

Home Museums are a Small Mirror of History

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Abstract--- *Country and its history and culture Preserving, researching and using their treasures is every on it is the duty of man. This is a great guide to historians serve asso to preserve of cultural heritage. Home museums were also established. This article is informative character.*

Keywords--- *Cultural – public, Home-museum, Art, Memorial, “Workers-city”, Turn, Engraving.*

I. INTRODUCTION

After gaining independence, our country has undergone many changes and developments. In particular, a lot has been achieved in the cultural sphere. By acquainting the younger generation with the history, high spirituality and culture of their ancestors, cultivating their national pride, feelings and patriotic ideas is a topical issue in the socio-political life of our country. As a cultural and educational institution, museums contribute to cultural work by collecting, preserving, studying and promoting historical, material and spiritual monuments.

We know that Uzbekistan has a rich cultural heritage. Today, there are museums of various state and public directions. Museums are mainly a source of enlightenment that educates people in the spirit of respect for national, cultural and historical values, self-awareness. Museums make an invaluable contribution to the preservation of artifacts in the fields of life, art, literature, education, arts and crafts, trade, services, fine arts and so on, as well as to the in-depth study of the great cultural heritage of our ancestors. Every museum has a special place in our lives. That is why their value is high. This is primarily due to the initiative of the people in the establishment of house-museums.

II. MAIN RESULTS AND FINDINGS

Throughout history, many cultural customs and traditions have developed. In this sense, house museums have been established to preserve our cultural heritage. Currently, there are more than 80 house-museums in Tashkent. Examples include the Gafur Gulam House-Museum, the Mukhtar Ashrafi House-Museum, the Sultan Aya House-Museum, and the Tamarakhonim House-Museum.

The idea of establishing a house-museum of Russian poet Sergei Yesenin in Tashkent was one of the first. They collected manuscripts, original works and photographs of the Russian intellectual poet, who was evacuated to Tashkent during World War II. In the 80s of the last century, the first step was taken to open the poet's house-museums. The museum was later taken over by the state. The work of museum staff is important in bringing home museums closer to the public. At the same time, the establishment of cooperation with educational institutions and the improvement of conditions in home museums are of particular importance in covering the rich cultural history of Uzbekistan.

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There are many house-museums that can be shown to tourists visiting our country about the rich cultural history of our country. One of them is the house museum of academic poet Gafur Gulam in Beshyogoch Square in Tashkent. The tasteful placement of the memorial house and the two-story house exhibits testify to the skill of the museum staff. In 1983, on the occasion of the 80th anniversary of the poet's birth, the Gafur Gulam House-Museum was established. The 1988 exhibits were enriched and presented to fans of literature [5]. On the occasion of the 100th anniversary of Gafur Gulam, the construction of a new two-storey building began, which was commissioned in 2004. The fact that the memorial house-museum is covered with Uzbek beds on the porch decorated with traditional national ornaments clearly demonstrates the cultural heritage of the Uzbek people. Visitors to this house-museum will get an impression of the history of culture. People's Poet of Uzbekistan, Academician of the Academy of Sciences of Uzbekistan, writer and poet Gafur Gulam is one of the great figures of Uzbek literature of the XX century. The Gafur Gulam House-Museum was established in Tashkent in accordance with the Resolution of the Government of the Republic of Uzbekistan of July 16, 1981 and the Order of the Ministry of Culture of the Republic of Uzbekistan of November 1982 for the immortal works of G. Gulam from 1919 to the end of his life. Gafur Gulam House-Museum was included in the system of the Ministry of Culture of the Republic of Uzbekistan in accordance with the decision of the First President of the Republic of Uzbekistan dated February 15, 2017 No PK-2778 and is still operating successfully [10].

The house museum consists of two buildings. The first building was a two-story memorial house built directly by Ghafur Ghulam, which was built in 1943 at the same time as the Muqumi Theater. The open porch adjacent to the building is decorated with five carved columns, the ceiling of which is made of patterned tiles [8].

Inheritance of a sacred object from generation to generation is a custom of many peoples and nations, including the Uzbek nation. These inheritances meant the origin, class, seed status, and labor services rendered by the item to that generation or generation. The person who receives it, the family is faithful to this inheritance, continues the tradition and passes it on to the next generation. It is a duty for him. This trend still persists today.

For this reason, the visit to the memorial house-museum has a unique role in the deep understanding of the cultural and historical heritage of our country. Undoubtedly, the Ghafur Ghulam House-Museum serves as a center of example and knowledge for young people, who are brought up on the basis of historical experience. Visitors to the house-museum share a world of impressions. Due to the enthusiasm of the museum staff to bring this house-museum closer to the public, citizens have the opportunity to learn about the greatness of our history and culture.

That is why "his house was the house of real poetry, real poets," wrote the Russian writer Nikolai Tikhonov [5]. According to the order of the Main Department of Scientific and Production of Cultural Monuments of the Ministry of Culture of the Uz SSR dated June 10, 1986 № 134, the G. Gulom Museum was established on January 1, 1984. Rakhmatulin R.R., Chief Accountant-Inspector, for the period of documentary inspection of the period up to April 1, 1986, F.F. Sent by Ashrafi. This served to improve the economic aspects of the museum's activities [9]. The activities of the museum, such as scientific fund works, scientific expositions and exhibitions, scientific and public works, scientific and methodological and practical assistance to museums and individuals, international

relations, administrative and economic work of the museum play a special role in popularizing the cultural history of our country [10].

At the same time, everything in these house-museums of Saltanat Aya, who lives in the house 13/14, 1, Choponota Street, Akmal Ikramov district, plays an important role in the history of culture of Uzbekistan. The exhibitions here are no different from any historical museums. There are also coins, wooden shovels, ranging from ancient thieves and potters. "You think it was temporarily brought from a museum," Nazira Sodikova wrote [6]. The jugs and wooden forks are decorated at the expense of items based on national traditions. In her conversation with Saltanat Aya, N. Sodikova emphasizes that the purpose of the verse was to make people see with their own eyes the way of life of our ancestors, how they were and how they lived. Sultanat Aya increased the number of these items and at the same time brought Uzbek household items such as lamps and baskets from Bukhara and Surkhandarya regions to the house-museum. In the museum you can find mud pots of the XVIII century. Sultanat Aya considered it her duty to pass them on to the next generation, and it is of special importance in covering the history of our country.

The exhibits in the house-museum of Ural Tansiqbaev (1904-1974), a naturalist and people's artist, who has gained attention for his honest work, also serve to demonstrate the rich heritage of our country. In this house-museum we can see the work "Guest" made in 1944, encyclopedic scientist Abu Rayhon Beruni created in 1960, "Abay Kunanbaev" portraits, which reveal the inner experiences of a person of high potential. Although Ural Tansiqbaev has created more than 400 colorful and illustrated works of art during his creative life, not all of them are in the house museum. The literature read by artists at the Ural Tansiqbaev House-Museum, as well as photos of contemporary friends and brothers, give a good impression of the period [3]. Both the artist himself and his works have won several international awards. The artist died in 1974 in Tashkent while trying to open a report exhibition on the occasion of his 70th birthday. The landscape, which he started with good hopes, is still preserved in the house-museum as it was left unfinished on the bench. In 1981, a plaque was erected in the house where he lived and was declared a branch of the State Museum of Art of Uzbekistan. Ural Tansiqbaev has worked in many genres for many years. He was a prolific writer in the genres of monument and theater-decoration and portraiture, and also gained attention with his still lifes. He devoted much of his life to the depiction of natural landscapes, thus occupying a special place in the history of fine arts in Uzbekistan. His landscapes can be easily recognized among hundreds of other paintings, in which the peculiar mountain air, the smell of the vast fields of the native land, the image of the latitudes involuntarily captivate [1].

The exhibits of the House-Museum named after Ural Tansiqbaev are also an important source of coverage of the history of our culture.

Enlightened poet Arif Gulkhani, who made a significant contribution to the literature of the Uzbek and Tajik peoples in our city, left not only an artistic heritage, but also a garden "Garden Gulkhani" famous for its unique fruit trees and flowers. More than 150 species of fruit trees and flowers are cultivated in the courtyard of the house-museum of O. Gulkhani. The Gul Khanid dynasty had persecuted them during the years of tyranny and had saved some of their confiscated lands. Successors of generations have tried to preserve the former freshness of the garden.

There are also “Sahibiy”, “ak shibirgoniy”, “husayniy” grapes, yellow figs and shohtut and subtropical plants grafted on the mulberry tree.

Flowers are a symbol of paradise, - says the heir of the courtyard of the house-museum Mukimjon Orifi [7]. This museum also has a place in covering the history of agricultural culture of our country.

In one of the districts of Tashkent called "Workers' Town" there is a sacred place for people of science and culture. Oybek, the son of the great Uzbek writer and public figure Musa Tashmuhammad oglu, lived and worked here from 1940 to 1968, ie until the last minutes of his life.

Oybek House-Museum was founded in 1980 on the occasion of the 75th anniversary of the writer's birth. The museum consists of two parts, an exposition reflecting the life and work of the writer from a 5-room building built in 1940-1941. The building on the north side of the courtyard has memorial rooms: a hotel, a creative room (on the first floor), a children's room and a bedroom (on the second floor). On the second floor you will go up the wooden stairs in the corridor, looking at the engravings on the walls by A. Tsiglintsev.

After passing through the big gate and entering, the visitors start to get acquainted with the exposition of the Oybek House-Museum in the room on the left, which once served as a terrace. At the entrance to this part, which consists of five rooms, there is a small room on the right. It features exhibits of the author's wife, the first Uzbek artist's daughter and the first Uzbek chemist Zarifa Saidnosirova, and her father, the famous enlightener and entrepreneur Saidnosir Mirjalilov: paintings, documents, objects, paintings. At one end of the room is an easel. It is a monument to the People's Artist of Uzbekistan Ural Tansiqbaev. Zarifahonim studied with him in the studio of NN Rozanov, a student of the great Russian artist Ilya Repin. In the last years of her life, Zarifahonim painted watercolor landscapes on the walls of this room.

Once you get out of this room, it seems to me, Zarifahonim, that you are introduced to the room that introduces you to Oybek's childhood and youth. Here is a view of Tashkent in the early twentieth century, photos of the writer of that period, teachers and students of the school where he studied, manuscripts and printed copies of his first poems; Poets and their books that influenced the formation of Oybek's work. From the stained glass window in the room, Oybek's beloved Moon is staring out of the Tashkent sky [2].

The second room introduces you to the life and work of Oybek in the 30s and 40s. During these years, he drank a handful of water from the springs of Navoi and Pushkin. He wrote poetry and scientific articles dedicated to Navoi, and was the first to translate Pushkin's poetic novel Eugene Onegin into the language of one of the peoples of Central Asia. During the terrible storm of 1937, he was denounced as the son-in-law of S. Mirjalilov, the "tail" of Cholpon, the treasurer of the Turkestan Autonomous Government, and expelled from the Writers' Union and the Institute of Language and Literature. In such a dangerous time, despite the fact that he and his family were forced to live on a loaf of bread from time to time, he created the novel "Holy Blood". During the repression of the novels by Abdullah Qodiri and Cholpon, KutlugKan inspired, encouraged and guided young Uzbek writers to write in the novel genre. Laughing from the four-sided window in the middle of the room, books in different languages testify to the fact that the "Blood of Remembrance" is one of the masterpieces of world literature [2].

III. RESULTS

To date, the specialists of the above-mentioned museums have been able to carry out certain work to create a database of museums, including: the development of special tables for detailed classification of each exhibit of the museum, inventory and cataloging plays an important role in studying the history of culture.

IV. CONCLUSION

Addresses inhabited by great figures have long served as one of the most revered shrines of the people. In Tashkent region there are house-museums of famous statesmen, writers, artists, which cover the activities of Usmon Yusupov and other poets and artists, tell about their lives and services. In addition to serving our people, they inspire young people to become worthy heirs to their ancestors.

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