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ABOUT THE OBJECTS OF CULTURAL HERITAGE AND THE STATE OF THEIR PRESERVATION IN THE 20-30 YEARS OF THE XX CENTURY (EXAMPLE OF FERGANA VALLEY)

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ABSTRACT

In this article, an analysis of the objects of cultural heritage in the Fergana Valley in 20-30 years of the XX century and the state of their preservation is given. In various sources in Namangan and Fergana regions, information about mosques and madrasahs in Turkistan, which were built by Muslims and functioning as scientific centers, was given.

KEYWORDS: *Mosque, Madrasah, Tower, Caravan Palace, Culture, Cultural Heritage, Museum, Education, Sect.*

INTRODUCTION

It is known that in the appeal of the president of the Republic of Uzbekistan to the Oliy Majlis on December 29, 2020, it was noted that it is necessary to adopt a separate program to ensure the maintenance, preservation and protection of objects of cultural heritage[1]. Proceeding from this, it should be noted that today more than 8 thousand monuments of cultural heritage are registered in Uzbekistan.

It is known from history that during the Soviet period there was a misconception that every sample of local culture was accepted as backward and foreign. And in 1920-1930, politically incorrect slogans of the tribe of “national, socialist in content” and the decision “on the elimination of silence in architecture and construction” adopted in 1956 year were aimed at quickly putting artistic creativity and architecture into one common mold.

In its place it should be noted that the 20-th years of the twentieth century were a special stage in the study of the history of material culture of Uzbekistan. The committee on the preservation of monuments of art and nature, antiquity and museum works (Turkomstaris), which was

established in 1921 under the people's education Commissariat of Turkistan, was of great importance in this regard. In 1925 year, that is, after the conduct of the policy of national state borders, this organization was called Sredazkomstaris (on the territory of Central Asia), and it operated until 1928 year. Thanks to the efforts of this organization, a number of works have been carried out on preservation of material and cultural monuments of Central Asia, Study of their history and organization of museum Affairs.

It is important that not only Russian scientists, but also National intellectuals could actively work with them in the identification and restoration of historical-cultural monuments. Because they correctly understood that the historical past of the nation will reach the next generation through its material and spiritual monuments. Important work has been carried out to study the history and state of construction of historical monuments existing in the country by nationalists who are part of scientific expeditions organized by this organization. They published their observations in the form of articles of reporting quality. It is also necessary to emphasize the service of the national press in this regard. Because, they had become the pulpit of the intelligentsia, which protects the interests of the nation, which appeals to the people, who died for the development of society.

In particular, the magazine “education and teacher”, which is owned by the people's education commissariat, published in these years, gained a special place in the press of that period not only a number of articles devoted to the issues of public education, but also the development of Turkistan culture and spirituality. On the pages of this magazine are the most prominent national intelligentsia of that period M. Abdurashidkhanov, Sh. Rahimiy, Fitrat, M. Saidjonov, Chulpon, Botu, G. Zafari and other progressives raised in their articles the problems of preservation and protection of the history, material and cultural heritage of the nation as the actual issues of their time, the analysis of them from the point of view of today was considered one of the important tasks.

For example, the famous progression M. Saidjonov's scientific article “the city of Bukhara and its old buildings” covered ancient monuments in Bukhara, which mainly covered historical places in the city, buildings and structures of the era of Ark, Shahrstan, Registan, Somoni and Ashtarakanids were studied. This article by M.Saidjonov provides valuable information on the topography of Bukhara in the Middle Ages, the study of the history of some monuments in the city.

In this regard, it is also necessary to emphasize the article “examination of historical works in Uzgen” belonging to the pen of another progressivist Shokirjon Rahimiy. This author refers not only to handcrafted works under the guise of historical monuments, but also architectural monuments. It reflected the issues of the state of material and spiritual heritage in the country and the need for study. This article was published in the journal “Education and teacher”, enriched with photos. In this work, which was written as a report, the historical-geographical location of Uzgen, which was the capital during the Karakhanid period, the structures built there, especially the tower of XI-XII centuries, which was erected until the Mongol invasion, small tombs around it (in the article they are called Tombs – M. M.), information on sources and documents on the history of Uzgen is given that they also have significant scientific value for today's researchers.

For example, in the 1925 issue of the magazine "education and teacher", the following information was given about the city of Uzgen and its architectural monuments: "it is known that Uzgen was a great city in Central Asia, and even if it was known on the dates that Fergana was the center of muzofot, now this city is known as a village Uzgen is a village in the north of Osh, between Osh and Jalal-Abad, which is very important on the trade route with the Qashqar region of Turkistan and China. Even if you go by car 25 km from Khanabad railway station on the Jalalabad railway and 45 km from then on, the first road is difficult as it is through a few large passes through Karadarya, which is the head of Sirdarya, and the 2nd Road is through a pass called 33 steppe.

In Uzbekistan there are 25 neighborhoods and its people are considered to be 7-8 thousand. There is also a nation close to Uzbek, whose people are Uzbek and Kashgar, a little bit Turkish (this people came to these sides 600-700 hundred years ago from Turkmenistan in their own words, and then stayed, "banned" from their horses and became Turkish suckers). In the village there is a caravan with several shops-a girls school, 2 land school (Shuroi), a club, a school of literacy, 2 co-operative shop. The air is even higher than that, it is incredibly pure and pleasant.

The landscape of the city is beautiful, on one side of which is the Black Sea and the beautiful hills that burn it, and then the snowy mountains stretch. But, it is not known to many people that the people of ABOM, upon being unaware of the culture, are due to the fact that he himself is on the verge from the center[2].

The village is incredibly rich in historical things, the buildings that are in it now, the works of the building that are found all the time under the ground, the old scrape and the coins show that there was no doubt a cultural land before (about this book the famous tourist Nushiravon in his touristic book the Sheikh rubbed this book without giving it three days). In addition to historic buildings there is now a churchyard consisting of 3 tombs, which improved in one great tower. It is about this book that the famous traveler Nushiravon in his travelogue asks in the content "the sheikh did this book without giving it 3 days ago".

Here in the last 32 years 27 bath, many abrasions and other instruments have come out. The Uzbeks call these midges "Popok midge". They take a lot of bricks that come out from under the ground and use them to the building.

The most famous in the old works of Uzgen is the huge minaret, which is longer than 25 gas. This tower is not currently connected to a mosque or a honeycomb, but around it is empty, on one side is a large embankment. On the one hand, where there is a bazaar, he stands alone giving his chest to the chest. The appearance is incredibly repulsive and dignified.

Although it is not clear when this minaret was built, it is suspected that it was built 700-800 hundred years ago in the form of old minarets laid before the arrival of Isfahan and the Mongols in the Marv from Uzbek ornaments and structural oil.

The tower remained in its old form until last year, standing unchanged. It was taken 43 years ago and made of millet. From the picture, too, it is clearly known that the head side of the minaret was extinguished, the bottom was cut and some of the husbands were in a state of a kiss. But in the last year (1923), a man called the son of Obid Rasul, who disappeared with six months of effort from may (if only he had been left in his own way) remount the minor. The kissed husband

under the minaret was fixed by a Russian brick. On top of the 8 dacha dome was built, but left incomplete.

Walking from the great minaret to the south, there is a madrasah laid out a hundred years earlier than that. The people of Uzgan call it “the tombs of the Sultan”. Three tombs (tomb-small tomb, Sagana – M.) adjacent to each other, the back of which is turned to the east on Earth, which is the Tomb of Hazrati Sultan. M) there is. The shrines extend from the south to the North.

One of the tombs is the Tomb of Sultan Ilig, the other is the monument memory of Sanjar bin Malikshah, the middle one is the pea. Inside all three of the tombs there is also a tomb, similar to each other. But, to some extent, there are no gravestones. Now, when it comes to tombs, the northern and the southern tombs are very decorated with ornaments and patterns, and the middle is then placed in the middle, keeping both buildings (tombs) intact. The decoration of the building is artistically designed to amaze the mind, and the art that is in it makes the person interested for hours. The professor comrade who was next to us said that this art was not there except from the Tomb of the famous Ismail Somoni, who was on the side of Bukhara alone in the whole East.

The entire structure of the building consists of silt, earthenware and stones, and even if the structure was several hundred years old, the tops were completely demolished and demolished. But the patterns, on which the side is still solid, are an elegant form and a phrase from 1 lines, some of which are inscriptions in different forms, and some are made by observing the latest (fashionable) of the Eastern-style architect. The patterns and inscriptions on the surface of these buildings we divided into 14 parts and took samples from each of them. (That is, in order to check how beautiful the buildings are, it is necessary to pay attention to the picture put on it). The slats used in these buildings are in different molds, the smallest of which is in a simple match box, the largest of which is made by 4 contributions to an ordinary Muslim brick. But, the size of the knitting stalks goes up to 4 meters with jam. I must also say that the patterns of the building are completely on the surface and on the side of the view, slightly decorated with a hollow. But the sides and the back are in a simple mold[3].

When it is mentioned about madrasahs at the end of the XIX – early XX centuries, it should be noted that they served as the first embodiment of Turkistan culture[4]. Madrasahs were secondary and higher educational institutions. In accordance with the conditions of his time in the madrasahs, various specialists of the field were trained, including mudarris, qozi, imam and mirzas, based on the needs of the people. During this period, young people who received education in madrasahs were educated together with religious and secular science, that is, as components of the unified science. According to the archival documents about Muslim institutions, in 1898 in the Turkistan region there were 452 mudarris and 7903 students in 348 madrasahs[5]. It can be concluded that no matter how much the Russian Empire resisted the opening of Muslim madrasahs for various reasons, their attempts did not yield in most cases.

However, such cases as the weakening and overthrow of the Tsar's power in the first quarter of the XX century, the transition of power into the hands of the Soviets, the overthrow of the national independence movement in the Fergana Valley have their negative impact on the development of madrasahs[4]. In particular, in the article titled “madrasa reform in Namangan” by the correspondent of the Turkistan newspaper, which operates under the pseudonym “Uzbek”, The views on the madrasah “Saidkulibek”, which is located next to the madrasah of Mulla Kirghiz in this city.

This article was written at the beginning of the 1920 years and is important in highlighting the policies of the Soviets in relation to Muslim madrasahs. When writing about the madrasah of Saidkulibek, the author also gives information about the state of the psyche of other madrasahs of that time in the article. In accordance with his comments, madrasahs described him as having hardened his condition during this period as frozen rivers in the North, having become silent as cemeteries in terms of their spirituality, while recognizing that they were deprived of the rights necessary for them to function in accordance with the requirements of the times in the following centuries, they were left behind for various. It also shows that madrasahs became a place where specialists, including engineers, doctors, scientists, etc., needed for their period, instead of growing up, surrounded their bodies with spiritlessness, the body grew weak poppies[4].

From author's views on this matter, it can be seen that the madrasahs were somewhat behind the social life as a result of the fact that initially the Tsar rulers, and then the Soviet authorities looked at the madrasahs of Muslim countries with a low point of view, tried to eliminate them as a furnace of superstition and declared the properties of the

In the information about mosques and madrasahs in Turkestan, which were built by Muslims in various sources and functioning as scientific and scientific centers, by the Soviet period they were converted to red soldiers as accommodation, horses as a stables[6], cultural places of recreation. For example, about himself "M.N." according to the information written by an unknown author who signed the contract, in 1925, the Kokaldash madrasah was rented to the leased cinema for thirty-three days with thirty-day fasting and a three-day committee on the condition that the Soviets left the equipment to the foundation[7]. The reason for this was the activity of the Soviets to form an atheistic worldview in the minds of people in relation to religion, Islam, and, consequently, all religions, as well as their view of our religious belief as an outdated idea, which is the basis of national education, as an old.

When writing about the madrasah of Saidkulibek, the author says that it was one of the oldest and richest madrasahs of Namangan. In the period after the October coup, the Taliban of the same madrasa became the head, and gathered the Taliban of the whole madrasa of Namangan into one association and supported the new government, providing many services. In those who have tried to attract other madrasahs to this work, too, many cannot achieve their goal, which causes resistance. At a later time, this Madrasah will come to life again, expressing confidence in the Soviet state and striving for the implementation of new reforms. The Taliban say Akromkhan Tara, who is in danger at Koson madrasah with the condition of introducing lessons in sciences and a number of other reforms to Madrasah, is in danger.

Observing such actions of the madrasa Taliban, the author observes their actions by drawing up new working plans, acknowledges that in 1917 the madrasa was also demanding the membership of some of their insiders in the legal courts, which caused the tragedies of young people, and that every effort of the eshons and the rich, who tried to return them, was also fruitless. Informing about the further activities of Madrasa, the author gives information about the fact that the Taliban recently held opening ceremony of the madrasa and began taking lessons with a six-day plan for the Week[4].

In place of the conclusion, the author addressed the taliban of madrasah and said that your initiative is to open the right way for our people to go out into the light in the future. But do not forget that the work of reform consists not only of taking lessons from two to three subjects per

week. After that, you must continue in your own good work and enter into your program the various sciences that are necessary for our lives and completely cleanse the old superstitions from the madrasahs and do not strive to find real educational nutrients for your soul, and also to immerse the foundation's work in ways that are useful in your own scientific and On this you need to set an example to others[4] – concludes his article with the comments.

In the sources, almost no other information on Saidkulibek madrasah in Namangan is encountered. Information about when, at what time, in what situation the madrasa was in crisis is unknown. Recognized as one of the oldest and richest madrasahs of Namangan during the initial period of the Soviet rule, this madrasah was destroyed by the order of the Soviets from 1930-1935 years.

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