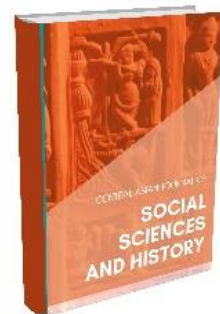




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The Condition of Uzbekistan Cultural Heritage Objects in the Soviet Period and its Reflection in the Press

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Abstract:

Looking at the historiography of the 20s and 30s of the 20th century, we can see that the issue of material heritage was manifested as a reality of special importance even in this period. In particular, this issue became quite intense in the second half of the 20s, and the information presented in the articles published in the periodical press can be a vivid proof of our opinion.

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It is known that creating road signs on various routes as a working program of tourism - being able to effectively implement them in practice is an important tool in the development of tourism in tourist cities. Of course, in the implementation of these works, information about the location of cities, historical objects, and the development of geographical activity will be studied. In the 60s-90s of the 20th century, the complex of buildings of each city, which was of leading importance in the development of the route program in the tourist centers of Uzbekistan, the presence of visible connections between the buildings, the shape of the buildings to the local, natural conditions and how It is recommended to analyze and recommend the possibilities of observing ensembles based on their visibility, placement of points and directions that stand out from the outside, and the harmony of buildings, their place in gradual development, and taking everything into account. .

Regarding the period, it is worth noting that not all monuments were covered in order to create tourist routes in historical cities such as Samarkand, Bukhara, Khiva. In particular, the development of religious tourism was viewed from the point of view of Soviet ideology, and routes in this direction were not developed. In fact, ark, chagar, rastalar, charsu, daha, mahalla and guzar formed a whole in the structure of historical cities. In our opinion, if the integrity of these elements is damaged, the

beautiful artistry of the city will be lost. As long as this is the case, in order to preserve all the elegance, it was necessary to abandon the existing functional methods of urban planning and look for ways of modern development of traditionalism. For this purpose, it was necessary to determine the architectural elements that make up the charsu, guzar and other ensembles in the structure of tourist centers, repair them as monuments, and ensure their harmony with the new city structure.

When developing and changing the master plans of cities where historical monuments are located, the climatic conditions of the area, the location of underground water, the existence of railway and highway communication networks, and their location, i.e. naturally formed, as the basis of the urban development idea. It was extremely important to pay attention to regionalization in terms of landscape and functional goals [1]. As a result of the fact that the traditional architectural plastic in the parts of Samarqand, Shahrisabz, Andijan, and Chorsu of Tashkent are mixed with architectural structures that are the product of the design of the 20th century, as a result of the proposed issue not being paid enough attention in the 20th century, that is, it can be considered boring. Of course, if the traditional structure of the ancient cities were identified and the factors of its development were developed, in our opinion, the unique atmosphere of the cities would have been preserved?!

In Uzbekistan, the creation of technical and economic projects for tourist complexes and commercial buildings was well underway in the 80s of the 20th century. So, as a result of these projects, programs for welcoming and monitoring foreign tourists and various forms of services were created. Tourists could get acquainted with the historical and cultural monuments and modern processes of Uzbekistan through special routes[2].

Taking into account the main plans of tourism-related cities, regions and districts, as well as the historical significance of the monuments located in them, in the first decade of independence, the research institutes of Art and Archeology of the Academy of Sciences of the country started preliminary research. Each of the historical cities such as Tashkent, Samarkand, Bukhara, Khiva, Shahrisabz, Kokan had special characteristics as a tourism center. In this regard, tourists were attracted by another aspect, the combination of the "warm" color-texture system in the form of majestic monuments in Central Asia, in addition to the "cold" color system in Europe. Exhibition objects, which are the main resources of tourism, are material culture, history, architecture, monuments of applied art, landscape architecture objects, nature reserves. In the development of the route scheme, these indicators are manifested, which are: the theme of the excursion, its target view, a brief explanation. It was with the combination of these factors that it was possible to conduct quality excursion work on the routes.

After we gained independence, there was an opportunity to approach the history of Uzbekistan from a new point of view. Historians used this wisely, objectively scientifically analyzed the material and spiritual heritage left by our ancestors, and opened wide avenues for studying the artifacts left by our ancestors.

The cultural values and spiritual heritage of the people served as a powerful source of spirituality for the peoples of the East for thousands of years. Despite the long-lasting severe ideological pressure, the people of Uzbekistan managed to preserve their historical and cultural values and unique traditions passed down from ancestors to generations.

It is known that during the Soviet era, there was a misconception that every sample of local culture was backward, and the one adopted from abroad was advanced. In the 1920s and 1930s, politically incorrect slogans such as "national in form, socialist in content" and the 1956 state decision "On the

elimination of silence in architecture and construction" quickly united artistic creativity and architecture. was aimed at general molding [4].

In this period, the magazine "Education and Education" published in the current city of Fergana covered the objects of material heritage in the territories of Turkestan, their condition, and the attitude of the new Soviet government to the antiquities. For example, in the 11th issue of the magazine in 1925, the following information is given: "Central Asia is a country of old culture and is full of ancient historical monuments. The precious square still preserves the memories of the heyday of the Persian and Turkish arifa. Eastern Turkestan is the cradle of old Turkish monuments, while western and southern Turkestan is a treasure of Sassanid and Chigatai works. These lands are a thousand-year-old square, a tomb of life.

Interest in the history of the country began to gain momentum in Uzbekistan on this day. One of the richest areas of the country's history is still underground. This underground world, which attracted the attention of the German, Farang, and later Russian rulers, began to shake their wondering eyes, even if there were few statues of history. As a result of this, words started as a prelude to action and work, there were speeches in the press. The blind eyes of the black tyranny did not use these ancient treasures of science, they began to destroy and destroy them without being able to see them. This was done with the news" [5].

It can be seen from the above article that during the Soviet period, the attitude towards the objects of cultural heritage was neglected. There is another important aspect, despite the fact that in 1923 the Commission for the Preservation and Repair of Antiquities was established in Turkestan, the activities of the Commission were given a political tone and its direction was influenced by the Soviet ideology.

In the period under review, the state of preservation of architectural structures and the prohibition of their repair process are noticeable in the activities of local intellectuals. In particular, it is visible in the work of M. Saidjonov, who lived in the 20s and 30s of the 20th century. For example, M. Saidjonov's large scientific article about the ancient monuments of Bukhara city entitled "The city of Bukhara and its old buildings" was published in 1927 in the magazine "Educational Teacher". It mainly explores historical monuments such as historical places in Bukhara, Ark, Shakhristan, Registan, and buildings of the Ashtarkhanid period and constructions of the Somonid period. The work is valuable for its information on the history of certain regions in Bukhara, especially the buildings of the Samanid period. This work, published under the auspices of the French Institute for Central Asian Studies (IFEAK), was published in June 2005 in the June 16 special issue of IFEAK[6]. According to Internet reports, this book has been purchased by many libraries of the CIS and European countries.

M. Saidjonov stated in the article of "Maarif va oqitguv-chi" magazine, issues 9-10 of 1927 that the tomb of Somonites in Bukhara city was studied in 1925 under the guidance of famous orientalist V. L. Vyatkin [7].

Saidjonov's next article "Obsledovanie us'pal'nits' CHil'dukhtaron v Samarkande" was published in 1936 in Sotsialisticheskaya nauka i tekhnika [8]. Under the title of the article "(Iz rabot Uzkomstarisa 1935 g)" is indicated, and from this it is known that information was given about the successful research conducted by M. Saidjonov in the activity of the Committee for the Protection of the History and Cultural Monuments of the Republic. In the process of studying the article, it can be known that Saidjonov, who has a complex scientific potential, is a strong expert in the fields of archeology,

toponymy, source studies and history in the development of science. It contains information based on the history of Childukhtaran mausoleum and foundation documents.

There are several scientific works of the scientist prepared for publication, but not published, they are mainly related to local history, archeology and ethnography, and these are works collected after 1930 based on the study of foundation documents. During the research, it became known from the articles of B. Ergashev, S. Gorshenina, and N. Naimov that for some reasons, "Shaykh Saifuddin Bokharzi Foundation Foundation", "Architectural Record of Samarkand", "Architecture of Samarkand" were not published. City history", "Mausoleums around Bukhara", "The first museum in Khorezm", "Materials for the history of Uzbeks", "Anthology of writers" and other collections and works of various sizes, as well as brochures about Childukhtaran and Masjidi Kalon are still in use. maintains its scientific importance. Also, M. Saidjonov studied the monuments of the Kashkadarya region and compiled the collection "History of Shahrisabz architectural monuments". This work, which was completed in 1936, is considered the only major scientific work on the architectural monuments of the country [9]. But, unfortunately, the above-mentioned scientific treatises have not yet been fully researched and popularized.

Musa Saidjonov, in the article "City of Bukhara and Old Buildings", published in the 9th issue of 1927 of the magazine "Maarif va oqitguchchi", provides important information about the structures built in the city of Bukhara during the Khanate period and their activities. For example: "Subkhanquli Khan, who was the khan of Bukhara, after pacifying the country, tried to develop science and enlightenment, he was the one who gave importance to "Medicine" and "Riyaziyyat". More than anything else, he kept 40 people from various sciences and sciences in the palace and held scientific talks with them. He wrote treatises on various sciences.

He attached special importance to medical science and built the "Doralshifa" madrasa. Madrasa consists of 18 rooms. ... "Doralshifo" represented hospital and ambulatory services, not only for teaching medicine. In this case, there was a pharmacy (pharmacy) from which everyone was given free medicine. Since people from faraway places were admitted to the hospital, their tickets were distributed and to whom. There was also a special library and a primary school. ... In later times, religious classes were taught alone in this madrasa like ordinary madrasas" [10].

The "Osori Atiqa" commission established in 1923 was deprived of financial support from the Center. As a result, many architectural monuments of the peoples of Turkestan remained unrepaired. The activity program of this commission consisted of the following directions:

1. Opening museums in Kokan, Bukhara and Khorezm.
2. Muslimization of museum exhibits.
3. Establishment of a museum of antiques in Samarkand.
4. Preparation of land in Samarkand for the storage of old written works,
5. Carrying out regular excavation works in Afrosiab and Bukhara,
6. Compile complete lists of old buildings in Uzbekistan and publish pictures.
8. Storage of old wills to the endowment and the old commission.

Finally, on July 24, 1925, the commission for the study of the condition of the old works of Khorezm was started by the Committee for the Preservation of Old Works of Central Asia. Masolsky, a

representative from the Center, was appointed the chairman of this commission. Masolsky collected information about the state of material heritage objects from Khiva, the center of Khorezm architecture, and presented it to the committee[11]. This presented list included the following architectural monuments in Khiva:

1. Muhammad Alijan palace
2. Muhammad Alijan tower
3. The front part of Polvon father's grave
4. Side view of the father of the wrestler
5. View of Juma Mosque from above.
6. Interior view of Juma Mosque
7. Madrasah of Muhammad Niyaz Bababegi
8. Shervankhan Madrasa
8. Islamkhoja tower
9. The doors of the Musa Torah madrasa
10. The gates of Ark (Orik) palace
11. The arch is also a view of Aksoq grandfather's palace
12. Gates of the Arch Palace
13. Grandpa Ark Akshiq
14. Husho Gate
15. Stone gate.

As can be seen from the above list, not all architectural monuments in Khiva were included in the committee's program of activities. Most of the architectural monuments included in the program were left unrepaired at that time due to the lack of funds and the intensification of the fight against religion.

The existing 3 museum-reserves in your country, located in the ancient cities of Central Asia, can ensure the continuity of important historical objects in the development of tourist routes. These are the museum-reserves of Samarkand, Bukhara, Khiva, and the activities of the main tour routes were formed on these reserves. The author and the date of its approval would be indicated in the development of the methodological instructions of each route by the tour bureaus. Methodical manuals were approved by the Council of Museums and were considered an official document. In the expositions reflecting the architectural history of these cities, which are included in the routes, brief annotations have been placed in them, and the concepts of the building's construction history, state protection and museumization are written in them. the orderers could get acquainted with the main information about the monument, the author, the date of construction, the important aspect of the building [12].

Let's look back at history. In 1970, according to the Tashkent city plan, new projects were introduced to develop tourist complexes. In particular, in accordance with the increasing interest of the flow of

tourists to Uzbekistan, additional large hotels "Chorsu" and "Uzbekistan" were built[13].

After the city of Tashkent, the route would go to the city of Samarkand. The most important of the world-famous monuments of Samarkand - Registan Square, Gori Amir Mausoleum, Bibikhanim Mosque, Shahizinda Complex, Ulugbek Observatory. detailed information was given about the capital of the period (XIV-XVII centuries). Tourists were familiar with the historical culture of Afro-Siab fossils.

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