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### FROM THE HISTORY OF THE ATTITUDE TO THE OBJECTS OF CULTURAL HERITAGE OF UZBEKISTAN

(on the example of the Fergana region during the turbulent Soviet years)

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#### **Abstract:**

In the article on the basis of rich factual material, some aspects of the protection and use of historical and cultural monuments of the Fergana region, the attitude to them during the Soviet regime and in the years of independence are revealed.

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It is known that most of the historical and cultural monuments preserved in Uzbekistan are structures intended for religious ceremonies (madrasa, mosque, minaret, mausoleum, etc. Sources indicate that the objects of cultural heritage on the territory of Uzbekistan were more than 40 thousand at the beginning of the 20th century [4]. During the Soviet regime, most of them were dismantled for various reasons.

The main idea of Soviet ideology was genius, and the socialist system had an uncompromising attitude towards religion and fought against all religions both openly and without prejudice. This practice had begun in the early years of the founding of the Soviet state. For example, at the meeting of the CPSU of the RSFSR on September 8, 1922, M. helped the protection and museums of Turkestan monuments. K. Vladimirov and F.E. Dzerzhinsky opposed "saying that the issue of ancient monuments of Muslim architecture is a trifle, and it must be removed from the policy of the RSFSR" [8]. This attitude to historical and cultural monuments in Uzbekistan remained until the end of the regime.

Propaganda techniques were widely used in this work. In connection with this, the 1973 Manual of the Ministry of culture of the USSR for employees of the protection of objects of cultural heritage gives instructions on the use of religious monuments in propaganda of genius [14: 80].

Thanks to the genius policy of the Soviet state, the practice of destroying or using monuments of religious-Islamic content for other purposes was regularly brought to life. According to the decision of the Bureau of the Central Committee of the compartmentalization of Uzbekistan dated July 9, 1986, 62 religious structures and places of religious worship were recommended for removal from state protection [15: 135-140].

The grounds for delisting the buildings were given as follows: "...despite the fact that a large part of them are in a state of emergency, these "steps" are maintained as a source of non-working income of individuals contrary to various societies" [16: 67]. Many of these buildings were abandoned in a semi-derelict state despite being listed, with some being used as a depot for an enterprise or a farm.

In Soviet literature, statistics noted that "until the Great October Revolution, only 2% of the population of Uzbekistan was literate." In 1875, there were 182 madrasas, 1,709 schools, 235 barracks, 6,154 mosques in the Fergana Valley. By 1917, there were 20,000 mosques in Turkestan [5: 6]. Such information can be cited in large numbers on the example of each city and district of the Republic. For example, the November 21, 1897 issue of the "Newspaper of Turkestan province" gives a list of madrasas in Kokand, signed by correspondent Yusufjan Mirzo. In contrast to this list, the reporter nominally enumerates 38 madrasas. In general, according to the accounts of expert scholars in the same field, the number of madrasas in Kokand grew regularly, increasing from 50 in the 20s of the 20th Century [5: 6].

Preliminary data based on documents about architectural monuments in the city of Margilon are given in the statistics of the military governorate of the Fergana region [9: 31]. In particular, in 1899, the city of old Margilon (now Margilon) is reported to have 50 schools (9 of which are women's), 37 madrasas, 23 barns [9: 246-247], 254 mosques [10: 122].

During the Soviet regime, many laws and other legal acts related to the protection of objects of cultural heritage [2] were adopted. But, most of them remained on paper, practically not fulfilled. Because, the administrative-command system in public administration required not to follow the adopted laws, but the unconditional implementation of the decisions of the CPSU CC, directive instructions. For example, in the law "on the protection and use of monuments of history and culture", in the criminal and administrative codes of the USSR and the USSR, liability was established in case of violation of cultural heritage. But, with the exception of some disciplinary measures, no information is found in any archival document or other sources about the fact that any of the violations in this area were taken seriously, officials were held responsible for illegal actions committed against monuments. However, many unforgivable crimes were committed against the objects of cultural heritage during the period under consideration. This can be known from the following arguments.

General directorate of production of cultural monuments (now cultural heritage agency – M.R.) in 1980-1982, 19th-century 2 neighborhood mosques in Kokand were completely or partially demolished [19: 150-151].

Regarding the city of Kokand, it is appropriate to cite the following information:

“Turkestanskiye vedomosti” published an article entitled “palaces in Kokand” in the 49th issue of 1881. This article states that the Khan's Palace, that is, the Horde, is coming into disrepair from year to year, with the exception of its front side, where all three sides are in a deplorable state [20: 26-28]. But even a hundred years later, at the end of the 80s of the 20th century, the Palace remained in that deplorable state.

In 1977, the lower covers (tiles) of the front of the Horde were obtained for the purpose of replacement. By 1982, the movable part of the covers was 70-80 square meters, and repairs required about 10,000 rubles in the period. By 1988, however, the displaced portion of the cladding was 300 square meters, and the restoration required 30,000 rubles.

One of the most important problems was the protection of the territory of architectural monuments in the city of Kokand. A few meters from the tower of the Jome mosque there is a fountain, a children's railway passed around the Khan's Palace (Horde), a renovated building of the Sahibzoda madrasa was converted into a warehouse of production waste of a silk-weaving factory named after Muqimi [20: 26-28].

The 17th-century Miyon Hazrat madrasa in Kokand is home to a silk-atlas weaving factory, and a sex was also built on one of the courtyards. The stanzas installed inside the madrasah had a negative impact on the state of the monument [5: 6]. The Jome mosque, which is part of the Miyon Hazrat madrasah, has a large domed cell on the south side, and the design gatehouse has fallen into disrepair. The undisturbed 98-column porch and the honaco building were used for many years as the depot of the shoe base. However, due to neglect, part of the masts of the porch and the moqarnas of the hall were tilted and left intact. Most interestingly, in the madrasa building: “in this building in February 1925, M.I.Kalinin had given a speech” a marble plaque was erected [5: 6]. But it was in this madrasa that no record is recorded of the education of our compatriot, the enlightened poet Furqat.

The above situation is also reflected in the architectural monuments of the ancient city of Margilon, which has a history of 2000 years.

The free-standing attitude of the former regime towards religious and architectural monuments did not bypass the Pir Siddiq complex either. The two-storey building behind the gatehouse of the complex was demolished, resulting in damage to the gatehouse pedestal as well, which fell into a semi-rubble state. The surviving buildings of the complex were used as warehouses. And during the years of World War II, residents evacuated from Russia were placed in these buildings [13]. The last construction work on the complex was done in 1956 [3: 45-46]. By the 1990s the complex had undergone initial renovations. Currently, the Pir Siddiq complex is under state protection.

In the old city part of Margilan there is a double madrasa complex dating from the late 19th – early 20th centuries, consisting of three madrasahs – Said Ahmad Eshon, Ghaziyan, Qazi Kalon [13].

The madrasah of Said Ahmad Eshon was still functioning for some time after the events of the October coup of 1917, when it was closed down. The madrasah building was also used as a residence for a certain time, and the structure lost much of its early appearance. In 1984-1986, the madrasa building was renovated by the Institute of scientific investigation and design of Uzbekistan on the

basis of the commission of the main directorate of scientific production of cultural monuments of the Ministry of culture of the Ministry of culture of the USSR. Later, a branch of the Regional Museum of local lore and an educational-cooperative institution teaching local people to the old Uzbek script operated in the madrasa building. Currently, the madrasa is under state protection.

The Ghaziyan madrasa was built in 1906, and its gatehouse and a small tower were completely destroyed in the 20s of the 20th century. Several families were placed in the premises of the Ghaziyan madrasa and the mosque of the same name after the events of 1917, and were mainly used as residences. In the 60s of the 20th century, part of the structure, mainly the mosque building, was given to the city automobile for use and remained in its possession until the 90s. The rest of the madrasa is home to two families and the city law office.

The third monument in the complex, the Qazi Kalon madrasah, was built about 1857. The madrasah continued to operate as a school for some time after the events of 1917. In 1940-1947, the madrasah building housed the city police department and the wuth (temporary detention facility-M.R.) is located at. After 1947, the madrasah building was again given for the need of the city, and in 1956 it was completely demolished [13].

The fate of these three madrasas fell into a deplorable state due to the desperate attitude of the Muslim regime towards the objects of cultural heritage.

After Uzbekistan gained independence, the attitude towards historical-cultural, architectural monuments, which are an integral part of our national values, changed radically. The issue of preservation and use of architectural monuments has risen to the level of public policy. Many official documents have been adopted that regulate the legal relations of our historical and cultural heritage [1]. In particular, the Government of the Republic of Uzbekistan has made several decisions on the issue of historical and cultural monuments in the region of Fergana. As a result, renovations and restorations were carried out on a number of historic sites, and several new architectural structures were erected.

During 1991-2001, 69 architectural monuments in the Republic, including 2 in Kokand, were repaired and restored to their original state [7: 20-23].

Currently, 376 historical-architectural, archaeological, monumental monuments are registered in the Fergana region [12]. Most of these objects of cultural heritage are used depending on their actual function, as well as for tourist, various spiritual and educational purposes.

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