



State of Cultural Heritage Sites of Uzbekistan in the Soviet Period

**Rasulov Ma'murjon
Foziljonovich**

Associate professor
Doctor of philosophy in historical sciences (PhD)
Department of World history
Fergana State University
rasulov.2791@mail.ru, mf.rasulov@pf.fdu.uz

ABSTRACT

Based on rich factual material, the article reveals some aspects of the protection and use of historical and cultural monuments of the Republic of Uzbekistan, the attitude to them during the Soviet regime. The archival materials of the Soviet system and its dominant communist ideology reveal a nihilistic approach to the heritage of ancestors. The article gives many facts that as a result of incorrect use of engineering communications the state of historical monuments was severely damaged. Besides, based on documentary sources it is proved that the pillars lost their historical value as a result of using them not for their intended purpose (as clubs, cinemas, atheistic museums, restaurants, hotels, warehouses, cattle yards, prisons, etc.) and natural and anthropogenic factors.

Keywords:

architectural monuments, madrasahs, mosque, mausoleum, minaret, khanaka, karihan, conservation, restoration, architecture, tim, aivan, innovation, atheism, administrative and command regime, cultural and spiritual life.

In the study of the history of Uzbekistan, along with written sources, material sources, that is, architectural monuments, are of great importance. Currently, 8,208 objects of cultural heritage are under state protection in the republic, of which 2,250 are architectural, 4,748 are archaeological monuments, 678 are majestic art (monumental) objects, and 532 are attractions [1]. Also, more than 4,000 material and cultural monuments are included in the UNESCO list.

It is known that most of the objects of cultural heritage preserved in Uzbekistan are structures intended for religious ceremonies (madrasahs, mosques, minarets, mausoleums, etc.).

According to sources, there were more than 40,000 historical and architectural monuments in the territory of Uzbekistan at

the beginning of the 20th century [2]. Unfortunately, during the colonial period of Tsarist Russia and the Soviet regime, many architectural structures in the republic were demolished or adapted for other purposes.

The disrespectful attitude towards the cultural heritage objects of Turkestan goes back to the time of the rule of the Russian Empire. There is enough information about this in the works of scientists of that time. As an example, the works and memoirs of Russian scientists V. V. Bartold, M. Ye. Masson and V. L. Vyatkin can be cited. These authors drew attention to the deplorable state of historical and architectural monuments in the cities of Samarkand, Bukhara, and Khiva and emphasized the need to preserve them for the future.

For example, when professor V. L. Vyatkin, a scholar of the history of Turkestan, showed Turkestan Governor-General A. V. Samsonov the monuments of Samarkand and offered to allocate money from the zemstvo funds for the repair of the Ulugbek madrasa, Bibikhanim mosque and other structures that are decaying due to neglect, the governor-general to him: "I don't think it's necessary, Vasily Lavrentyevich, the sooner all this is broken (he showed Registan with his hand), the better for the Russian office system" [3. - B. 56-57.], he said.

The letter written by the assistant commander of the Turkestan military district to the Tashkent branch of the Russian Oriental Studies Society also testifies to the views of the tsarist officials towards the country in the spirit of great statesmanship: "The society is not looking for the East for the sake of the East and for science, but for the integration of peoples into Russia, Russification." should learn" [4. - B. 188.] was written in that letter.

This attitude towards historical and cultural monuments was preserved not only in Tsarist Russia, but also in the Soviet era. For example, at the meeting of the Soviet of People's Commissars of the RSFSR on September 8, 1922, M.K. Vladimirov [5] and F.E. Dzerzhinsky opposed the proposal to protect Turkestan monuments and help museums. They made a statement that "the issue of ancient monuments of Muslim architecture is trivial and should be removed from the policy of the RSFSR" [6]. The following information proves how much the consequences of such a policy had a negative impact on Khiva's minarets: "Historical sources testify that at the beginning of our century, every mosque and madrasah in Khiva had a minaret. Scientific research shows that their number was about eighty at that time. Now only twelve minarets have been preserved" [7].

One of the main features of the communist ideology was intolerance to any religion and religious belief. This idea was aimed at completely erasing the centuries-old culture and national values of the Uzbek people from the memory of the nation. From time to time, political repressions were organized

against the patriotic and devoted children of the nation, who entered the field of history and politics as defenders of Uzbek national culture and values.

The attitude of the Communist Party to the history of nations, including the history of the Uzbek people, was reflected in the top-secret instruction of the State Security Committee of the State Security Committee in 1947, on the basis of the assignment of the Politburo of the Communist Party of Ukraine. . This document contained the following lines: "In history lessons, it is impossible to talk about which of the politicians of the past served or tried to serve for the development of the country, attention should be focused only on the tyranny of the tsars and the people's struggle against them" [8].

The Soviet state, based on communist ideology, approached cultural heritage objects in Uzbekistan on the basis of an unscientific concept called "socialist culture". According to this concept, it was emphasized that the peoples of Central Asia, in particular, the Uzbek people, were backward and had low culture, and only because of the October Revolution (October coup) they achieved a free and prosperous life and cultural development.

In the Soviet era, cities and districts, large-scale structures, and architectural monuments were built in honor of the events related to the October coup and in memory of its leaders. To the history of national statehood, i.e Millions of funds have been spent on these structures, which are foreign to nature and national values. Repair of such monuments was also in the center of attention of the government. In the 1980s, one of the newspapers wrote: "Revolution, civil war, struggle against oppressors, establishment and strengthening of Soviet power in Turkestan, land and water reform, Great Patriotic War, maintenance and repair of monuments erected in memory of labor heroes special attention is paid to his work" [9].

For the sake of justice, it should be noted that even in the Soviet era, considerable work was carried out in the field of protection, preservation, and repair of ancient monuments in Uzbekistan. For example, from 1920 to 1980,

a total of 240 architectural monuments were conserved and repaired [10. - C. 12.]. In 1970, in connection with the celebration of the 2500th anniversary of the city of Samarkand with the participation of UNESCO, several architectural monuments were repaired and restored.

On February 24, 1979, the General Directorate of Research and Production of Cultural Monuments (now Cultural Heritage Agency - R.M.) was established in order to unify and control organizations related to the protection and repair of historical and cultural monuments. It included the "Architect" special scientific and repair production association, the Experimental Sculpture Production Combine, the Directorate of Exhibitions and Panoramas, republican museums and special scientific and repair project workshops, established in 1976.

On July 11, 1979, by the decision of the Council of Ministers of the Uzbek SSR, the Tashkent special scientific and repair project workshop was reorganized as the Research and Design Institute of Repair and Conservation of Cultural Monuments of Uzbekistan (UzNIPI).

In 1977, 2 million 983 thousand rubles (money in the Soviet era is determined by the currency of that time - rouble - R.M.), in 1979, 5 million 926 thousand rubles were restored and repaired by the "Architect" association. works have been completed, and in 1980, repair works worth 6.5 million rubles are planned [11]. According to the "Me'mor" association, in 1979, the fallen dome of the Taqi Telpakfurushon in Bukhara and the Bibikhanim mosque in Samarkand was restored. The Tillakori mosque, which is part of the Registan ensemble, was closed with a blue dome, the interior was decorated in golden color and restored to its original state. The Blue Dome Mosque was repaired in Shahrisabz. In addition, in the house and madrasa of Nadir Devonbegi in Bukhara (now this building houses the Museum of History of Pottery of the Bukhara Art-Architecture Museum Reserve - R.M.), in the dome of Taqi Zargaron, in Bolohovuz, Ulug'bek, Abdulaziz, in Yunus Khan madrasas in Tashkent, in Khiva Repair works were also carried out in the Hna Ark architectural complex, Hasanmurad Qushbegi

and Atamurod Qushbegi mosques. At the same time, an archaeological map of the Kashkadarya region was prepared by the Institute of Archeology of the USSR Academy of Sciences. More than 500 ancient monuments were included in it [12]. During 1979-1980, research and design-research works were carried out on more than 50 objects of architectural monuments of Uzbekistan by the Institute of Conservation and Repair of Cultural Monuments, Scientific Research and Design. Among them were Bibikhanim and Ulugbek madrasas in Samarkand, Kalon Mosque in Bukhara, objects in the city-reserve of Ichan Castle, and others [13. - S. 6-8.].

On August 12, 1980, the Central Committee of the CPSU adopted a decision "On the publication of the collection of historical and cultural monuments of the peoples of the USSR". On the basis of this decision, on September 8, 1980, the decision No. 604 of the Central Committee of the CPSU and the Council of Ministers of Uzbekistan on the publication of the collection of monuments was issued. In accordance with the order No. 164 "P" issued on September 17, 1980 of the Central Committee of the Central Committee of the Republic of Uzbekistan and the Council of Ministers of Uzbekistan in order to implement this decision, in 1981 Samarkand and Namangan regions, in 1982 Andijan, Jizzakh, and Syrdarya regions, in 1983 measures were taken to prepare the historical and cultural monuments of Bukhara region and city for publication in the form of a collection. In this order, it is indicated that in 1979-1980, a volume of monuments of Tashkent region and city, Fergana, Surkhandarya, Kashkadarya and Khorezm regions was prepared [14]. G. Pugachenkova, L. Mankovskaya, P. Zohidov, Z. Hakimov, and many other art historians showed enthusiasm in these works. They also took an active part in the preparation of the book "Architectural masterpieces of Central Asia" published on the initiative of UNESCO [15].

On September 19, 1980, by the decision of UNESCO, the 1000th anniversary of the birth of the great scholar Abu Ali Ibn Sina was celebrated in Tashkent. In preparation for this

jubilee, 40 architectural monuments in Bukhara were repaired, and statues were erected in Tashkent and Afshona. Maz 1 million 446 thousand rubles were spent on construction works. According to the order of the Ministry of Culture of the UZSSR No. 417 dated August 25, 1980, the government commission accepted 20 monuments as "excellent" and 20 as "good" repairs [16. – C. 4-5.]. However, if there were 329 architectural monuments under state protection in Bukhara at that time, only 1/8 of them (12.2 percent) were repaired.

In conclusion, it can be said that during the Soviet period, the state agencies responsible for the protection and preservation of cultural heritage objects, as well as all spheres of cultural and educational life in Uzbekistan, worked on the basis of strict orders and instructions of the center. Protection, repair-restoration, conservation works of architectural structures were not carried out at the required level. Ancient monuments, especially architectural structures, were alienated from their essence and their use for other purposes increased. As a result, the historical value of many cultural heritage objects has been greatly damaged, and some structures have completely lost their historical significance.

References and bibliography

1. <https://www.pv.uz/uz/news/moddiy-madaniy-merosning-royzha-tsadiqlandi>.
2. Son of Murad Mirza Ahmadqori. The golden sword of Olimkhan // Literature and art of Uzbekistan. 1995. March 12.
3. Masson M.E. Three events related to the relics of Samarkand. - Tashkent: Uzbekistan, 1973. - B. 17; Murad Mirza. Monuments of Turkestan - a victim of colonialism // Gulistan. 1994. No. 1. – B. 56-57.
4. Jabbarov I. The Secret of the Ancient Ruins. - Tashkent: Uzbekistan, 1968. - B. 188.
5. Miron Konstantinovich Vladimirov (Sheinfinkel) (November 15, 1879 - November 20, 1925) - party and state politician. Partiynoe prozvishche - Lyova. In 1922-1924, he was the narkom finansov of the RSFSR and the zamestitel narkom finansov of the USSR. <https://ru.wikipedia.org/wiki>.
6. See: Mirzaev M. The golden sword of Olimkhan // Literature and art of Uzbekistan. 1993. March 12.
7. Abdurasulov A. Towers of Khiva // Obida (Appendix "Literature and Art of Uzbekistan"). 2000. September 29.
8. See: Murtazaeva M. History of Uzbekistan (textbook for non-specialist students of higher educational institutions). Tashkent. 2003. – B. 17.
9. Let's honor the monuments // Culture of Uzbekistan. 1980. September 12.
10. Kryukov K.S. Organizational forms of preservation and restoration of architectural monuments in Uzbekistan (1920-1980) // Architecture and construction in Uzbekistan. 1991. No. 2. – S.12.
11. See: Giving Life to Monuments (Interview with Q.A.Abdullaev, Director General of the Architect Association) // Soviet Uzbekistan. 1980. January 22.
12. Reporter of UzTAG. Taken into custody // Culture of Uzbekistan. 1980. March 11.
13. Israilov I.V., Zakhidov P.Sh. Scientific center for restoration work // Construction and architecture of Uzbekistan. 1981. No. 6. - S. 6-8.
14. UzMA, fund 2296, list 7, case 52, sheets 16-17.
15. Our property of monuments // Literature and art of Uzbekistan. 1983. April 15.
16. Monument to the great enlightener, scientist and judge // Culture of Uzbekistan. 1980. September 23; Ashrafi F.M., Kryukov K.S. Itogi X pyatiletki i perspective razvitiya organov okhrany i polzovaniya pamyatnikov kultury v XI pyatiletki // Stroitelstvo i arhitektura Uzbekistana. 1981. No. 6. - S. 4-5; UzMA, fund 2296, list 7, case 58v, sheets 290-291.