



SOVIET REPRESSION POLICY IN UZBEKISTAN: VICTIMS SENTENCED TO DEATH IN THE 40S AND 50S OF THE TWENTIETH CENTURY

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*Djunaev Farkhod Abdukhamidovich,
Lecturer of the Department of «History», Navoi State Pedagogical Institute
e-mail: fdjunayev@inbox.ru*

Abstract: In this article gives information about, the post-World War II repression of the Uzbek intelligentsia by the Soviet authorities with unjust accusations, as well as the constant intimidation and obedience of the peoples through the policy of repression, is not only a national statement.

Keywords: party, political campaigns, Soviet ideologues, repressive policy, Writers' Union of the USSR, the concepts of «ideology and cosmopolitanism».

СОВЕТСКАЯ РЕПРЕССИЯ В УЗБЕКИСТАНЕ: СВИДЕТЕЛЬСТВА 40-50-Х ГГ. XX ВЕКА

*Джунаев Фарход Абдухамидович,
Навоийский государственный педагогический институт,
Преподаватель кафедры «История»*

Аннотация. В данной статье рассказывается о репрессиях советской власти в послевоенные годы против узбекской интеллигенции, попытках политики репрессий держать народы в страхе и повиновении и тем самым предотвратить восстание национальных колоний.

Ключевые слова: партия, политические кампании, советские идеологи, репрессивная политика, Союз писателей СССР, концепции «идеология и космополитизм».

СОВЕТЛАРНИНГ ЎЗБЕКИСТОНДАГИ ҚАТАҒОН СИЁСАТИ: XX АСР 40-50-ЙИЛЛАРИ ШОҲИДЛИГИ

*Джунаев Фарход Абдухамидович,
Навоий давлат педагогика институти, «Тарих» кафедраси ўқитувчиси*

Аннотация. Ушбу мақолада иккинчи жаҳон урушидан кейинги йилларда Совет ҳокимиятининг ўзбек зиёлилари устидан ноҳақ айблар қўйиб қатагон қилганликлари, қатагонлик сиёсатини уюштириши орқали халқларни доимо қўрқув ва итоаткорликда тутиши ҳамда шу йўл билан миллий мустамлакаларнинг бош қўтаришига изн бермаслик ҳаракатлари баён этилган.

Калит сўзлар: партия, сиёсий кампаниялар, совет мафкурачилари, қатагонлик сиёсати, ЎзССР Ёзувчилар уюшмаси, «гоясизлик ва космополитизм» тушунчалари.

INTRODUCTION. The Soviet government has repeatedly pursued repressive policies in Uzbekistan. Between 1946 and 1990, such horrific repressions were twice consciously organized. The first was organized in the late 1940s and early 1950s, while the second was established in the 1980s. The main purpose and motive of such repressions organized by the Soviets was as follows. The first is to renew the conscious, selfless, knowledgeable and organized scholars, the leaders who emerge from among the people from time to time, and to keep the people in darkness, oppression. The second was to keep the peoples in constant fear and obedience through repression, and thus to prevent the revolt of the national colonies.

«... In order to subdue the people, the People's Writer of Uzbekistan Said Ahmad said, it was necessary to panic. Repression came into play ... I was in prison and gradually began to understand this.»[10].

THE MAIN PART. As soon as the war ended, the beginning of repressions against the workers of science, enlightenment and culture, of course, was not accidental. The country was

exhausted from the protracted war. It was natural that there would be difficulties in all spheres of social life, especially in the economic sphere. Of course, those who opened the eyes of the people to these difficulties of socio-economic life were primarily intellectuals. That is why the Central Committee of the Communist Party decided to show the intelligentsia the «Marxist-Leninist right path» by showing its «wisdom» and «theoretical maturity.» By order of the Politburo of the Central Committee of the CPSU (b) in 1946 «On the magazines» Звезда «and» « Ленинград», «On the repertoire of dramatic theaters and measures to improve it», «On the film of the Great Life», in 1948 «On the Great Friendship Opera» and other decisions were announced. These decisions and the official articles published in Pravda and the Communist Magazine at the time, along with a number of achievements in literature, art and culture, were marked by «serious shortcomings», a low artistic and even «hopeless» spirit of uncertainty about the future. with the emergence of irrigated, ideologically ‘harmful’ works. In 1947, philosophy, in 1948, biology, in 1950, physiology, in 1950, linguistics, and in 1951, linguistics on political and economic issues, and in 1951, discussions on political economy were directly chaired by the VKP (b) MQ itself. These discussions called for action in all areas of science on the basis of the party’s «valuable and unique theoretical conclusions.»

This was especially difficult in Uzbekistan. Well-known historian Islomjon Tursunov writes that a total of 61,799 Uzbek intellectuals were imprisoned in 1939-1953, of whom 56,112 were sentenced to various terms of imprisonment and 7,100 were shot. [8] Among them were real enthusiastic and dedicated figures of our science and culture. People’s Poet of Uzbekistan Shukrullo narrates: “After the war, Oybek was the chairman of the association, and I was a consultant. Mamarasul Boboev and Kamil Yakubov worked in Sharq Yulduz. One day they asked me for a poem to publish in the newspaper. In 1939, while teaching in Karakalpakstan, I wrote a poem dedicated to the Aral Sea, entitled «A Night at Sea». Unfortunately, I was in trouble when it was announced. For some politicians, the work was in line with the resolution of «ideology and cosmopolitanism.» They accused him of not working hard and praising the dry sea scene. Poems like my work at the time were needed for the ‘execution’ of the decision on the ground. This was the prelude to preparations for another unjustified arrest in 1948-1950.”[9]

The terrible and dark days that befell Uzbek writers during this period were described by the philologist Naim Karimov in the journal «Science and Life» («Executioners of Uzbek literature» -1991 No. 1 [1], Oybek «Tosh ekan boshim» -1992 5-6, 7-8, 9-10 [2]) opens on the basis of very convincing evidence.

The persecutions and repressions against the intelligentsia since the late 1940s were led by A.E. Niyazov and H.T. Tursunov, leaders of the Communist Party who had lost their national identity and were ready to throw themselves from the roof for positions and positions under the direction and shadow of Moscow. The chauvinists who had established the republic were at the forefront of organizing these horrific repressions. His whole heart was filled with elements of chauvinist hatred against the indigenous peoples and their intellectuals

In the early 1950s, the number of writers on the blacklist was 60, according to Muhitdinov. [5] These are: M.Shaykhzoda, Oybek, Abdulla Qakhhor, M.Boboev, U.Rashidov, Mirtemir, Shuhrat, Hamid Sulaymon, Said Ahmad, Mirzakalon Ismoilii, Meli Jura, Yongin Mirzo, brothers Abdunabi and Abdurahmon Alimuhamedov, Nemat Toshpolat, Mahmud Murodov, Gulom Alimov and others. Various ‘accusations’ were leveled against those who were oppressed and persecuted. In particular, Maqsud Shaykhzoda was accused of «anti-Soviet nationalist activities.» A document (actually a verdict) on M. Shaykhzoda’s nationalism and anti-Soviet activities, prepared under the «conductorship» of V. Milchakov, was discussed at a meeting of the board of the Writers’ Union of Uzbekistan on January 31, 1952. In it, the great poet was expelled from the Writers’ Union. Look at the human faith and belief and conscience. None of the 31 members of the jury, who knew the poet well, who had worked side by side with Maqsud Shaykhzoda as a colleague for many years, did not object or oppose this illegal and unjust law. It was a shining example of betrayal not only to a colleague, a friend, but also to the national interest.

A report «proving» the «nationalism» and «anti-Soviet» activities of the great man, the

patriotic poet M. Shaykhzoda, was published in the newspaper «Zvezda Vostoka» (No. 2, 1952), edited by Milchakov. V. Milchakov is also the organizer of all slanders, harassment and persecution of the great Uzbek novelist Oybek. He brought a group of unscrupulous and unscrupulous Uzbek laganbardar writers to Oybek and wrote a letter of complaint to the USSR Writers' Union. The letter based Oybek's «nationalist» image on undeniable «documents» and called on the Writers' Union of Uzbekistan to rid itself of this anti-Soviet element. Moscow sent M. Shaginyan, a relative of the Uzbek people's executioner Apresyan and a «loyal defender» of communist ideology, to investigate the application. On June 1, 1949, at a meeting of the presidium of the Writers' Union of Uzbekistan, he led a campaign against Oybek, and led a group of envious demonstrators to the Central Committee of the Republican Party. From that day on, the Central Committee headed by A.E.Niyazov began to lead the attack on Oybek. In the same year, at the same time, the Central Committee of the Communist Party of Uzbekistan made an urgent decision «On the activities of the Writers' Union of Uzbekistan.» It was concluded that Oybek was responsible for all the mistakes and shortcomings in the activities of the Writers' Union. Immediately on July 9-10, the III Plenum of the Writers' Union of Uzbekistan was convened and Oybek was removed from the post of chairman of the association and editor of the magazine «Sharq yulduzi». But the opposition was not satisfied with this either. During the plenary sessions of the Writers' Union of Uzbekistan in 1950-1951, Oybek was falsely and hypocritically beaten in the magazines «Communist», «Sharq yulduzi» and the newspaper «Qizil O'zbekiston». In early 1951, the party organization headed by V.Milchakov removed Oybek from the party. On November 30 of that year, the Writers' Union expelled him from the board. These sufferings and tragedies of life dried up the great writer's tiredness. He was initially diagnosed with a microstroke, paralyzed his right arm, and lost his tongue.

RESULT AND DISCUSSION. On February 21-22, 1952, the X Plenum of the Communist Party of Uzbekistan was convened. The first secretary of the Central Committee of the Communist Party of Uzbekistan A.E. Niyazov made a report «On the state of ideological work in the country and their improvement.» [6] The report was aimed at discrediting the name of Oybek, who was seriously ill from head to toe. The Institute of Language and Literature, headed by Oybek, does not study the history of Uzbek literature, does not evaluate the folk epic «Alpomish» in a Marxist-Leninist position. In the preface to the Anthology of Uzbek Poetry, the author criticizes the author for «anti-people», «idealization» of the historical past in the novel «Navoi», «widespread use of Arabic-Persian words incomprehensible to the general public». wanted to give. So much so that Oybek's opponents, in collusion with their counterparts in the neighboring Republic of Tajikistan, published an article in the December 7, 1952, issue of the Communist Tajikistan newspaper by Abdulgani Mirzaev, Candidate of Philological Sciences, «Against the Disturbance of Historical Truth.» The author of the article was later awarded the title of Honored Scientist of Uzbekistan. In this article, the author unreasonably criticized some historical points in Oybek's novel «Navoi», the main purpose of which was to publish a work that won the Stalin Prize and was translated into a number of languages around the world. The destruction of Navoi was tantamount to the death of the great writer. With this in mind, with the help of the Secretary for Ideological Affairs of the Communist Party of Uzbekistan H. Tursunov, forces well acquainted with Oybek's work prepared an article against the novel «Navoi». However, this article was published on May 16, 1953 in the newspaper «Kyzyl Uzbekistan» on behalf of graduate student Botir Fayziev.[7]

At a time when Oybek was in prison, Kazakh writer Mukhtor Avezov visited Tursunov and told him that Oybek was one of the most famous figures and pride of the multinational Soviet literature, and that there was not a trace of nationalism or counter-revolution in his work or actions. «The secretary of the Central Committee found the evidence they presented to be absolutely correct and said that it was absolutely impossible to save Oybek.»[3]

A striking example of this is the fact that the key to national repression was in the hands of organizations in Moscow higher than the Central Committee of the Communist Party of Uzbekistan.

Those who suffered from the scourge of persecution and repression were not the only

representatives of artistic creation. Among the sociologists, Hamid Suleiman, an orientalist, A. Bobokhodjaev, a historian, O. Aminov, an economist, A. Gulomov, a linguist, and hundreds of others suffered from nationalist and anti-Soviet views. One of the ardent devotees of Uzbek science is the great scholar Hamid Suleiman, who left his name as a true patriotic scientist. The work of the scientist in the country is an example for the younger generation. Only the courage of the great scholar in the chapter on Navoi studies can be a bright proof of this idea. A careful study of more than 200 copies of devons copied at different times revealed that 3,132 poems by Hamid Sulaymon Navoi in Uzbek were distributed among dozens of devons of various sizes.

Why was a nationalist scholar like Hamid Suleiman persecuted? The indictment against Hamid Suleiman, approved by the Chairman of the State Security of the Uzbek SSR, Lieutenant General Drozdetsky, on July 21, 1951, reads as follows: "... Suleymanov, together with A. Alimuhamedov, took practical measures to exclude people they did not like (especially non-Uzbeks) in the management and education of higher education institutions and replaced them with their own people.

In 1947-1949, Suleymanov, together with Alimuhamedov, based on his nationalist views, opposed the decision of the Ministry of Education of the USSR to translate lectures from Russian and foreign literature for Uzbek students in Uzbek into Russian ... «4 volume. 232-234, 271-274».[4]

The scholar was sentenced to 25 years in prison and exiled to a place called Chuna in the Far East. He was acquitted only in February 1956.

CONCLUSION. True, we console ourselves that thousands of our compatriots who were unjustly persecuted in many areas were acquitted in 1956. The beginning of the acquittal in political affairs dates back to 1955. But the main culprit was born in the land of the national colony, pure and immaculate as a flower, a nation, a homeland, and the victims of repression were writers, poets, scientists and other dear souls who were born to live. The families and relatives of our compatriots, who were unjustly arrested and persecuted, have not been able to rise for many years as the descendants of the «enemy of the people», they have been crushed and wounded. We will never forget and have no right to forget the massacres and repressions of the enemies of our nation, the great Russian chauvinists.

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