

**THE ROLE OF MUSEUM SERVICES IN EDUCATING THE YOUTH
WITH PATRIOTISM AND LOYALTY TO THE HOMELAND**

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Annotation - The article emphasizes the importance, history, and theoretical foundations of museums in enriching the world of spiritual and educational values of the population, educating the young generation in the spirit of love and loyalty to the Motherland.

Key words: Museum, Tourism, Culture, Europe, education, standard of living, quality of life, youth, spirituality, loyalty, love, generation, upbringing.

Enter. Great attention has begun to be paid to restoring our national traditions and values, deeply studying our rich heritage, and widely promoting its essence and significance among our people, especially the youth. This is because understanding, evaluating, and comprehending the essential nature of significant economic processes and events that have occurred in the history of human society's economic development provides scientific conclusions and the opportunity to obtain scientifically grounded conclusions about the future economic development that is, more precisely, inevitable.

Materials. Further improving the system of museums that have traditionally formed in the region of Uzbekistan, increasing their role in the spiritual and moral development of the people, the rich history of our nation stored in the museum collections, and unique exhibits reflecting the strides of our independence, to carefully preserve, study, enrich, take out and promote rare exhibits, to widely use them in the minds of our people in order to strengthen the feelings of national pride and pride, independence and loyalty to the Motherland, to provide museums with highly qualified specialists in line with the requirements of the times, to strengthen the material and technical base, the First President of the Republic of Uzbekistan Islam Karimov in order to create the necessary conditions for the application of world museology experiences (January 12, 1998 No. PF-1913) "On Radical Improvement and Improvement of the Activities of Museums" was adopted by the First President of the Republic of Uzbekistan Islam Karimov (January 12, 1998 No. PF-1913) "On Radical Improvement and Improvement of the Activities of Museums" gi decree].

Analysis of literature on the subject. According to the decree, the Ministry of Culture of the Republic of Uzbekistan, the Academy of Arts and the State Press Committee of the Republic of Uzbekistan shall increase the museological culture of the population of our country, make them aware of our heritage and values, publish the scientific works of experts and museum employees in the field of museology, and promote achievements in this field in three months in order to improve the professional qualifications of museum employees, scientific-practical, spiritual-educational, published once in Uzbek, English and Russian languages, Ambitious plans were also set, such as the establishment of the colorful "Moziydan Sado" magazine. Of course, this decree has become a historical document in bringing the activities of museums to high levels in our country.

Research methodology. Analytical and statistical analysis, observation, social survey methods, scientific expedition results were used in the research.

Analysis and results. The Cabinet of Ministers of the Republic of Uzbekistan adopted a resolution 'On approval of the complex measures program to improve the activities of state museums and strengthen their material and technical base in 2017-2020' in order to implement the State program 'On the implementation of the Strategy of Actions on five priority areas of development of the Republic of Uzbekistan in 2017-2021 in the year of 'Dialogue with the people and human interests' approved by the Decree of the President of the Republic of Uzbekistan Shavkat Mirziyoyev No. PF-4947 of February 7, 2017, and the Resolution of the President of the Republic of Uzbekistan No. PQ-3022 of May 31, 2017, 'On measures to further develop and improve the field of culture and art'.

The decision outlines the development of new concepts for state museums, ensuring the reliable preservation of museum artifacts, creating convenient conditions for visitors, especially persons with disabilities, promoting services for tourists, and focusing on architectural planning, interior design, and landscaping solutions. Each museum building's sketch project will be approved based on the museum's direction and essence. In order to preserve and enrich our national traditions, 11 new museums, 2 theaters, 28 children's music and art schools, and 5 higher education institutions have been established in the past period, including the University of Journalism and Mass Communications of Uzbekistan to train a new generation of journalists. Here, we draw attention to an important figure. The amount of state support for the culture and art sector increased fivefold compared to 2017, and in 2023, more than 712 billion soums were allocated for these directions [President Shavkat Mirziyoyev's speech at

the expanded meeting of the Republican Council for Spirituality and Enlightenment. 'SPIRITUALITY MUST BECOME A NEW FORCE, A NEW MOVEMENT IN OUR LIVES.' The People's Word, December 23, 2023, No. 274(8617), p. 2].

No nation or people can imagine their spirituality separately from their history and national values. Therefore, the cultural and historical monuments, unique artifacts, millennia-old findings and objects, rare manuscripts in our ancient land, which have made an unparalleled contribution to world civilization, are considered not only the heritage of our nation but also unique examples of universal heritage.

Methods. The inclusion of tourism development issues in all decisions of our government requires the establishment of new directions in national tourism and new types of tourism. In other words, museology has addressed the social, economic, and political problems of modernity. The authors of the new museum concept are also introducing new methods of communication with the community in the museum. In modern life, museums need to go beyond traditional tasks and functions to implement broader programs that contribute to active participation in community life. [Muxamedova M.S., Museology. Study guide. Tashkent, 2013.-174 p.]. Using the museums in our country is crucial for the development of tourism. Especially in the social and educational life of our people, in fostering cultural maturity in the younger generation, and in expanding the scope of knowledge, enhancing the use of our museums in tourism remains an increasingly pressing issue.-community, primarily aimed at the younger generation, using the Internet network, introducing innovative information into the activities of museums

- create an infrastructure that allows viewing museum exhibits by widely implementing technologies and creating digital forms of museum exhibits;

- ensure full integration of museums into the social space to promote and popularize our country's cultural and historical heritage;

- extensively utilize inclusive methods of providing services and creating convenience in museums for persons with disabilities, elderly visitors, preschool-aged children, and their companions;

In recent years, the interest and visits of our people, especially the younger generation, to museums have been increasing. This includes not only the initiative to organize these visits but also the interest of the world's people, international tourists, and state leaders visiting our country in our museums. This is because Uzbekistan has internationally known and famous museums.

The riches of the peoples who lived in Central Asia were first looted in the 4th century BC by the troops of Alexander the Great. When they opened the tomb of King Vishtasp in the ancient city of Tos, instead of the expected riches, they found the 'Avesta' written on leather. An enraged Alexander ordered it burned, thus destroying the first copy of the great 'Avesta'.

The entire wealth of the peoples of Central Asia, especially their unparalleled libraries, was burned during the invasion of Genghis Khan. The unparalleled libraries were also destroyed during the Arab invasion. The establishment of the independent Samanid state (9th-10th centuries) in Central Asia brought about significant changes in this regard. In addition to palace wealth, large libraries and archives were established during this period. Historically, by the 10th century, the libraries of the Bukharan and Shiraz emirs contained many rare books created by humanity.

The founder of the Ghaznavid dynasty, Muhammad Ghaznavi, collected numerous books. Khwarezmshah Muhammad accomplished great works for the prosperity of the country. He built beautiful palaces, castles, and mausoleums. Rare material and spiritual treasures were collected, but these unique art and cultural monuments were lost due to the Mongol invasions. Libraries were burned, and cultural life regressed by 100 years. After 150 years, science and culture began to flourish again in Central Asia. Especially, the creation of a centralized state by Amir Timur and the establishment of Samarkand as the capital led to the accumulation of great wealth. Architectural monuments, mausoleums, mosques, madrasas, and palaces were built.

Amir Timur brought ancient manuscripts, correspondence and diplomatic documents belonging to khans and amirs, and the original copy of the Muslim world's holy book 'Uthman Quran' to Samarkand from the countries he conquered. He established the world-famous Timur library. Timur's beloved grandson, the great astronomer of the East, Mirzo Ulughbek, enriched this library even further. All the Timurid rulers made significant contributions to the development of culture.

According to information, Alisher Navoi had a very large private library rich in unique manuscripts. This library was used by historian Khondamir, painter Behzad, and other scholars and intellectuals. In the Bukhara-Khiva Khanates, it was also a tradition to collect rare manuscripts and establish palace and private libraries.

Khiva Khan Muhammad Rahim II (Feruz, a poet famous by this nickname, 1865-1910) established a library and enriched it with rare manuscripts brought from all corners of the world. He was the first in Central

Asia to establish a lithography in Khiva, fostering the development of the art of publishing. In the 19th century, the Khiva Khanate became world-renowned for its treasure of books. Manuscripts in Arabic, Persian-Tajik languages were translated into Uzbek here.

The Kokand Khanate also had a rich library with rare manuscripts. During this period, major cities of Central Asia such as Ferghana, Bukhara, Kokand, Tashkent, and others had book enthusiasts who spent significant funds collecting rare manuscripts. For example, Jurabek's (killed in 1906) personal manuscript collection in Tashkent was famous. The libraries of Boqijon Boy, Qazi Muhiddin, and Dukchi Eshon in Andijan, and the library of Qazi Sharifjon Mahzun Ziyoyev in Bukhara along with their manuscripts were known for their uniqueness and antiquity. Based on the above, it can be concluded that in the region of Central Asia, material and spiritual collecting relics has been done in accordance with ancient tradition, adhering to national characteristics, and Islamic religious customs.

The encyclopedic, royal works of great Central Asian scholars were translated into Latin in European countries from the 12th century, contributing greatly to the development of world science. In Eastern countries, these royal works became the golden collection of libraries. Since ancient times, European scholars and ruling circles have sought to gain knowledge of the history, culture, and cultural relics of the peoples of Central Asia. In later periods, not only the manuscripts of local authors but also the works of great thinkers of the East, only their names known but the works themselves not found, were considered to come from this region.

Their assumptions proved correct, and as a result of consistent efforts, the spiritual treasures of Central Asia became the property of the European-Asian states. These efforts were carried out in various ways: these treasures were given as gifts to ambassadors who came to the khanates, through merchants, efforts of deliberately arrived tourists, intermediaries in between, and due to looting activities, started to reach foreign countries.

Results. For example, in 1740, Nadir Shah of Persia conquered Central Asia and took many relics from the mausoleum of Amir Timur: a jade stone from Timur's grave, the sword with a golden hilt and shields placed in the mausoleum, the Quran placed on the grave, and countless other spoils from Samarkand were taken. However, the stone from Timur's grave broke on the way, so it was quickly returned.

In 1831-1833, the lieutenant of the East India Company, Alexander Burnes, lived in Bukhara, collected ancient gold and silver coins and built a collection

of more than 200 rare numismatics and presented them to the British Museum. Now this collection is priceless. In this robbery, the Russian Empire carried out a separate, large-scale "research".

Director of the Asian Museum in St. Petersburg, orientalist H.D. Fran compiled a "Chronological List of One Hundred Works" of Eastern authors traceable to Central Asia. An order was given to the Orenburg customs office to send merchants and send the specified manuscripts to Petersburg, this task was carried out better than ordered, and valuable manuscripts on the history and geography of the peoples of the Near and Middle East began to flow to Petersburg. This was the first stage of removal of material and spiritual monuments of Central Asia. During this period, monuments of Turkestan began to appear in the libraries of European countries and royal palaces of Russia. In 1853, during the capture of the White Mosque fortress by the Russian troops, our material and spiritual treasures were brutally looted by the Russian troops.

Since 1869, measures for planned looting have been developed. Soldier-officers were given a letter of recommendation written in Petersburg, and it was indicated what things they should pay attention to. Main target: Manuscripts, documents, coins, seals, examples of applied art, artifacts, handicrafts of local artisans, carpets, copper carvings, rare saddles and harnesses, jewelry, especially with studs and precious stones, from the cities and khanates of Turkestan. decorated swords, daggers, knives and other objects made of precious metals were to be sent to museums and libraries in St. Petersburg.

Military leaders and officials did not forget to collect these valuable relics for their own collections. In 1869, K.P. von Kaufman (1867-1882), the first general-governor of Turkestan, sent the 'Usman Quran,' a 7th century Kufa manuscript, to the emperor of St. Petersburg. In 1870, 97 volumes of ancient manuscripts were seized from places under the rule of Shahrisabz and Kitob beks during a military expedition under the pretext of quelling the rebellion of the Bukhara emir's subjects.

The collection of cultural and spiritual relics was organized on a scientific basis in 1873 before the campaign to the Khanate of Khiva. The Russian Geographical Society in St. Petersburg spearheaded this work. The prominent orientalist P. I. Lerch developed a comprehensive program on what to focus on and collect in the khanate and sent it to Turkestan. The program, namely the 'Instruction' was published through typography and distributed to soldiers and officers. A special section of the 'Instruction' recorded the collection of archive documents, gold, silver coins, and handwritten books separately. It was also noted that the above-mentioned artifacts should be taken from the madrasahs,

mosques, and households. It is indicated that the manuscripts of scholars such as Abu Rayhon Beruni, A. Navoi, and others should be present in these places. The responsibility for sending the written manuscripts and artifacts to Petersburg by administrative means was entrusted to the honorary adviser of the Turkestan general-governor, orientalist scholar A.L. Kun. Ways to encourage soldiers and officers were outlined.

During this time, the Khan of Khiva had fled hastily, and the palace remained at the mercy of the invaders. The palace and its treasures were plundered, and the manuscripts and documents were sent to the library of the Emperor of Petersburg (currently the St. Petersburg State Library named after S. Shedrin). The Khan of Khiva's throne was transferred to the armory chamber in Moscow in 1874. The Russian scholar V. V. Stasov, who scientifically described this throne, said, 'This throne is the pinnacle of the master workmanship of Khiva artisans, an unparalleled result of the art of embossing metal with flowers'.

Among the valuable spoils taken from the Khan's palace were 200 coin-making molds, 25 puds of gold and silver, the Khan's seal, more than 200 ancient coins, countless precious stones, jewelry and clothing made of gold. These items were sent to museums in Petersburg and Moscow, such as the Hermitage, Tsarskoe Selo Arsenal, Moscow Polytechnic Museum, and the Ethnographic Museum, among others. These were masterpieces of art brought from all over the world.

Countless Chinese porcelain dishes, Iranian, Turkmen silk carpets, Kashmiri shawls, exquisite robes and weapons, and countless pieces of jewelry. Only the items made of Chinese porcelain from the 17th-18th-19th centuries, numbering over 1000, ended up as spoils for Russian officers.

In 1875-1876, there was a campaign against Kokand, the khanate was abolished, and the khanate's treasury, including valuable manuscripts, copper, gold, silver items, and weapons, were sent to Petersburg. The brassware and jewelry from Kokand are still displayed in major museums - the Hermitage, the British Museum, and others. Thus, through the bloodshed of the Central Asian peoples, five administrative regions were formed on the land of Turkestan: Sirdarya, Zarafshan (Samarkand), Fergana, the Trans-Caspian region, and Semirechye, which became subordinate to a general-governor and turned into a full-fledged colony of Russia. Bukhara and Khiva remained vassal khanates of the Russian Empire. In the region, the semi-tsar Turkestan general-governor had unlimited authority.

The new task is to develop the vast territory of Central Asia, turning it into the eastern fortress of tsarism and a source of wealth, thoroughly studying the region, that is, to study the underground and above-ground wealth, the plant and animal world, history, and ethnography. A large program was developed in this regard: it involved a wide-scale study and mastery of the ancient history of Turkestan, its material and spiritual monuments, geography, underground and above-ground resources, nature, fauna, customs, and lifestyle. For this purpose, a staff of honorary advisors was established under the governor-general, and experts in Eastern history were appointed to these positions. Scholars from St. Petersburg specializing in Eastern studies came to Central Asia for permanent and prolonged assignments, conducting comprehensive investigations with the help of local collectors and Orientalists. They began their work with archaeological excavations and unique mausoleums and madrasahs. As a result of these works, they accumulated ancient rare monuments and valuable sources. These unique sources were sent to the museums and libraries of St. Petersburg.

They went to all the cities of Turkestan with the authorization of the general-governor, persistently acquiring and sifting through the personal collections of khan palaces, madrasahs, mosques, qazi offices, and merchants, as well as material and cultural monuments and rare ancient manuscripts, and continuously sending them to the Archaeology Commission in St. Petersburg, the Asian Museum, and the Imperial Library. Besides this, more than 15 scientific societies and circles operated in Turkestan from 1867 to 1917 for the same purpose.

In 1895, an archaeology, ethnography, and anthropology circle was established in Tashkent, headed by Nikolay Petrovich Ostroumov. The circle's main task was to collect and study monuments that embodied the rich culture and history of the region. This work was carried out in cooperation with the Imperial Archaeological Society in St. Petersburg. The circle regularly provided information about the collected monuments to the center and sent the obtained monuments to St. Petersburg on the advice of the central authorities.

In 1898, the library of Dukchi Eshon, the leader of the Andijan uprising, was confiscated. Its 194 rare manuscripts were quickly sent to St. Petersburg. There were three more working groups who actively sent the treasures of Turkestan to the center, and they were local amateur enthusiasts of monuments. They were intellectuals of the region, official representatives of the Russian administration, and high-ranking military officials. Representatives of Russian history relied on local enthusiasts in their scientific and monument-collection

activities in Turkestan. For example: Mirza Qosimov from Samarkand, merchant Akrom Asqarov from Tashkent, Mirza Abdulla Bukhari from Samarkand, and ethnographer Shohimardon. Ibrohimov, Abu Said Maksum of Samarkand, archaeologist Olim Turdi Mirgiyosov, and others. In addition, countless specialists from the museums of St. Petersburg and Moscow frequently visited the region and took away priceless artifacts.

Discussion. Thus, this enchanting, legendary region hurried the Russian rulers. Extensive 'scientific research' efforts flourished in the country. The Tsarist government did not allow the people of the Turkestan region to recognize themselves nationally, as they believed that widely promoting historical knowledge and drawing their attention to the value of ancient monuments would undermine Tsarism's colonial policy. However, Tsarism, viewing Central Asia as its colonial possession, well understood the necessity of studying Turkestan on a scientific basis to exploit its incomparable wealth.

Scientific societies, researchers of the Turkestan region, individual scientists, and various institutions amassed remarkable collections related to the mineralogy, zoology, numismatics, ethnography, flora, and fauna of the Turkestan region. It then became necessary to establish a central sorting center to consolidate these collections and send them to St. Petersburg. The most convenient center was considered to be the Markaz Museum, and the issue of establishing a museum in the region was raised. In particular, A.P. Fedchenko noted in his report prepared for the general governor of Turkestan that 'in order to successfully develop Turkestan, one must study it thoroughly, and the museum is the best means for this.' Thus, A.P. Fedchenko, I.V. Mushketov, V.F. Oshanin, V.V. Bartold, and others became the initiators of museum construction in Turkestan. The first museum to open in 1876 was the Tashkent Museum (now the State Museum of the History of Uzbekistan). From that moment on, the existence of a main museum in Central Asia was officially recognized. In 1896, the Samarkand Museum, in 1898, the Semirechye Museum, and in 1899, the Fergana and Transcaspian Museums (Ashgabat) were established.

As for the content of the exhibitions, one of its main tasks was to glorify the victories of the Tsarist weapons in Central Asia, praising the 'bravery' shown by Russian generals and officers in the conquest of Turkestan, featuring countless portraits of them. In the exhibitions, explanatory texts in local languages were not provided, and the local population needed brief explanations to see and understand the museum. Overall, the colonial administration used museum exhibitions to promote the ideas of the ruling

metropolis. In this work, the Russian bourgeoisie, merchants, and industrialists sought to display their achievements in exploiting the colony's natural wealth and thereby create advertising to sell their products.

From the middle of the 19th century, ethnographic museums were established, and during this period, ethnography was also formed as a science. We will briefly touch on the formation and development of the first museums in our country, Uzbekistan. In 1876, the Museum of Turkestan was established in Tashkent (July 12). The museum was entrusted to the statistical committee, and from 1877 it was managed by the committee of members of the Turkestan department. N.A. Maev, the former editor of *Turkestanskoe vedomosti* newspaper, was appointed as the director of the museum.

The museum stayed in his house until 1878 due to the lack of a building. In February 1919, the museum was moved to a part of the "white house", the residence of the General Governor of Turkestan. In the next period, the museum was named after the writer Oybek. In the fund of the Museum of the History of the Peoples of Uzbekistan, there are up to 52,000 items from archaeological materials, more than 43,000 coins, medals and other coins from numismatics, and more than 1,800 memorial items from ethnography.

The number of photographs, negatives and documents in the museum card file and archive exceeds 100,000. (1978) The museum was reorganized on the basis of the decision of the Cabinet of Ministers of the Republic of Uzbekistan dated April 21, 1992, No. 203. It was named the State Museum of the History of Uzbekistan. The total area is 2,000 m², 12,000 exhibits have been placed. In addition to the Turkestan Museum, the Fergana Regional Museum was opened in 1895, and it was initially called the City People's Museum. On June 21, 1896 in Samarkand, the structure of the exposition of the "Samarkand Statistics Committee Museum" (now the Museum of Culture and Art History of Uz. R.) was a typical art camera, in which various materials were collected.

The activities of Russian amateur collectors A.I. Dobrosmyslov, N.S. Likoshin, N.P. Ostroumov, A.L. Vyatkin, N.N. Karamzin, as well as local representatives Mirzo Bukhari, Mirzo Qasimov and A. Asqarov were significant in populating the museums. On December 10, 1918, a decree was issued on the accounting and preservation of museums and collections. On August 20, 1919, the 'Regulation on the People's Museum of Turkestan' was approved. In 1943, this museum was transferred to the Academy of Sciences of Uzbekistan.

There are 510 museums operating in the large and small cities and districts of our independent Uzbekistan. The State Museum of Local Lore of

Karakalpakstan was established in the city of Turtkul in 1929. Academicians S.F. Oldenburg and A. Samoilovich, the corresponding member of the academy S.P. Tolinsky, and scientists from Uzbekistan and Kazakhstan contributed to it. In the early 1930s, graduates of Moscow University N.A. Baskakov and N.V. Torchinskaya and later Doctor of Philological Sciences, Professor Kalli Ayimbetov actively participated in the museum's activities. Scholars Melkov, Morozova, S.P. Tolstov, T. Jdanko, and others contributed to filling out the exhibits of this museum in subsequent periods. The museum was relocated from Turtkul to Nukus in 1944 due to a flood. In 1965 it was brought to the current building. The museum's collection exceeds 50,000 exhibits. The State Art Museum of Karakalpakstan was opened in 1966.

In the literature of museum studies, the first period (1917-1923) of the development of museum work in Uzbekistan was defined by the activities of committees (Turkkomstaris, Sredazkomstaris, Uzkomstaris) for the protection and preservation of ancient monuments and artwork.

The second period (1923-1930) established a certain boundary for the collection of materials, organizing the accumulated materials, and determining the main types of museums (central, regional, local) according to their importance.

The third period (1930-1941) was characterized by the pre-war reconstructive period. Museum branches expanded. During this period, in 1933, the first Republican conference of museum workers was convened in Tashkent to discuss the main directions for the further development of museum work.

The fourth period corresponds to the years of the Patriotic War (1941-1945). Exhibitions illustrating the republic's participation in the war were created, and the museum played a significant role in raising the spirit of bravery and patriotism among the people. Permanent and traveling exhibitions were organized. The museum exhibits served not only as a source for scientific research but also for practical purposes.

The fifth period. The years 1946-1964 relate to the post-war reconstruction period. In the activities of museums in the period leading up to independence, the ideas of the totalitarian regime prevailed and centralized the work of introducing the national heritage masterpieces to the world through the museum. Only with our independence were these restrictions lifted. Museums that show our nationality and identity appeared.

Conclusion

The conclusion from the above is that in the speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the extended session of the Republican Council of Spirituality and Enlightenment, "SPIRITUALITY SHOULD BECOME A NEW POWER IN OUR LIFE, A NEW MOVEMENT" in order to preserve, preserve and enrich our national traditions, 11 new museums, 2 theaters, 28 children's music and art school, 5 universities, including the establishment of the University of Journalism and Mass Communications of Uzbekistan for the purpose of training journalists of the new generation.

- a sketch of each museum building, focusing on the development of new concepts of state museums, reliable storage of museum objects, creation of comfortable conditions for visitors, especially for disabled people, development of tourist services, architecture-planning, interior, design and landscape solutions special emphasis was placed on approving the project based on the direction and content of the museum;

- systematic development of domestic tourism by encouraging local residents to travel around the country, creating convenient infrastructure for tourists, widely promoting the tourism potential of regions;

- rapid development of tourism due to the creation of ample conditions for the visit of foreign tourists, enrichment of their travel programs and expansion of the types of services provided;

- a number of exhibitions will be organized in world museums to showcase our material and cultural heritage preserved in the museums of Uzbekistan to the world audience.

The achievements in the field mentioned above are the factors that have created a solid foundation for the development of museology in Uzbekistan. The numerous new museums organized and being organized help instill the young generation with love and devotion to the homeland by making them aware of the deep roots of our history, material, and cultural heritage.

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