

THE ATTITUDE TO THE HISTORICAL MONUMENTS IN UZBEKISTAN IN THE 20-30S OF XX CENTURY IN THE COMMENTARY OF THE PRESS OF THE TIME

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ABSTRACT:

In this article the attitude towards the historical monuments in the 20-30 s of XX century on the page of periodical presses of Uzbekistan was analyzed.

Key words: Historical monuments, historical-cultural heritage, periodical press, mausoleum, architecture, madrasahs, hospital, doctors, historical building.

INTRODUCTION:

Due to the independence the reality of the past, the attitude to the science of History has risen up to the state policy level. Historical justice about the reality of the past, which was falsified, has prevailed. Wide ways have opened to the opportunities of investigating the history of Motherland scientifically and objectively.

In the years of independence the system of teaching the history of our motherland at the higher educational establishments was put into action, many news and clarities were input on the goldpages of history as the result of worthy of attention researches by many historians, numerous modern new generation literatures, textbooks serving to develop spiritual world of the mature generation were published. It is worth mentioning that nowadays the public memory, the need for understanding the reality of the past, which are the base of spirituality in the life of the society, are continuously increasing.

MAIN PART:

Taking this into account it is worth mentioning the following ideas of the first

president of Uzbekistan I.A.karimov: "Of course it is impossible to imagine the spirituality of any nation separate from its history, particular customs and traditions and life values. On this way, naturally, spiritual heritage, cultural wealth, ancient historical monuments serve as one of the most important factors" [1, 29-30].

Indeed, in studying the history on the basis of fundamental sources, in objectively evaluating the processes happened in the far past of the society, in fairly interpreting the data given by the historians are of importance.

The measurements and decisions of the government of the Republic of Uzbekistan related to restoring historical-cultural and spiritual heritage of Uzbek people and the problem of objectively evaluating the history noticeably influenced on the development of subject of studying the history.

It is known, historical monuments play an important role in the system of material heritage of Uzbek people. The most ancient of them dates back to X century, and the most of them date back to XV-XIX centuries. At the beginning of XX century the attitude to those monuments began to change to negative side. It was caused by the religious policy of the Soviet government and its negative consequences. For example, in issue 5-6 of the journal "Maorif va Oqitguvchi" (Education and Teacher) in 1925 an article about "Kuktosh" monument in Samarkand was published. The following information was given in it: "There is an ancient stone called "Kuktosh" in Samarkand. It is beside the Reserve between the old and new town in the present ground fortress. In the previous one month it was an independent

school, the length is 1,5 archine ((Russian) archine (app. 28 in./71 m.)), the width is 2 archine and the height is 1 archine from the ground. There are different engraved designs. The colour is whitish blue”.

So, it is known from the above mentions that in the 20s of XX century most of the monuments and historical places in Samarkand city remained out of attention. Insufficient study of them can be shown as another reason why they stayed out of attention.

Besides, in the press of that period of time interesting information about the topography, architecture and component parts of the cities of Central Asia can be read. We will give some examples of them: “Samarkand city was divided into three parts in ancient times as the other cities of Central Asia: 1. Arch. 2 Neighbourhoods. 3 Provinces.

The neighbourhoods were separated from the provinces by the fortress walls. The Arch was separated from the neighbourhoods by a separate one storey fortress. Princes, in general, the people related to the khan lived. And the provinces were the place of the people dealing with summer gardens and farming as today.

The neighbourhoods had 6 big gates in the walls separating from the provinces. They were the followings:

1. Ohanin Gate or the Gate of Majesty Shak.
2. (Lodge for wandering dervishes) or Foruz Gate.
3. Khuja Ahror or Karizistan Gate, in the present Khuja Ahror region.
4. Payqabod Gate. Present Hayrobod region.
5. Suzangaron Gate. In the neighbourhood of present Suzoncharon.
6. Bukhara Gate. Or Shaykhzada Gate. Near the Guri Emir [3, 117].

There is interesting information about the Ark of Samarkand city in this article. “The arch had a gate like this, now both of the two are known to us. This separation of Samarkan

is very old. The history shows that there were such kind of divisions during the time of Great Moghuls and Temurids [4, 119].

It can be seen from the above that in this article it was noted that town gates played an important role in the structure of Samarkand city in the 20s of XX century. This case belongs to other cities of Central Asia. For example, in XIX century the big cities such as Tashkent, Kokand, Bukhara, Karshi, and Khiva had their own gates. The number of the gates were differentiated according to the bigness and administrative and economical position.

On the pages of the journal “Education and Teacher” there given information about one of the ancient relics – the complex of “Ruhobod”: “we can show one of the oldest and most famous one “Ruhobod”. This building is in Ruhobod mahalla (neighbourhood) now in the south of present ground fortress “Krepost” [5, 120].

In the period of time being studied it can be seen that the state of architectural structures, their repairing processes were forbidden in the activities of the educated people. Particularly, this case can be observed in the activity of M.Saidjonov, who lived in the 20-30s of XX century. For example, the scholar’s great scientific article named “Bukhara city and its ancient buildings” about the ancient monuments in Bukhara was published in 1927 in the journal of “Education and Teacher”. In that article mainly, the historical places in Bukhara, Arch, Shahristan, Registan, and the historical monuments such as the buildings of Ashtarkhan’s time and Samaniy’s time were studied and investigated. The work is very valuable with its information about the history of certain territories in Bukhara, especially, about the buildings of Samaniy’s time. This work, published under the sponsorship of French Institute of investigating Central Asia (IFEAK) was published in 2005 in issue 16 of the journal IFEAK [6, 2005]. According to the

internet reports, this book has been bought by many libraries of CIC and European countries by now [7].

M.Saidjanov reported in his article in the 9-10 th issues of the journal "Education and Teacher" in 1927 that the mausoleum of Samaniys was studied in 1925 under the leadership of the famous scholar orientalist V.L.Vyatkin [8, 52].

The scholar's scientific works, which were prepared for publication but not published, were of several numbers, they were mainly related to country study, archeology and ethnography and were collected on the basis of studying the documents of vaqfnoma (deed of trust for vaqf) after 1930. During the research as it is known from the articles of B.Ergashev, S.Gorshenina and N.Naimov that the collections and works in different size such as "Vaqfnoma of Shaykh Sayfiddin Bokharziy", "Architectural homage of Samarkand", "Architecture of Samarkand, a City history", "Mausoleums situated around Bukhara", "The first museum in Khorezm", "Materials for the history of Uzbek people", "Antology of Writers" and the brochures about Childukhtaron and Masjidi kalon still have their own scientific significance now. Also, M.Saidjonov studied the monuments of Kashkadarya oasis and made his collection "History of architectural monuments of Shakhrisabz". This work, which was finished in 1936, is the only great scientific work about the architectural monuments of the region [9, 79]. But, unfortunately, the above-mentioned scientific articles and works haven't been totally studied, researched and publicized yet.

Muso Saidjonov gave important information about the buildings and structures built during the khanates in Bukhara and their activities in his article "Bukhara and its old buildings" published in the 9 th issue of the journal "Education and Teacher" in 1927. Particularly: "Having made the country calm down, the khan of Bukhara Subkhankulikhan

paid attention to the development of science and education. He liked best of all to gather 40 specialists of different sciences and have scientific talks with them at the Palace. He wrote several brochures about different sciences himself too.

He specially paid attention to Medicine and built the madrasah of "Dor al-shifo". The madrasah consists of 18 rooms. ... "Doralshifo" was not special only for teaching medicine, but also it had hospital and ambulance services. There was a drugstore that anybody could take free medicine there. As people came from a long distance were received at the hospital part for checking, their fares were shared. Besides them, there was a library and an old school. ... Later in this madrasah only religious lessons were taught like other simple madrasahs" [10, 52].

In that period of time critical articles about the condition of the historical monuments and the attitude of the Soviet government towards them, architectural solution and chronology of the monuments were published not only in the journals, but also in the local newspapers. Particularly, we can read the following information in the 3 rd issue of the newspaper "Ozod Bukhara" (Free Bukhara) in 1924 about the educational processes at the mausoleum of Sultan Ismail Samaniy and other madrasahs built nearby territories: "One of the most magnificent and oldest monuments of Bukhara is the Tomb of Samaniy Sultan Ismail. The mausoleum was built in X century during the reign of Ismail Samaniy in Bukhara. Bukhara was not only the capital, but also it symbolized the East part of the whole Muslim world. During the reign of Samaniys' denasty Bukhara was one of the centres of culture, science and art.

Ismail Samaniy attracted the scholars of that time and gave them official awards. Therefore, many people were engaged in scientific works at the madrasahs decorated

with very rich equipments and devices. Not spending their life with studying at the richly provided educational establishments, the science amateurs from long distance places gathered there [11, 146].

On the pages of this newspaper there are information about the most magnificent historical building Registan of Bukhara: "Registan was the palace (Arch) of the khans, the centre of Islam, it was much extended during the reign of Ismail. Apart from it there built another well-decorated magnificent Shahand building too according to Ismail's order. According to the stories of history, in this place there were beautiful splendid pools, flowerbeds and fountains. It was surrounded by the canals and was very attractive place. Ismail paid serious attention to water canals and irrigation too. He built good canals from stone and utilized the high canals much. Also, he extended the walls of the city and began to flourish the inside of the city too. During Ismail's time the number of high schools in Bukhara was quite more than in the countries of Eastern Asia. That's a pity, we have to admit that Ismail's these cultural works were lost under the influence of the history of the next era" [12, 136].

Besides, in issue 35 of the newspaper "Turkistan" in 1925 some information about the madrasah of the region can be read. "The symbol of the culture of the East is undoubtedly the present great madrasahs. They supplied the need of the nation according to the conditions of their time and had been preparing necessary staff for the nation.

Instead of preparing the engineers, doctors, scholars and other specialists necessary for the demand of the last time, the madrasahs began to serve to grow spiritless (souless), weak opium addicts. After that having been written under the bygone superstitions, a little innovative intention began to appear in madrasahs after revolution.

First of all, it began among the students of Baraqqhan madrasah in Tashkent, and then began to spread in the whole country. The view of this situation can be seen in "Saidkulbek" madrasah in Namangan.

"Saidkulbek" is the oldest and richest madrasah of Namangan. After the revolution the students of this madrasah were the leaders, they gathered all the students of madrasahs of Namangan under one union and did much. They tried to improve other madrasahs too, but because of many preventions they couldn't reach their intentions. In the last years this madrasah has revived again, the intention to the new reforms has increased again. The teachers elected Akromkhon tura, the teacher of Koson madrasah, the head teacher of the madrasah on condition that making new reforms" [13, 6].

CONCLUSION:

It can be noted as a conclusion that the 20-30s of XX century was a difficult time for Uzbekistan that it was difficult for all the branches to develop. These processes were described quickly in the periodical press. But, the Soviet government and some branches of the local government went on being unconcerned and indifferent towards the changes being happened. And it caused the disagreement of the population of Turkistan, destroy of the culture and negatively influenced on increasing the mind of the local people.

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