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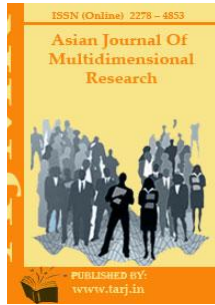
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VISION

The vision of the journals is to provide an academic platform to scholars all over the world to publish their novel, original, empirical and high quality research work. It propose to encourage research relating to latest trends and practices in international business, finance, banking, service marketing, human resource management, corporate governance, social responsibility and emerging paradigms in allied areas of management. It intends to reach the researcher's with plethora of knowledge to generate a pool of research content and propose problem solving models to address the current and emerging issues at the national and international level. Further, it aims to share and disseminate the empirical research findings with academia, industry, policy makers, and consultants with an approach to incorporate the research recommendations for the benefit of one and all.

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CONTRADICTIONARY DEVELOPMENT OF BUKHARA DURING THE SOVIET PERIOD

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ABSTRACT

This article provides information on the situation in the city of Bukhara during the changes in the city after the establishment of the Soviet government in this region. It analyzes the development of the social infrastructure system of Bukhara, the construction of new enterprises, cultural and residential houses. At the same time, the “cleaning work” in the “old” part of the city is described.

KEYWORDS: *Urban Building, Infrastructure, Reform, Empire, Invasion, Housing Cooperative, Red Teahouse, Repair Mechanics, Microdistrict, Stagnation, Communication, Soviet House, Communal, Bukhcomstaris, Uzcomstaris*

INTRODUCTION

The development of urban planning and urban culture is one of the most pressing issues in the socio-economic and cultural development of society and their study is one of the most influential topics in science.

Bukhara is an ancient city that has been world-famous for centuries as the center of enlightenment and religion of the East. The city is known not only for the development of science, education, culture and trade, but also as a major administrative center of Turkestan. At one time, this city was the capital of the Samanids, Shaibani, Ashtarkhanids, the Emirate of Bukhara and the Bukhara People's Soviet Republic. Capitals, large trade and cultural centers, such as the city of Bukhara, play an important role in the development of the state, and various historical periods are reflected in the appearance of the city. In this regard, the changes in the city of Bukhara and the culture of urban planning were particularly evident during the Soviet era.

The city of Bukhara before the conquest of the Russian Empire consisted of four parts: the Ark, the county, and the rabot and market. The city was surrounded by a high wall about 12 km long and could be entered through 11 gates. Almost all the streets, including the ones facing inwards

from the city gates, came to the market. After the invasion, like many other cities in the country, including Tashkent, Samarkand, and Kokand, there were changes that differed from those of the Middle Ages, and these cities split into two parts, the Old City and the New City. The same thing happened in Bukhara.

After the coup d'etat of October 1917, Soviet government was established in Bukhara, and historical events in Turkestan had a profound effect on the subsequent fate of the Emirate's capital, Bukhara. The capital of the emirate, Bukhara, was heavily bombed by air and ground from aircraft and artillery. On September 1-2, an armored train on the railway to Bukhara's Karshi Gate fired 12,000 shells at the city near Samarkand, Sheikh Jalal, and Namazgoh gates, and 11 airplanes bombed the city for three days. In addition, the city of Bukhara was hit by chemical shells. More than 800 kilograms of gunpowder were buried under the city's Karshi and Samarkand gates, and red soldiers stormed into through the collapsed gates. "After the fighting, it became clear that many buildings and structures were destroyed by fire. 34 passages, more than 3,000 shops, about 20 palaces and 29 mosques were destroyed by fire. From Hazrat Imam Gate to Guzari Nazarchaga, Kafirabad, Ughlon Gate, Kalon Masjidi, from Zindon to Tukimduzi Bath, from under the minaret to Suzangaran Dakha, from Flower Market, Lattafurushlar Rasti, from Registan to Puli Oshikonam. One third of the Mehtari Arif passage in the south of Bukhara, half of the passage in front of the Karshi Gate, Halfway through the lunch gate was destroyed. The opposite gate also burned down. Many Bukhara residents lost their property and many families were killed. About 3,000 yards were set on fire in the city. Bukhara burned for about 20 days. 300 buildings were destroyed by artillery shells and bombs over the Ark Aliy, destroying valuable property," wrote Muhammad Ali Baljuvani¹. This led to the complete destruction of the city.

On October 6-8, 1920, the Bukhara People's Soviet Republic was proclaimed to replace the Emirate of Bukhara, which was occupied in 1920. After that, in Bukhara, under the leadership of F. Khodjaev, practical work was carried out for a short time. Democratic reforms were introduced in the newly formed republic, and modern education and medical systems were established. These reforms began to affect the city's infrastructure. The government headed by F. Khodjaev led the opening of various educational institutions in the late 1920s and early 1921 in order to establish the education system. In particular, in the summer of 1921 in Bukhara there were 17 primary schools, 2 girls' schools, 3 orphanages, 1 craft school, 1 workshop, 1 music school, 1 political school.² At the same time, evening courses were held in 5 places, one of which taught in Persian, Turkish, Russian and German languages, and 120 people studied there.³

From the 1921-1922 academic year, the first Darul Muallimin (teachers' school) was opened in Bukhara⁴. The period of study at the Darul Muallimin was 2 years and there was an "ahzori" - part-time department. Students admitted to the Preparatory Department were required to be at least 15 years old and no older than 22 years of age, and full-time and part-time students enrolled in the main courses were required to be between 16 and 25 years old.

Since the earliest years of the republic, work had been done on the establishment of theaters, libraries, museums, clubs, teahouses, kindergartens in cultural institutions. On the development of theatrical art in Bukhara, the theater building "Orphan" was built in the Old Bukhara in 1921 and summer theater performances were organized on Registan Square.

By the end of the 1920s, the government of the BSSR had taken steps to establish a state library with literature in different languages under the supervision of education.⁵ It is a central library

with many multi-volume books in Uzbek, Tatar, Turkish, Tajik, Arabic, Russian, and Hebrew. By 1924, the library had 43,000 volumes in Uzbek, Persian, Tadjik, Turkish and Arabic, 20,000 volumes in Russian and 1800⁶ volumes in Hebrew.

In addition, on November 8, 1922, the first museum in Sitorai Mohi Xosa was opened in Bukhara. The museum was called "Qori Yuldosh Museum". The opening of a museum in the capital of the BSSR was one of the most important measures taken by the government. In 1923-1924, 5 clubs and 10 red teahouses were opened to attract the population to cultural life.

On January 15, 1938, the Bukhara region was formed. The region covered an area of 144.2 thousand square kilometers, and a large part of the territory was occupied by the Kyzylkum desert, located in the northwest. The center was Bukhara.

The Bukhara City Renovation Plan was approved in 1939, and the outbreak of World War II caused the issue to be extended to later years. At a joint meeting of the twentieth session of the Bukhara Regional Council of Deputies on October 10, 1946, a special resolution on this issue was adopted.⁷

Of particular importance is the construction of housing among the material resources of the city's infrastructure. Housing is not only one of the most important social issues, but also one of the factors determining the living standards of the population. In particular, in the first years after the Second World War, along with all sectors of the urban economy, great importance was attached to the construction of housing and the repair of existing buildings. According to the sources, in 1948 the plan for the repair of housing in Bukhara was implemented by 69%.⁸ In 1956, the construction of 33 houses, a hotel for 75 people, a bathroom and a school was started in Bukhara.⁹

The Soviet government's 1957 resolution on "The Development of Housing Construction in the USSR" set the goal of completely eliminating the housing problem within 10 to 12 years.

The resolution of the Central Committee of the USSR on "The development of large-panel housing in the Uzbek SSR in 1959-1964" aimed at industrialization of housing construction, efficient use of time, improving the quality of construction and lowering prices.¹⁰ The volume of housing in Bukhara also increased. In 1958, the housing stock in the city was 368 thousand square kilometers, and in 1967 it reached 510 thousand square kilometers. Due to the need to fully provide the population with housing, housing cooperatives were established in Bukhara and other cities of the republic.

One of the measures taken during the Soviet era was to provide workers with free housing, in order to prevent workers' "dissatisfaction" and to "link" them to the enterprise, to provide them with workers for production. Those who voluntarily resigned or were fired, their homes were taken back from the convicts¹¹. Accommodation for workers had to be built by the enterprises themselves. As a result, there was a need for enterprises to provide housing for workers. In addition, the construction of houses by factory workers was widely used.

During this period, the health care system also gradually developed. In the 1920s, the number of hospitals in the city was small, and most of them were located in commercial establishments, rather than in specialized medical facilities. From the mid-1930s, the number of medical facilities in the cities increased. However, there are many problems in this area, including staffing, especially local staffing.¹²

In 1946, 30 medical facilities were registered in Bukhara, and by 1965 their number had reached 50. It is also possible to see that the number of medical staff grew. In particular, in 1947 there were 95 doctors and 226 nurses in the city, and in 1958 there were 256 doctors and 1000 nurses.¹³

As of 1966, Bukhara had a 250-bed city hospital, a 200-bed children's hospital, a 125-bed infectious diseases hospital, six polyclinics (three of which were for children), 12 doctors and 25 paramedics. That year, 322 doctors and 1,059 nurses worked in the city.¹⁴

Hundreds of people had the opportunity to rest in the sanatorium for 100 people, which was established in the middle of the century in the former residence of the Emir of Bukhara.¹⁵

The city of Bukhara was one of the largest cultural centers, where the number of socio-cultural institutions grew. Great attention was paid to the development of cultural life of the city. In 1959, the first People's University of Culture was established in Bukhara.¹⁶ The Abu Ali Ibn Sino Regional People's Library, the Regional Musical Drama Theater, many clubs and cinemas in the city served as a cultural entertainment for the population. In the late 1960s, the city had 7 libraries and 9 cinemas. In 1966, one million 759 thousand people used the services of cinemas. There was a 50-hectare park of culture and recreation named after S. Kirov in the city.¹⁷

The opening of a natural gas field in Bukhara region was one of the factors that led to the expansion of opportunities for urban development, in particular, industrial production and population growth. This led to significant changes in the city's General Plan. In 1962, under the leadership of architect V. Chunikhin, changes were made to connect the territory of industry, housing, architectural monuments with the city center and external highways.¹⁸

In 1959-1965, a textile factory was built in the city. The plant produced 100 million meters of melange fabric a year. In 1965, a repair and mechanical plant was built in Bukhara and the All-Union Industrial Association Uzbekgazprom was established. A brewery, a macaroni factory, and a cocoon factory, which were launched in 1958, began their operations. The city was also famous for the products of industrial enterprises, including the Karakul plant, which was in great demand in the world market. The cotton gin produced by the city's ginnery was exported to other countries.

The development of the city of Bukhara in the Soviet era was based on the socialist system of economic management, the systemic system, the centralization of the management of the national economy. For this reason, the work was carried out in the interests of the center. The semi-finished products produced in the factories under construction served the development of the Union.

In 1974, one of the largest enterprises of light industry of Uzbekistan, a cotton mill, was opened in Bukhara. In 1976, there were 35 industrial enterprises in Bukhara¹⁹.

Thus, during the Soviet era we can see practical changes in the infrastructure of the city of Bukhara. This is especially true in the new part of the city, where the old city lagged behind in development. During this period, Bukhara's life became complex and contradictory, and its creative and negative aspects were intertwined. Also, many socio-economic issues of the city, as well as its problems and shortcomings remained unresolved.

It should be noted that in the mid-1920s and 1960s, most of the old courtyards, passages and architectural monuments along the inner part of the city's ancient defensive wall were

demolished along with the wall. In the 1960s, when new two- and four-story dwellings began to be built on the lower side of the defensive wall, the "New City" and "neighborhood" began to be used in relation to the area.

The Registan Square in front of the Ark Fortress and the monuments near it were removed. In addition, the monuments of the XVII century, including the Poyanda-biy paternal mosque, which is second only to the Kalon mosque, as well as the Dor ash-shifo, Bazar gusfand, Khoja Nihol, Shodimbiy madrasas were completely destroyed²⁰. The fourth and fifth trade mountains, Toki Ordfurushan and Toki Tirgaron, which are monuments of the 16th century and are located in the south-western part of the region, were also demolished. New buildings have been erected in its place, including the current 6th school specializing in history and the buildings of the regional department of internal affairs. Eighty percent of the buildings inside the Ark Fortress were destroyed. Some of them were destroyed during the Red Army's attacks in 1920, while the rest were gradually destroyed. Today, only 20 percent have arrived

During this period, the Kalobod madrasah, built in the 16th century by Khoja Sa'd Juibori, a large part of the city's defensive wall and 9 of its 11 gates were removed. The area from the Sheikh Rangrez Pass near the Karshi Gate to the Great Kokila Pass was demolished and modern buildings were rebuilt. Significant changes have taken place in the historical topography of the passes of Karshi, Mazar-i-Sharif (Naqshband), Samarkand, which rise in the direction of the gates of Qazi Nuriddin, Imam Qazikhan, Karakamol, Mir Tokhuri. The three gates mentioned above have been completely removed. In this area there is a children's hospital, a grenade factory, a bus station and other buildings, in the historical area between the gates of Samarkand and Hazrati Imam, a taxi park, a furniture store, a district, the Institute of Teacher Training, partially new settlements were built. Between the gates of Imam and Oghlan there are historical passages named Hossa Pulod, Nazarcha, Kofar-rabot, Hodja Qurbon, Qazi Mir Hashim, Askarbi, as well as a swimming pool, a house, a mausoleum of Oghlan Ata. One of them is a modern two-storey building for teachers and the building of the Bukhara Regional Executive Committee (former College of Culture).²¹. At the beginning of the 20th century, Sheikh Jalal had a small tomb, a mosque-house and a swimming pool in the 18th century. All of these buildings, as well as the Sahib-zoda, Mirakon, and Khoja Chorshanba passes, which are adjacent to Sheikh Jalal's pass, were demolished. It is clear that the "reforms" of Soviet-era construction have damaged the historic old part of Bukhara, giving the southwestern part of the city a completely different look.

It is no exaggeration to say that Bukhara became a construction site in 1970-1975. The reason is that in recent years there has been a dairy plant, a car park, a city hospital, a pedagogical institute, a Soviet house, a house of political education, a house of trade unions, more than 300,000 square meters of housing, a large-format cinema, two hotels for 700 people. "Kommunal" hotels with 380 beds, built in 1976²²), 4 schools with 5200 seats, kindergartens with 2030 seats, other industrial and cultural facilities were built and put into operation.

The increase in the number of construction sites in the social sphere also affected the city's infrastructure. There were S.Orjonikidze State Pedagogical Institute with about 7,000 students, a branch of Tashkent Polytechnic Institute with 2,300 students, 2 secondary special schools with 8,700 students and 7 vocational schools with more than 300 workers of different professions annually in the city in 1976²³.

In those years, there were 33 general education schools in the city, with more than 3,100 students, as well as 8 working-class youth schools, which enrolled 2,400 people. There were 73 pre-school educational institutions in the city, where 12,000 children were educated.

The Museum of History and Local Lore, founded in 1972 in Bukhara, also played an important role in the cultural life of the townspeople. During this period, the city had 28 libraries, 10 cinemas and 15 clubs.²⁴

In 1976, an earthquake shook Bukhara. The disaster severely damaged the city's economy. In order to rebuild the damaged areas, builders were hired from all over the country and began to build multi-storey houses of the same type.

Since the 1970s, industry has also stagnated, with production declining and growth slowing. The economy of Bukhara did not go beyond the interests of the republic and the Union. Factories and plants in the area supplied raw materials, and products were made in Russian factories.

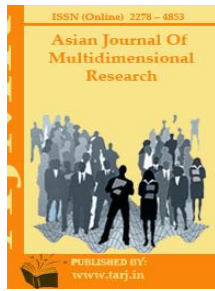
In 1987, a new shoe factory was opened in Bukhara²⁵. From 1980 to 1990, a textile factory was built in the area, one of the largest eastern markets in the city was completed, a radio house was commissioned and in 1989 the Bukhara Medical Institute was opened.

In conclusion, during the Soviet era, the reconstruction and modernization of the city of Bukhara underwent a contradictory stage of development. Many modern buildings, parks, industrial enterprises, plants and factories, textile mills have been built in the city. Engineering, transport, communications and logistics services have been launched. As a result, Bukhara has a modern appearance. But along with these achievements, the "old" part of the city - the historical monuments - was treated carelessly and in a destructive way. It has led to the disappearance of historical gates, mosques and madrassas. Although the Bukhara People's Soviet Republic and the post-Bukkomstaris and Uzkomstaris were responsible for the preservation and repair of architectural monuments in the post-Soviet period, the state budget did not cover the cost of repairing a large number of architectural monuments. The foundation of the mosque and madrasah was completely abolished in 1923. After that, mosques, madrassas, religious and educational institutions were deprived of regular maintenance. Since the earliest days of Soviet power, historical monuments have been neglected. Some madrassas were used as hotels (Kokaldosh madrassahs) and communal residences (Modarikhon madrassas). The condition of most of the monuments and mosques deteriorated due to the fact that the repairmen carried out repair work on the architectural monuments, which were considered important by the leaders. Soviet-style residential buildings throughout the city were built in a palatal style, including industrial enterprises, including a meat processing plant and an oil refinery.

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CONCEPT OF MYTHOLOGY REPRESENTED IN FINE ARTS OF UZBEKISTAN

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ABSTRACT

The article is dedicated to researches made on concepts of mythology which is represented in fine arts of Uzbekistan of the period of Independence. Whole mythological range of investigating this issue was collected, systemized and generalized for the first time in the article. It contains paintings on themes of humanity, legends of ancient cities, epics, mysticism, angels, prophets, fortune telling, dreams and mirages.

KEYWORDS: *Mythology, Epos, Painting, Adam and Eve, Tumaris, Al Khidr, Sufi, Anaxita, Ahura Mazda, Zoroaster, Humo, Alpamish, Anthropomorphic, Cult*

INTRODUCTION

The spiritual changes that occurred at the end of the 20th century served as new impulse in re-opening new pages in fine arts. A big number of works were created based on the myths in history of painting art. Due to artistic freedom which was dominated in the society, artists became independent in choosing the themes for their creative practice. There were created new artistic principles, various styles and instruments of expressions for creating myth such as epic, cult and religious images. Artistically harmonizing their worldview about theology, secrets and wonders of the universe, images of anthropomorphic and zoomorphic creations, the origins of mankind, the cult of worshipping and philosophy of Sufism artists started creating new works. These types of themes which sufficiently affect the emotions, consciousness and thinking of the audience, were interpreted differently by the artists. The variety of the mythological images demonstrates us that artistic imagination was constantly developed.

Main part

It is well known that some types of canons are observed in fine art practices. Heroes of legends, saints, angels, demons, goddesses, giants and other divine creatures have their own symbols. In this regard most of the mythological images were accepted as a standard. However in modern art