the Toki Zargaron trading dome, Boloi Havuz, Ulugh Begbek and Abdulaziz Khan madrassahs in Bukhara, Yunus-khan Madrassah - in Tashkent, architectural complex Kuhn Ark (Old Ark), Khasanmurad Kushbeghi Madrassah and Atamurad Kushbeghi Madrassah - in Khiva.

Recall that in 1968 the historical part of Khiva - Ichan-Kala was turned into a museum-reserve by the decision of the government of Uzbekistan. And in 1982, the historical part of Samarkand, and a year later Bukhara, were also declared historical-architectural museums-reserves.

In the 1980s, research and design and survey work on the protection of historical and cultural monuments was conducted mainly in two directions: 1)

Inventory of archeological monuments and 2) design of restoration works at architectural objects.

The Institute of Archaeology of the Academy of Sciences of the Uzbek SSR (Uzbek Soviet Socialist Republic) has drawn up a map of more than 500 archaeological sites in Kashkadarya province. In 1979-1980, the UzNIPI carried out design and survey work on the restoration of more than 50 architectural monuments. Among them were the Bibi-Khanim mosque and the Ulugbek madrassah in Samarkand, Masjidi Kalon in Bukhara, and the Ichan-Kala reserve in Khiva 6.

During this period, much attention was paid to the inventory of historical and cultural monuments. The certain impulse for this work was given by the resolution of the Central Committee of the CPSU dated August 12, 1980 "On the publication of collections of historical and cultural monuments of the peoples of the USSR". On September 8, 1980 the corresponding decree of the Central Committee of the Communist Party of Uzbekistan and the Council of Ministers of the Uzbek SSR No. 604 was adopted. On September 17 of the same year, the Government of the Republic of Uzbekistan adopted Resolution No. 164 "P" on the publication of collections of historical and cultural monuments. In accordance with these documents, the terms of compiling and publishing catalogues of historical and cultural monuments in the regions of the republic were determined. In 1981 it was planned to prepare inventories for Samarkand and Namangan provinces, 1982 - Andijan, Jizzak and Syrdarya provinces, in 1983 - for the city of Bukhara and Bukhara province. In 1979-1980, volumes dedicated to the monuments of the city of Tashkent and Tashkent, Fergana, Surkhandarya, Kashkadarya and Khorezm Provinces were prepared<sup>7</sup>. G. Pugachenkova, L. Mankovskaya, P. Zakhidov, Z. Khakimov and other art historians made a great contribution to this work. They also took an active part in the publication of the book "The Pearls of Architecture of Central Asia" at the initiative of UNESCO<sup>8</sup>. Thus, the research work became an important support in the work on the protection and use of historical and cultural monuments in all regions of the country.

In the years of the tenth Five-Year Plan (1976-1980), the Main Research and Production Department for Cultural Monuments was to carry out design and survey and restoration works for the amount of 24 million 64 thousand rubles. Actually work for the sum of 26 million 943 thousand roubles that twice was more, than in years of the ninth five-year plan<sup>9</sup> has been executed. However quality of repair-restoration works was very low as a result of what sometimes some monuments appeared in even more worse condition, than before repair. The most important thing is that in the course of such unprofessional repair a significant damage was caused to the unique patterns of their decoration.

Bukhara region is one of the oldest historical and geographical regions of Uzbekistan. In the 80s, it was here that the most intensive work on restoration of historical and cultural monuments was carried out. Firstly, it was due to the fact that there were relatively more historical and cultural monuments here than in other regions; secondly, the poor condition of many antiquities here; and thirdly, Bukhara was the most visited route for tourists, especially foreign tourists. According to the data of the Ministry of Culture of the Uzbek SSR as of March 25, 1982, 714 monuments were taken under the protection of the state in Bukhara region, of which 329 were architectural monuments, 259 - monuments of monumental art and 126 - archaeological monuments. 20 architectural constructions of the region were included in the list of monuments of all-union importance, and 274 - republican. In the regional and district centers 379 objects were registered and 143 monuments were photofixed<sup>10</sup>.

According to experts, in 1982, 26 architectural objects of the Bukhara region required restoration work. This list also included such objects as Karavansaray, Poyi Ostona and Baland Mosque. For restoration works 1 million 70 thousand rubles were allocated, including 585 thousand rubles from the republican budget<sup>11</sup>.

However, archival documents show that in the same Bukhara region there were numerous facts related to partial or complete destruction or serious damage of some monuments. Thus, one of the sources notes that part of the Bukhara city wall was

destroyed. Another document refers to the destruction of the mausoleum of Abduhalik Gijduvani, and the third - unauthorized construction on the territory of protected architectural complexes Chor-Bakr and Bahauddin Naqshband 12.

In Soviet times, a number of legislative documents were adopted, which served as a legal basis for the protection and use of historical and cultural monuments. Unfortunately, however, many of them did not work. For example, the Law on the Protection and Use of Historical and Cultural Monuments, the Criminal Procedure and Administrative Codes of the USSR and the Uzbek SSR provided for penalties for violations of the legislation on historical and cultural monuments. However, with the exception of some disciplinary sanctions, there is no information in archival sources about the application of strict measures against offenders or officials provided for by the law, although the same sources report about flagrant violations of the law, namely vandalism of historical and cultural monuments. Suffice it to give some examples. In Samarkand's Registan Square, for example, Khan's tombs had been destroyed and their tombstones had been taken to a museum. A unique monument of the XIV century - the mausoleum of Nuriddin Basir, called Kutbi Chahordakhum, was blown up. And the tomb of Abduhalik Gijduvani in Bukhara was razed to the ground in one night for "atheistic" purposes. The Sirli Masjid mosque near Chorsu (Tashkent) was also completely destroyed<sup>13</sup>.

According to the data of the Main Scientific and Production Department for the Protection of Cultural Monuments, in 1980-1982, 6 archeological monuments were completely destroyed, as well as 2 architectural monuments - mosque buildings built in the XIX century in Kokand<sup>14</sup>.

The majority of other architectural monuments in the city of Kokand were in unsatisfactory condition. Let's remind that in 1881 in 49-number of the newspaper "Turkestanskije vedomosti" the article was published, where it was spoken about a bad condition of a residence of the Kokand khans - Urda<sup>15</sup>. And the most interesting thing is that even after 100 years the picture has not changed for the better, but on the contrary, has worsened even more. By the beginning of the 80s of the XX century,

only 1/5 of the building was preserved. Although the UzNIPI staff on historical and cultural monuments prepared the project of restoration of Urda for a long time, the masters and workers of the Kokand restoration workshop, who worked simultaneously on 10-12 objects, could not finish the work.

There were also problems with ensuring proper conditions for the preservation of Kokand's architectural monuments. For example, a fountain operated a few meters from the minaret of the Cathedral Mosque, and a children's railway line was built around the Khan's palace - Urda. And the restored Sahib-zade madrassah building was used as a warehouse for silk-spinning mill waste<sup>16</sup>. In the 17th century Miyon Hasrat madrassah there was a silk-atlas fabric factory, and in the yard there was a shop with mounted spinning machines, the work of which caused damage to the state of the monument<sup>17</sup>. Located on the southern side of the Miyon Khazrat darvazakhan complex with a dome and ornament was destroyed. And aivan with 98 wooden supports was used for many years as a warehouse of the shoe factory.

Up to the beginning of 90th years the task of protection of architectural monuments of Khiva remained actual. Here, as a result of incorrect use of engineering communications, serious damage was caused to the state of such architectural monuments as Matniyaz Diwanbegi and Allahkuli Khan madrassahs, as well as Anusha Khan's bathhouse<sup>18</sup>.

The destruction and deterioration of many archaeological monuments were related to the economic development of the areas where they were located. For example, in Surkhandarya province, during the development of virgin lands, the construction of a canal began, the trajectory of which ran next to the monument of the Kushan era - the ancient settlement of Kampir-tepe. Deputy Director of the Institute of Art Studies Kh.Sh.Abdusamatov in his letter № 324 dated July 25, 1985 addressed to the Head of the Main Department of Protection of Cultural Monuments F.M.Ashrafi noted that the construction of the canal may lead to the death of the unique settlements of Shurab-Kurgan and Kampir-tepe<sup>19</sup>. However, the construction

of this irrigation facility could not be avoided. As a result, a part of the settlement was destroyed, and the fortifications of Kampir-tepe suffered irreparable damage 20.

The military also contributed to the destruction of historical monuments in the Surkhandarya region. Thus, the military unit of 2099 located near the regional center turned the settlement of Old Termez into a military training ground. Soldiers conducted training sessions here, dug trenches of various sizes. Construction works were deployed on the territory of the settlement. Although the regional executive committee adopted a special resolution on the preservation of this unique monument, the latter was destroyed, and the perpetrators were not punished<sup>21</sup>.

In the Union law "About protection and use of monuments of history and culture" measures on use of architectural monuments not on their direct appointment, and in others, speaking modern language - the commercial purposes have been provided. And this, in the end, also led to negative consequences, namely, damage to the preservation of buildings, in some cases, changed their appearance, often changes in the design of buildings. All this led to the final loss of historical value of many monuments.

In order not to be unfounded, we will give some examples from archive sources. Thus, by order of the Bukhara Special Scientific Restoration Production Workshop, the students of the final year of the Kiev Civil Engineering Institute A.G.Mudrolyubov and T.A.Kravchenko prepared their diploma projects related to the use of monuments of architecture in Bukhara for modern purposes. The first of them was the project of redevelopment of Kukaldash madrassah into a hotel with 200 seats, and the second was the adaptation of the Dome of Abdulla-khan (Timi Abdulla-khan) into a restaurant with 200 seats. According to the project, during the reconstruction of Kukaldash madrassah, it was planned to install new doors for the rooms, shower and punched walls for installation of sanitary ware and sewerage. It was also envisaged to demolish the maqtab in the courtyard and to build a recreation area with a swimming pool instead.

As of July 1, 1987, 12 architectural monuments in Bukhara were used for cultural and educational purposes, and 35 were used as shops and household service enterprises 22. One-fifth of the city's architectural monuments were not used for their intended purpose. One of the archive documents notes that many restored monuments were adapted and used as restaurants, cafes, tea houses, canteens, souvenir shops, communication departments, etc. In Abdulaziz-khan madrassah, a concert hall and summer bar were organized, and in Ulugh Beg madrassah, an in tourist cinema hall was organized 23. Moreover, in Khiva madrassah of Muhammad Amin-khan was adapted for a hotel for 230 seats. In the building of the Cathedral mosque of the city the exhibition hall of ceramic products 24 was opened. There are even cases when mosques and madrasahs were used as prisons. Such a fate befell the buildings of the Odin Mosque (XIV century) in the city of Karshi and Kazi-Kalan Madrassah (XIX century) in the town of Margilan<sup>25</sup>.

Many historical monuments in other regions of the republic were also used for other purposes. Sometimes it was possible to observe a surprising picture: pillars were used in different purposes, in comparison with what they were constructed for. Thus, in the ensemble of Shahi-Zinda in Samarkand, the mausoleums of Pahlavan Mahmud in Khiva, Bahauddin Naqshband in Bukhara, Zangiota in Tashkent have created museums of atheism 26.

At a time when hundreds of monuments of Muslim architecture were used for other purposes or were in a deplorable state, the Spiritual Administration of Muslims of Central Asia and Kazakhstan was allowed to use only 17 monuments, which consisted of 12 mosques, 2 religious schools, 1 library and 2 utility buildings (as of 1 December 1985).<sup>27</sup>

The destruction of many archaeological monuments was connected with the intensive development of new lands and irrigation construction in Uzbekistan during this period. Extension development of the agrarian sphere, including cotton growing, required the introduction of more and more new massifs of virgin and fallow lands into the economic turnover, which resulted in the destruction of many archaeological

monuments, which were little or no researched. According to the Institute of Archaeology of the Academy of Sciences of the Uzbek SSR, in 1960 there were about 30 thousand archaeological monuments in the republic. As a result of destruction and destruction of archeological objects in the process of development of lands in 80th years their quantity has reduced to 9 thousand, i.e. 70 percent of monuments have ceased to exist. In the middle of 90th years the number of archeological monuments has made only 5391, or 18 percent 28. For example, on the territory of Ellikkala district of Karakalpakstan Autonomous Soviet Socialist Republic only 28 out of 253 settlements remained by the beginning of the 90s. The rest of the solutions were destroyed, their lands were used as fertiliser, and the territory was turned into a cotton field 29.

In Altyn-Sai rayon of Surkhandarya oblast, a monument of the Bronze Age - Buyrachi-tepe - was ploughed and turned into an arable land. In the same area about 20 hectares of the monument of X-V centuries B.C. - Kyzyl-Tepe were planted with gourds cultures. As a result, the defensive walls and residential buildings of this ancient city were destroyed, although archeological excavations have been conducted here since 1971 and the object was protected by the state 30.

Another example. On the territory of the collective farm named after Akhunbabaev of the Denau district there were ruins of the ancient town of Budrach. This town was one of the cultural centers of Chaganyan region in the Middle Ages. Within a few years the territory and this monument turned into a cotton field. The state of the world-famous monument of the Kushan era - Dalvarzin-tepe - also left much to be desired. In the eastern part of the monument, individual buildings began to appear one by one, and the central citadel was turned into a cemetery by the locals<sup>31</sup>.

Near the archaeological site of Old Termez there were the collective farm "Namuna" and the state farm "Termez", which expanded their sowing areas up to the borders of the monument. As a result of constant and haphazard irrigation of the nearby fields, the ground water level has risen, and as a result the territory of the

settlement turned into a swampy place, and in some places small lakes appeared, which led to the death of the cultural layer. In addition, a cattle yard was erected on the monument's premises<sup>32</sup>.

The policy of the Soviet state to boost the production of raw cotton, which is an important item of foreign currency earnings to the state treasury, created the conditions for all kinds of violations of legislation in the field of protection of archaeological sites. As a result, these monuments were often destroyed and their territory turned into a sowing area. Many mounds and architectural constructions were used for storage of mineral fertilizers. So, in villages Maymanah and Kamashi of the Ulyanovsk district in 3 sardobas mineral fertilizers were stored that couldn't but have negative influence on their conditions. On the territory of the archeological monument Shulluk-tepe, located in Kasan district, a cattle-breeding farm was erected. And through the territory of the archeological monument Toprak-tepe DSU-4 of the trust "Karshistroi" started the work on the construction of road 33.

An important link in the protection of historical and cultural monuments is the training of specialists in restoration. This issue has not been resolved for many decades. As a result, the restoration of architectural monuments was mainly carried out by modern civil engineers, who are not very aware of the specifics of monuments of past times. Only in 1983-1984 academic year at the Tashkent Institute of Theatre and Painting was opened a specialty "Restoration of architectural patterns". In the same year the first intake of students was made. The beginning of training of professional restorers was of great importance in the restoration of historical and cultural monuments.

As we can see, during the period under consideration, the organization of protection and use of existing historical and cultural monuments was not at its best. However, instead of increasing the funds for their restoration and protection, the Soviet government, based on its political and ideological orientation, widely celebrated the anniversaries of its leaders and the round dates associated with the events of the Soviet period. During these celebrations, large sums of money were

spent on the construction of new sculptures and obelisks, which had almost no artistic value. For example, only in connection with the 110th anniversary of V.I.Lenin, celebrated in 1980, in addition to the existing 15 new statues and busts of the leader 34 were installed in Uzbekistan. In 1980-1985, 21 monuments to V.I. Lenin and 26 monuments related to the October Revolution were erected in the republic. In 1980, only in Namangan region there were 52 sculptures of Lenin, 26 monuments associated with the names of Marx and Engels, figures of revolution and civil war 36.

Large funds were also allocated for the restoration of monuments in honor of "great leaders" and "glorious dates" in the life of the Soviet state. According to archival sources, in 1984 only in the city of Tashkent 17 Soviet-era sculptures were to be demolished and new ones erected instead. In Namangan region this figure was 45, and in Jizzak region - 28. These were mainly monuments to Lenin and other figures of the October Revolution and socialist construction 37.

The 80s of the XX century became a new milestone in the atheistic policy of the Soviet state, marked by the destruction of a number of remaining Islamic shrines. Thus, in the decision of the bureau of the Central Committee of the Communist Party of Uzbekistan of July 9, 1986 it was recommended to exclude from the list of protected monuments 62 religious and sacred sites 38. Following this, the Central Committee of the Communist Party of the Soviet Union issued a resolution on August 18, 1986, "On the struggle against the influence of Islam".<sup>39</sup> According to the abovementioned resolutions

In Uzbekistan, issues related to the restoration and protection of historical and cultural monuments have often been raised in the media. The flaws and shortcomings in this area were openly criticized. A large number of articles were published on the materials of Samarkand, Bukhara, Khorezm, Kashkadarya and Surkhandarya Provinces, where most of the historical and cultural monuments were located. One of the articles raised the issue of the monument of the X century - the mausoleum of Arab-Ata in Tim, the repair of which was not completed. In the same article it was

said about the monument of Ak-mosque, located near the mausoleum. This monument of XVI century was still waiting for its researchers 41.

The editorial staff of the newspaper "Uzbekiston Adabiyoti va sanati", which repeatedly raised the issue of the poor condition of architectural monuments in ancient Bukhara, was particularly active. In one of its issues the newspaper wrote that as a result of indifferent attitude the city wall surrounding Bukhara with the 12th gate is being destroyed. Individuals also contribute to the destruction of the wall by first manually destroying it and then using a bulldozer. The construction of a new market in the 80s led to a further reduction in the fragments of the city wall 42. In the same article, it was noted that the roofs and roofs of monuments such as the Toki Sarrofon shopping mall, the Magoki Attori Mosque, the Kukaldosh Madrassah, Domla Hassan, Abdulaziz Khan and Nadir Divanbegi were being absorbed directly under the building. The result is that Abdulaziz Khan madrassah is 10 metres below ground level.

Nor was the quality of the restoration work carried out. Thus, after the 1976 earthquake, many architectural monuments of the city of Bukhara suffered to some extent. Although they were restored, after the second earthquake in the same town of Gazli in 1984, some of them were destroyed again. A part of the Arch wall, which had also been rebuilt for 43 years, collapsed.

Evidence indicates that there was no radical improvement in the protection of historical and cultural monuments during the perestroika years. This was due, first, to the fact that the state's financial capacity was limited during the economic downturn. Secondly, as a result of indifference of leaders of different ranks, the incorrect attitude to historical and cultural monuments still continued. So, check by employees of prosecutor's office of Khiva museum-reserve has shown that right near walls of the Cathedral mosque of a city the hothouse has been illegally constructed, and as a result of watering of plants there was a strong humidifying of walls of a mosque. And the walls of Dishan-Kala were destroyed by individual citizens who made bricks out of

it. Some people were engaged in the construction of individual houses in the protected area. Measures 44 of the law were applied to these citizens.

Practical steps were taken to protect the monuments. Thus, in the 1980s, the Meros (Heritage) programme was developed and launched in order to protect and preserve monuments and return monuments that had been taken away from the country. Despite this, analysis of the archival data makes it possible to draw a conclusion that from 1981 to 1987 149 monuments of history and culture of Uzbekistan were excluded from the list of monuments of all-union importance, and 145 - from the list of monuments of local importance 45, i.e. the loss of historical and cultural monuments continued. By the end of the 1980s, there were only 7,056 historical and cultural monuments in Uzbekistan, 46 of which were placed under State protection.

However, reasonable goals were not always set in practice, especially in the national republics. Even the insignificant amount of money allocated by the state for the protection of monuments has been decreasing from year to year. The appeal of the Bukhara city administration to the State Committee for Tourism of the USSR on allocation of funds for the restoration of medieval architectural monuments in the city remained unanswered. For these purposes Bukhara did not allocate even a hundredth part of the income received from visiting the city by tourists 47.

Moreover, in the years of perestroika the destruction of many archaeological monuments continued. Thus, in Tashkent after the earthquake in 1966, part of the territory of the memorial of the V century Ak-Tepe was turned into a dumpsite. Besides, another part of it was given for individual construction. The area of the settlement was reduced by 100 hectares. A quarter of the remaining 50 hectares was occupied by a 15-20-metre high landfill<sup>48</sup>. As of September 1, 1989, there were 9,310 permanent monuments in the republic, of which 63666, or 70 per cent, had been placed under state protection<sup>49</sup>.

According to the Committee of the People's Control of the Republic, many famous architectural monuments located in Tashkent and Bukhara have not been

restored for many decades. Such monuments included the Kukaldash madrassah, the Cathedral Mosque, the Zangi-ata complex, the mausoleum of Kaffal Shashi, the Polovtsev house in Tashkent, Ark, Sitorai Mahi Hossa, the Kalan mosque, Abdullah Khan and Madali Khan madrassahs, the house of F. Khodjaev in Bukhara and others. In the conclusion of the same commission it was noted that on the verge of destruction stands the mausoleum of Ishrat-khan in Samarkand. Only in Tashkent about 20 monuments were rented out. The same picture could be observed in other regions of the republic. In the majority of cases, various offices, cooperatives and barns were located in these buildings<sup>50</sup>. In order to protect the monuments of Bukhara in 1990, a group of people's deputies, including Academician A.D.Sakharov, poet R.Gamzatov, pilot-cosmonaut V.Tereshkova, sent a letter to the Supreme Soviet of the USSR. However, it remained without consequences<sup>51</sup>.

Thus, in the 80s of the XX century, there were serious shortcomings in the protection of historical and cultural monuments in Uzbekistan, due to both human factors and natural and environmental conditions (the drying up of the Aral Sea, the rise of groundwater) and natural disasters (earthquakes). Although the responsible organizations and structures carried out significant work on restoration and restoration of monuments, a number of other institutions and enterprises - various agricultural enterprises, cooperative organizations, production associations, military units - by their actions caused significant damage to historical and cultural monuments, and often destroyed them altogether.

Thus, in the 80s of the twentieth century one can observe a dual attitude to historical and cultural monuments. For the first five years, the Uzbek monument protection authorities have been acting in accordance with the strict directives of the Centre. As a result, many monuments were not used as intended, which caused significant damage to the monuments. And during the "perestroika" years, the policy towards cultural heritage changed somewhat. However, the limited economic capacity of the Soviet state did not allow for a significant breakthrough in the protection and restoration of historical and cultural monuments.

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