

The Issue of Cultural Heritage Objects in Uzbekistan in Foreign Historiography and Press

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Annotation

In the article, the preservation and condition of cultural heritage objects in the country during the Soviet regime and the years of independence, their current state, their scientific research and their use, based on foreign and local sources, are highlighted on the basis of comparative analysis.

Key words and phrases: *objects of cultural heritage, Soviet state, foreign historiography, foreign press, mosque, madrasa, architectural monument, "soft power".*

During the years of independence, the activities of the government of Uzbekistan in the cultural and educational spheres were recognized in the international arena. The works of foreign researchers are also noteworthy in researching historical and cultural monuments in the Republic and bringing them to the world.

When studying the historiography of the history of cultural heritage objects in Uzbekistan, it is appropriate to study sources and literature divided into different historical periods. Then the possibilities of analyzing the historical facts related to the problem and drawing scientific conclusions will expand. In addition, through those facts, the state of cultural heritage objects, the dynamic state of attitude towards them is clearly shown in the cross-section of periods.

Based on the above, the historiography of the history of cultural heritage objects can be periodized as follows:

- Works related to the history of the colonialism of Tsarist Russia and the period of the Soviet autocracy;
- Historical works created during the years of independence;
- Works and scientific research created abroad.
- It is appropriate to study foreign historiography on the issue under consideration, in turn, divided into two groups:
 - Works related to the history of the colonialism of Tsarist Russia and the period of the Soviet autocracy;
 - Studies on the years of independence.

The analysis of foreign literature on the historiography of the history of cultural heritage objects in Uzbekistan during the period of the colonialism of Tsarist Russia and the Soviet authoritarian regime shows that in these works, it is noticeable that the issue is mainly evaluated from a socio-political and ideological point of view. In particular, attention is paid to the colonial attitude towards cultural heritage and its preservation and protection in Tsarist Russia and the Soviet era, as well as to the situation of the deplorable state of cultural heritage objects as a result. For example, Professor Bennigsen, a leading Islamic scholar who spoke in Washington in 1980 [1.] gives the following

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information about Central Asian mosques and madrasahs: "Before 1917, that is, before the revolution, Central Asian Muslims occupied a significant place in the Muslim world. Their prominent representatives studied at the universities of Paris, Istanbul and Berlin. In 1913, there were about 26,000 ordinary and mass mosques and madrasahs that provided religious education in Central Asia. 10 thousand people graduated from these madrasahs and became worthy religious figures.

When the Bolsheviks came to power, the situation changed completely. The attitude of Marxism-Leninism to religion is known to everyone: - to uproot it. By 1930, there were only about 1,000 mosques in the USSR. During N.S. Khrushchev's rule, their number decreased even more and decreased to 300. Of the 14,000 religious schools and madrasahs that operated before the revolution, 500 remain. Later, in connection with the abolition of religious institutions, everything was closed" [2.]. If we take into account that most of the objects of cultural heritage in Uzbekistan are structures intended for religious ceremonies, from the above facts it is possible to see the condition of these objects and the attitude towards their preservation during the period of colonialism, especially Soviet colonialism.

As can be seen from the above evidence, during the Soviet regime, the cultural heritage objects of Central Asia, particularly Uzbekistan, were described as victims of the Soviet ideology in foreign literature. In other words, it is impartially explained on the basis of clear evidentiary materials that the preservation, protection and use of cultural heritage objects is dominated by ideological and "great patriotism" attitude, as a result of which many cultural heritage objects were destroyed or left in an abandoned state.

After the disintegration of the Soviet state, including the independence of Uzbekistan, a new civilizational approach to the coverage of cultural heritage objects appeared in foreign historiography. Now scientific studies, treatises and articles about cultural heritage objects have begun to pay more attention to the integral part of world civilization and its contribution to its development than to socio-political approach. Scientific researches of such scientists as S.M.Gorshenin, Frederic Beaufortuy-Bressand, Claude Rapin, S.F.Starr [3.] can be included among these. These researchers studied the objects of cultural heritage in Uzbekistan as part of the world cultural heritage, independent of different political and ideological views. Especially in the years of independence, researchers such as S.M. Gorshenina (who was born and raised in Uzbekistan and defended her PhD thesis in history in 1996, now lives in France and conducts scientific research - R.M.) and Claude Rapin in cooperation with local historians and archaeologists in Uzbekistan are carrying out important researches in determining the objects of cultural heritage and their place in the development of world civilization.

Frédéric Beaufortuy-Bressand, the president of the Association for the Study of the History and Art of the Timurids in France, in his study [4.] mainly covers Samarkand and its architectural monuments and their historical significance. In addition, the scientist's article entitled "La Soft Power Ouzbek" was published in the prestigious "La Revue" magazine published in France. The article expresses the following opinion: "Uzbekistan is trying to rapidly expand its diplomatic activities and cultural influence. In international practice, such a policy is called "soft power". Until now, this mechanism has not been used to attract the attention of the international community to the country and strengthen its reputation in the world arena. However, today the leadership of Uzbekistan widely uses the possibilities of "soft power", which can be an example for other countries of the region" [5.].

The issue of cultural heritage objects in Uzbekistan is being reflected in the press together with foreign scientific research. This process intensified after the independence of Uzbekistan and the expansion of the opportunities for foreigners to enter the country. In addition to mutual scientific cooperation, the increase in the flow of tourists not only scientists, but also ordinary foreign tourists come to the country and express their opinions about the objects of cultural heritage of Uzbekistan.

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For example, "We have been interested in the culture of Central Asia. Our goal is to become familiar with historical monuments and monuments. We watched and admired them. A lot of work is being done here to preserve and repair priceless monuments from the past," writes the German scientist Wolfgang Schlottmann Keitz [6: P.41-42].

"I have been to the cities of Bukhara, Samarkand, Khiva, Tashkent, the ancient architectural monuments in these cities are a world in themselves. In front of these high-rise, ornate towers, which reflect all the power and glory of the ancient East, you can witness the intelligence, knowledge, and creative power of the people of this country, their ancestors," describes the French engineer Julien Barthe [6: P.41-42].

Journalists of the influential Chinese newspaper "South China Morning Post" believe that the Uzbek land can attract the attention of real architecture lovers. Huge minarets and mosques amaze a person with their beauty and, as it were, return to history and allow to vividly imagine the past [7.].

According to the authoritative newspaper "The Telegraph" of Great Britain, tourists are waiting for the magnificent minarets of Samarkand, Bukhara and Khiva, luxuriant domes and dazzling gold patterns. Eastern bazaars, hospitable people and wonderful natural scenery ensure a meaningful trip [8.].

Another influential British newspaper "Financial times" describes the architectural monuments of the historical cities of Uzbekistan, including Samarkand and Bukhara, their majesty and beauty [9.].

In conclusion, it can be said that the issue of cultural heritage objects in Uzbekistan has been studied as an actual topic in foreign historiography, and this process is still ongoing. In the foreign literature about the period of Tsarist Russia and the Soviet state, the issue of cultural heritage objects in Central Asia, especially in Uzbekistan, was approached from a socio-political and ideological point of view. New scientific results are being achieved as a result of establishing cooperation between foreign researchers, local historians-scientists, architects and experts in the field.

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