

## **HISTORICAL MONUMENTS AND ABOUT THEM**

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### **ANNOTATION**

Another aspect that leaves a person lol is that in some buildings a room with a whole head is heated through a candle placed on racks carved into the wall. Even at the Friday mosque in Khorezm, the words of the Imam reached the entire area clear through the wall openings. A mulberry tree is planted in the courtyard of the structure so that the earth does not get poisonous in the areas. All this proves that the intelligence of the architects of that time, able to see far and be a devotee of his profession. The fact that the Synod of various means has not yet been found is a sign that the work on the construction of each building has not been repeated, and the profession is a mystery.

Each area has a distinct architectural style. The valley is no exception. Considered a symbol of the city of Kokand, like every historical monument, the godly horde differs sharply from the others in its special aspects.

The structure was built in the 2nd half of the XIX century under the direction of the architect Mir Ubaydulla according to the decree of Khudoyorkhan. The Koshin were skillfully worked by Abdullah, a master craftsman from Rishton. The building was built on a hill with a high brick foundation. One of the unique aspects is that there are 100 near large-small rooms there.

In the center is the Khan's residence, the salutation room. There was a harem in the second courtyard, each with a passage porch decorated with delicate taste. The cast Hook has been used extensively. The walls of the ditch were raised in brick, leaving many ravines. The monument is masterfully trimmed with geometric patterns and parching. Each room was carved, and elegant and colorful flowers were made on the ceilings. The walls are ornamented with unique and unrepeatable patterns. Precious marbles are skillfully laid on the porch stage. The visitor feels for a moment a Khan in the face of pomp and chivalry.

There are hundreds of similar monuments on the territory of our homeland. If young people are taken to these steps, they will once again realize how great the children of the land and the descendants of wise people are. Such monuments serve not only for that time, but also for the present. Their place today is assessed by the fact that they attract tourists to our country and introduce the name of Uzbekistan to the whole world.

In conclusion, when a person forgets his self, his long-standing values and traditions, or decides with indifference to them, even if a little, he faces spiritual threats and is overcome by it. For this reason, historical sites like this in our country always keep Bong beating like a bell reminding the younger generation of who we are, whose progeny we are, and of course what we can achieve in the future. Educational aspects were also taken into account in the construction of monuments, a vivid example of which is the fact that the doors of each cell in the monuments were made below the height of a person, which meant that a person was involuntarily forced to perform reverence in comparison with the person sitting there when entering the room. This is also one of the peculiarities of Eastern spiritual education. And a person who sees the monuments firsthand is faced with many such wonderful and educational situations. Therefore, in order to consistently carry out such work, we must introduce young people closely to historical monuments and teach them to preserve them. It is in accordance with that they once went and saw the history of such monuments, rather than having studied it a thousand times. The role of such monuments as these, which provide spiritual nourishment to the human psyche, in keeping young people in their path is incomparable, and this cannot be judged by anything. We need to protect them, help spread to the seven climates, and bring it to future generations in its original form. After all, every child of this land has the right to receive food from the glory of the past through these monuments.

Historical monuments – the mirror of our spirituality after Uzbekistan gained independence, the attention to the cultural historical heritage left by our ancestors increased, historical monuments were brought under state control. In the years of

independence, such cities as Bukhara, Samarkand, Termez, Khiva, Tashkent, Kokand, Shahrissabz were built with the high talent of our great ancestors, the monuments found their true value, their repair and restoration of their original appearance became one of the priorities of the policy of our state.

Our recovered history, the Holy steps, even the monuments whose names were forgotten were repaired, restored. Memorial complexes worthy of the honor of our great allomas such as Imam al Bukhari, Imam at-Termiziy, Abu Mansur al-Moturudi, Ahmad al-Farghani, Burhoniddin al-Marginani, Mahmud az-Zamakhshari were created. Sahibqiron Amir Temur in Tashkent, Samarkand and Shahrissabz, Mirzo Ulugbek, Alisher Navoi in Tashkent, Jalaliddin Manguberdi in Urganch, Alpomish statues in Termiz were raised.

Today, more than seven thousand monuments, including 2,500 architectural monuments, more than 2,700 monumental works of art, are under state protection in our country. Since 1991, monuments in the Ichongal'a Reserve in Khiva, since 1993 in the center of the city of Bukhara, since 2000 in the center of the city of Shahrissabz, have been included in the Unesco list of "universal cultural heritage".

One of the Holy steps restored in the years of independence, Akmasjid is located in the Khatirchi District of Navoi region. This mosque was built by one of the great ones, Sayyid ota. According to the elderly, Akmasjid, built in 1380-1390, became a holy shrine of our people in the time of independence, to good and goodness, peace and tranquility. It serves to be harmonious and harmonious among themselves.

The mosque became a favorite Muslim residence until the 1920s. In this mosque, Mudarris who graduated from Bukhara madrasas, taught scribes, taught prayers from sharia and sectarian paths, called them to honesty and purity, peace and tranquility. Birok, that mustabid Mullah after the beginning of the Soviet regime, the prayers of qatagon kilindi. Mosques were closed. Accused of being one "ear", one "enemy of the people", one "Rukhani", One "Printer", our people distanced themselves from going to mosques. And during the war years, like other mosques, Akmasjid Kham was converted into a warehouse. The tombs of Sayyid ota were left unattended by ham, masjid Ham, and turned into a place without sight. Around

1980, Kham namazkhans came and went to the qurqa-pisa mosque from politicians of communist ideology. On September 1, 1981, the Sheikh Gadoy Selkin mosque in the center of the district was allowed to operate. Including Kham to Akmasjid. After that, the religious leaders, the namazkhans organized hashar and immediately began landscaping. The opening ceremony of Akmasjid was held on September 5, 2003. The mosque began to operate again.

Today, this mosque, which adorns the Khatirchi district with its majestic appearance, incites people to goodness and creates conditions for the prayers. It is directly related to the advance of our past, the veneration of historical monuments, the Asori-atiqas, the Great past of our people, the social life and the future in which we live. These characteristics are the national value of our nation and people and have long been absorbed into their blood and blood.

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