

## ATTITUDE TOWARDS CULTURAL HERITAGE IN UZBEKISTAN DURING THE SOVIET PERIOD

(in the case of Kashkadarya region)

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Independent Researcher**Annotation**

In this article, the relationship to cultural and historical monuments in Uzbekistan during the Soviet period is described on the basis of historical sources and archival data on the example of Kashkadarya region.

**Key words:** Uzbekistan, Soviet era, material and cultural heritage, Kashkadarya region, architectural monuments, Oksaroy, Odina mosque.

In order to transfer the material resources of the country to its own control, the Soviet authorities fought to limit the customs and values of the local population related to the religion of Islam <sup>1</sup>. On the basis of the decree of the Council of People's Commissars of the RSFSR dated January 23, 1918, an attempt was made to attack any manifestations of religious authority. As a result, the compulsory acquisition (expropriation) of foundation properties belonging to madrasas and mosques, which are historical and cultural architectural monuments, was carried out in almost all regions of Turkestan. For example, the Russian scientist M.E. Masson, who conducted research in the Kashkadarya oasis, noted in his works that 20 <sup>2</sup>madrasahs operated in the city of Karshi at the end of the 19th century and the beginning of the 20th century <sup>3</sup>.

A part of the buildings and structures belonging to the property of the foundation, belonging to architectural monuments, was released to Soviet organizations. As a result, religious organizations were cut off from their financial support, and most of them have not survived to this day. It is known from the archive documents that 602 of the existing historical monuments in Kashkadarya region in 1920-1930 are archaeological, 192 are architectural and cultural monuments related to urban development <sup>4</sup>.

Qilichboy madrasa is the smallest and the youngest of the 49 madrasas that existed in the city of Karshi and its surroundings until the 1920s. In 1925, during the Soviet period, this monument was turned into a secret office of the GUPV <sup>5</sup>. In 1954, the building was taken over by the city utility company, and the yard was given to people for housing. Before independence, it was taken to the gate of this monument, and it remains in a half-ruined state.

In the 20s and 30s of the 20th century, in the Kashkadarya oasis, especially in the city of Karshi, the Kokgumbaz Mosque (16th century), the Odina Mosque (14th-15th centuries), the Khanaqoh Mosque (19th-20th centuries), the Mahallot Mosque (2nd half of the 19th century - the beginning of the 20th century), Kashkadarya bridge (2nd half of the 16th century), Karshi bath (Amir's bath) (16th century),

<sup>1</sup> CA Uz, R - fund 34, list 1, case 41, sheet 120.

<sup>2</sup> State Archive of Kashkadarya region (QVDA), fund 1, list 10, 12-ig, sheet 78.

<sup>3</sup> Masson M.E. *Stolichnye goroda v oblasti nizovev Kashka dare s drevneyshikh vremen. (Iz rabot Keshsko y archeologo-topograficheskoy expedititsii TashGU (1965 – 1966) . - Tashkent, Izdatelstvo " Fan " , 1973. – P. 86 – 87.*

<sup>4</sup> State Archive of Kashkadarya region, fund 533, list 1, case 42, sheet 81.

<sup>5</sup> State Archive of Kashkadarya region, fund 129. List 1, case 22, sheet 2.

as well as Sharofboy (early 18th century), Bekmir Kazakh (1911), Qilichboy (early 20th century), Abdulazizboy (1910), Shermuhammad (18th century) (not preserved), Khwaja Qurban madrasa (17th century) (not preserved), Sharofbai madrasas (early 18th century), Qarshi cistern (16th century), Abu Ubayd ibn al-Jarrah shrine XIV-XV centuries, many historical and cultural monuments such as Hazrat Sultan shrine in Beshkent XII-XIX centuries are explored. Academician V. V. Bartold, prof. A. A. Semyonov, A. A. Divaev, V. L. Vyatkin, and L. V. Oshanin were involved <sup>6</sup>. Also, scientific research related to the identification, scientific description and repair of ancient monuments by architects, archaeologists and historian-scientists such as V.I. Vyatkin, M.F. Mauer, M.E. Masson, B.G. Zasiipkin and M. Saidjonov. inspection was carried out <sup>7</sup>.

Also, Dor ut-tilovat in Shahrisabz district (XIV century), Mirzo Jahangir mausoleum in the Dor us-saodat (siyadat) complex (built in 1370-1380), Oksaroy complex (1380-1404), Ulugbek madrasa (1437), Chorsu trade center (80s of the 16th century), Shamsiddin Kulol tomb (15th century), Jahangir Mirza's tomb (14th century), Malik ajdar mosque (14th century), Kunduzak mosque (14th century), Khoja Ilmkon's house in Kitab district (15th - 16th centuries), Langar father mosque in Qamashi district (end of XV - beginning of XVI centuries), Kusam father complex in Pudina village of Kason district (XI - XIX centuries), Kurgan mosque (XVI - XVII centuries), Imam Mo'yin complex in Kovchin village of Karshi district, Sultan in Kasbi district Historical objects such as Mir Haidar complex (XI-XVI centuries), Sardoba (XVI century), Tora mosque in Qatagon village of Kasbi district (XVI century), Nomozgoh near Kasbi district (XVI-XVII centuries) were studied <sup>8</sup>.

On November 21, 1934, at the joint meeting of Uzkomstaris, the issues of studying historical monuments in Uzbekistan, checking their condition, and starting repair work were discussed in detail. It was attended by the chairman of the committee of Uzkomstaris N. Khodjaev, scientific secretary of the committee Ya. Gulomov, archaeologist M. Masson, professors V. N. Kolotov and L. Voronin, architect Sh. E. Ratiyalar <sup>9</sup>.

The practical expeditions of Y. Gulomov, in turn, were focused on the detailed study of historical and architectural monuments built near Shahrisabz during the rule of the Timurids. Monuments have been of great interest not only to Uzbek historians-scientists, but also to foreign researchers. For this reason, the archaeologist Y. Gulomov, T. Mirgiiyosov, S. Kabanov, S. Sudakov and the photographer N. Lozhkin clarified the condition of the monuments, which monuments need to be restored and repaired. A team of antiquarians led by a scientist has carried out the inspection and restoration of major architectural monuments, such as Hazrati Imam, Kokgumbaz, Gumbazi Sayidon in Shahrisabz city. In this regard, the

<sup>6</sup>Sodikova N.S., Buryakov Yu.F. Treasury of historical monuments. - Tashkent: Science, 1976. - P.69.

<sup>7</sup>Zohidov P. Ornament inside. - Tashkent: Literature and Art Publishing House, 1985. - B.17.

<sup>8</sup>Sukhareva O.A. K istorii gorodov Bukhorskogo Khanstva. - T, 1958; Zakharov S.M., Sabirjanov A.S., Karshi. - T, 1978; Masson M.E., Pugachenkova G.A. Shahrisabz pri Timure i Ulugbeke // Trudy SAGU. Kn. 6. - Tashkent, 1953; Creativity of the Timurids in the sources of the period / Editorial board: M.M. Khairullaev, A. Orinboev, O. Boriev. Developers : A. Orinboev, O. Boriev. - Tashkent, 1997; Akhmedov B.A., Mukminova R.G., Pugachenkova G.A. Amir Temur (Jizn i obshchestvenno-politicheskaya deyatel'nost). - Tashkent: University, 1999; Kasimov F.H. The Timurids during in Bukhara cultural life // Iz istorii kulturnogo naslediya Bukhari (Vyp.7). - Bukhara, 2001; Mankovskaya L. Yu. Architectural monument Kashkadari. - T.: 1979. - 110 p.; Sultanov H.T. History of the formation of the architectural ensemble Shakhrisabza XIV - XV centuries. (po archeologicheskim dannym): Autoref. teeth \_ ... candy. istor \_ science - Samarkand, 1990. - 26 p. Pugachenkova G.A. Shdevry Sredney Azii. - Tashkent, Izdatel'stvo literatury iskusstva imeni Gafur Gulyama, 1986. C. 25-26. Mankovskaya L. Yu. Tipologicheskie osnovy zodchestva Sredney Azii (IX- nach. XX c.). - Tashkent, 1980. Nasriddinov Q., Khojayarov O'. Architectural monuments of the city of Karshi. - Toshkent : The generation of the new century. 2011.

<sup>9</sup> Cross the wall // Red Uzbekistan, June 18, 1934. - #164 (3047).

photographer I. Zavalin took hundreds of pictures and presented them to the Committee of O'zbekstaris<sup>10</sup>.

In the city of Karshi, serious repair works were also carried out at the Odina Mosque. During the years of Soviet rule, this architectural monument was used for various purposes. Since 1938, the perimeter of the mosque is 6 meters 20 cm thick. It was surrounded by walls and turned into a prison. This building, located in the old city district of Karshi, was called "Tashturma" by the residents, and the UYA-64/Iz-5 isolator belonging to the Ministry of Internal Affairs of the Republic of Uzbekistan was placed there.<sup>11</sup>

Due to his strong interest, the investigator of the Karshi city prosecutor's office, the senior advisor of justice, S. Kattaboev tried to study the history of the Odina mosque. During his research, he collects valuable information about the Soviet-era history of this architectural monument from the documents of the state archive. The transformation of the Odina mosque into a prison was marked on its cover as "Prison Department of the NKVD of the OZR Bukhara Region". The passport of the building was drawn up by the head of the prison department of the NKVD of the OZR State Security Junior Lieutenant Kirilov and the senior inspector of the operative department of the NKVD for regime and guarding, Junior Lieutenant Viner of the State Security. The passport included a list of 10 members of the prison's leadership, among whom there was not a single representative of the local ethnic group.

According to the documents, this prison was active in 1939. Because the reports provided information about 1939 and 1940. In particular, 3 prisoners escaped from this place in 1939-1940, 2 of them were used in farm work, and 1 escaped under the watch of the guard. This prison is designed for 600 people, 7 km from the railway, 1 km from the NKVD of Karshi city. located far away<sup>12</sup>.

The cases of using existing historical monuments for various purposes have increased. From the 30s of the 20th century, the Sharofboy madrasa first served as a house of culture, then as a club, and even as a building that housed a dispensary for skin and venereal diseases<sup>13</sup>. A similar jatuman can be seen in Bekmir Kazakh Madrasah. In particular, from the second half of the 20s to the middle of the 30s, this building was used as the office of the city commissariat of internal affairs. From the researcher M.Masson's comments about the Odina Mosque, and from the photographs taken by Shishkin, it can be understood that this building was also destroyed in the following years due to neglect during the initial period of the Soviet power. Later, he served the interests of this regime<sup>14</sup>.

it is known from archival documents that in 1940-1945, the building of the Bekmir Kazakh madrasa in the city of Karshi served as a warehouse for storing clothes prepared as a reserve for sending to the soldiers. The second floor of the building was used as a sewing shop where military uniforms and shoes were made for soldiers.

In 1967-1968, it was noted that 87 proposals and demands were received by the members of the society in the Kashkadarya Regional Council of the Society of Uzbekistan for the Preservation of Cultural and Historical Monuments. 55 of these proposals and demands were implemented by the regional council.

<sup>10</sup> Cross the wall // Red Uzbekistan, June 18, 1934. - #164 (3047).

<sup>11</sup>Kattaboev I., Fate of Odina Mosque / Kashkadarya, September 16, 2005.

<sup>12</sup> Kataboev S. Fate of Odina Mosque / Kashkadarya, 2005, September 16.

<sup>13</sup> Nasriddinov Q., Khojayarov O'. Architectural monuments of the city of Karshi. - Toshkent : The generation of the new century . 2011. – B. 21

<sup>14</sup>Masson M.E. Capital city and region Nizovev Kashkadari with ancient times. (Iz rabot Keshskoy archeological-topographic expedition TashGU (1965-1966) Izdatelstvo "Fan", - Tashkent, 1973.

The remaining 32 proposals and demands are expected to be implemented by the end of this year, it was mentioned in the annual report of the Inspection Commission of the Society of Uzbekistan for the Preservation of Cultural and Historical Monuments <sup>15</sup>.

On June 27, 1969, at the II conference dedicated to "Protection of historical and cultural monuments of Uzbekistan" held in the city of Karshi, according to M.S. Samadov, chairman of the Kashkadarya regional council of this society, departments of the society for the preservation of historical and cultural monuments in almost all cities and districts of the region and their it is shown that primary organizations were formed <sup>16</sup>.

On the south-eastern side of Karshi is a shrine known as "Khojai Jarroh", which was actually an ancient cemetery. According to the archival documents of 1965-1973, there is a tomb without any inscription or sign in the shrine. At the beginning of the 20th century, there was a lower tower on the north-western side of the tomb. On the south side of the mosque, there is a pond with a surface of 16 square meters, which has been kept under a concrete wall until today. This shrine was restored in 2000 and a mausoleum was built over the grave, a gatehouse was built at the entrances and the corridors were repaired, the surroundings were beautified, and public buildings were built for pilgrims.

Preservation of historical and cultural monuments With the help of a large number of members of the society of Kashkadarya region, 187 architectural and 184 archaeological monuments were found and registered in the territory of the region, which is rich in historical materials. closed to the fatherhood of the organization and enterprise. In a short time, with the help of the public, the "Hazrati Sultan" mausoleum in Karshi district, the Sardoba in the center of the "III International" collective farm, the "Mir Haidar Sultan" ensemble in Kasbi, the "Turo" mosque in the Koson district, the "Husam Ota" ensemble, the "Voshkod" state farm in Chiraqi district, Okmachit", "Kosh Khanakah", madrasa in the center of Guzor district, "Langar ota" in Qamashi district and similar monuments have been partially restored and brought to a level where they will not lose their appearance for a long time. Also, lighting works with electric beams were carried out in "Hazrati Imam", "Chorsu", "Aq Saray" complexes in Shahrisabz city. More than 500 square meters of asphalt will be laid around the "Kokgumbaz" mosque in the city of Karshi.

In the 1980s, one of the architectural-monument complexes built in Shahrisabz - Dor ut Tilovat (14th-15th centuries), the Blue Dome Mosque, Shamsiddin Kulol and Gumbazi Sayidon, a historical-cultural complex, which includes ancient tombs, was rebuilt. Its main complex is located in the southeastern part of the city of Shahrisabz, on the roadside. In various places of the gravestones architectural-monument complex, there are several stones with inscriptions inside the tombs of Gumbazi Sayidon, Shamsiddin Kulol, in the yard. Most of the tombstones in the architectural-monument complex were found in the period of 1980-1990 as a result of archaeological excavations carried out by UzNIPI restoration workers <sup>17</sup>.

Thus, during the Soviet period, historical monuments in Kashkadarya region were used for various purposes. Some of them have been repaired, but most of them have lost their historical appearance. However, thanks to the efforts of the local population, they were protected and saved from being trampled.

<sup>15</sup> State Archive of Kashkadarya region, Fund 1070, List 1, Collection Volume 15, Sheet 296.

<sup>16</sup> State Archive of Kashkadarya region, Fund 1074, List 3, Collection Volume 20, Sheet 205.

<sup>17</sup> Aminov B.B. Epigraphic monuments of South Uzbekistan as a historical source (XV - XX centuries): History science. name ...dis. - Tashkent, 1998. - B.17.

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