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A NEW PHASE OF POLITICAL REPRESSION (IN THE CASE OF SAMARKAND REGION)

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ABSTRACT

In this article, the persecution of scientific and artistic intellectuals by the Soviet state in Uzbekistan is a true reflection of the arbitrariness and violence of the authoritarian regime that ruled at that time. The ruling regime directed its first blow at a group of writers and poets of the republic, because their worldview and creativity did not correspond to the model of communist ideology. The main excuse for defamation was that they allegedly "introduced" nationalist ideas into their works. Communist ideology consciously mixed the awareness of national identity with "nationalism", acting shamelessly and without proof, using all the forms and methods of fighting against them, which existed in the "red empire", and sought to repress and destroy the intellectuals of Uzbekistan. The evidence collected during the research is carefully examined and evaluated from a scientific point of view.

KEYWORDS

VChK, GPU, OGPU, NKVD, CPSS, VKP (b) MK, Own CP(b) MK, repression, bourgeois, counter-revolution, empire.

INTRODUCTION

In 1937-1938, along with all the peoples living in the Soviet state, the Uzbek people were also massacred. Not a single stratum of the people was spared from the repressive policy of the Soviet state: state and party workers, creative and scientific intellectuals, industrial, agricultural and transport workers also experienced the oppression of Stalin's repression. If the tsarist administration in Turkestan tried to keep the local

people away from the sources of enlightenment during the colonial years, the Soviet state tried to prolong its life by exterminating the people of enlightenment who were the honor and conscience of the people - writers, science, education and culture workers. In order to keep the population on the outskirts of the colony for a long time, it was necessary to lose its leaders, and to accustom the survivors to live with constant fear and

convulsions. The years 1937-1938 come to everyone's memory when it comes to repression. However, VChK was established in December 1917, and this punishment body, which was considered the sword and shield of the Bolshevik state, dried the pillow of many people. Soon after, VChK was abolished and the task entrusted to it was carried out by GPU. On July 6, 1923, the GPU was further strengthened and transformed into the OGPU. On July 10, 1934, the NKVD was established on the basis of the OGPU, which persecuted and destroyed the former Soviet peoples.

All of the above-mentioned penal institutions have soaked the hearts of millions of people in the past seventy years. In the summer of 1937, the new head of the NKVD, V. Ezhov held a secret council in order to carry out the next repressive campaign of the Soviet state "at a high level". Returning from the council, the Deputy People's Commissar of Internal Affairs of the Uz SSR, Nemirovsky, gathered the heads of the regional departments of the NKVD and gave them a new task, saying that the NKVD of Uzbekistan imprisoned only a few thousand people.

After this assignment of the deputy people's commissar, the arrest of innocent and innocent people in Uzbekistan has intensified. Investigators worked day and night, day and night. The prisons were filled with state and party figures, literature, press and educational workers, people from the public economy, transport and health system. [1]

The second stage of this policy was intensified in the late 1940s and early 1950s, when the authoritarian regime launched a broad attack on the "discussion field" and delivered its main blow to other thinking creative and scientific intellectuals, as written in the "History of the CPSU", "bourgeois views and viewpoints". against the remnants of his views, against the lack of critical assessment of reactionary bourgeois

culture, against retreats from Marxism-Leninism in science, literature and art. During this period, the Central Committee of the Communist Party of Ukraine (b) adopted a series of decisions on the issues of literature and art, in which many representatives of the country's creative intellectuals were expelled for promoting "lack of ideas" in their works, for "trying to separate literature and art from politics", from the principles of partisanship in artistic creation. they are notorious for being distant. On the initiative of the Central Committee of the Party, discussions on philosophy and economic sciences were organized, which were held in the spirit of that time. Uzbekistan was not left out of this situation. In the course of implementing the directives of the Central Committee of the Communist Party of Ukraine (BCP), under the guise of fighting against "nationalism", in the late 1940s and early 1950s, the authoritarian regime and its ideological institutions launched an attack on the cultural heritage of the Uzbek people, and a number of artistic and scientific intellectuals they committed barbaric acts against their representatives.

The ruling regime struck its first blow against a group of writers and poets of the republic, because their worldview and literary creativity did not match the ideological model of the communist party. The main excuse for defamation was that they allegedly "introduced" nationalist ideas into their works.

On June 25, 1949, the case of writers of Uzbekistan was discussed in the bureau of the Central Committee of the CP(b). The special consideration of this issue caused the discrediting of a number of well-known artistic intellectuals of the republic. In the decision taken on the discussed issue, the Bureau of the Central Committee of the Republic of Uzbekistan noted that "there are elements of nationalism and national limitation, broad idealization of the feudal past, and

slavish worship of the old feudal culture" in the works of some Uzbek writers.[2]

In the late 1940s-early 1950s, the ruling regime was the peak of the political campaign to "expose" nationalists, "pan-Turkists", cosmopolitans in the creative and scientific institutions of the republic, and to discredit writers, poets and scientists of Uzbekistan. The 10th plenum of the Central Committee of the CP(b) was held in 21-22 February, 1952.

In the plenum, the report of A.E. Niyazov, the first secretary of the Central Committee of the CP (b) "On the state of ideological work in the republic and measures to improve it" was heard and discussed.

Many well-known representatives of national and scientific intellectuals of the republic were severely criticized in the report, speeches and the decision taken on the discussed issue.

For example, it is noted in the report that "among the literary workers there was a group of people with an anti-Soviet nationalist sentiment. This group carried out hostile work against the Soviet state. The members of this group were in close contact with previously exposed nationalists, they propagated poems with a spirit of depression and ideologically harmful content, they popularized the anti-Soviet works of nationalists. The goal of these and similar nationalist elements is to forcefully separate Uzbekistan from the Soviet Union. In the report, Turob Tola was accused of committing "gross nationalistic mistakes", Temur Fattah - of "national limitation", M. Oybek - of "serious ideological nausea". In the lecture, the works of several other poets and writers of the republic were also harshly criticized.

The ruling regime did not limit itself to slandering free-thinking Uzbek writers and poets. Some of them were

repressed. Among the victims of Stalinism were leaders, literary and scientific figures, teachers and journalists, workers and peasants, representatives of different strata and nationalities. In 1951, the state security authorities of the republic began to detain people who had "nestled" in the Writers' Union and some press organizations.[3]

Also, in the 1950s, many people from the Samarkand region were imprisoned on charges of propaganda against the Soviet state. When I conducted research with the documents of the Samarkand regional court fund of the regional state archive, the following were accused of counter-revolutionary propaganda against the Soviet state:

1. Azizov Abduqadir - born in 1892 in Samarkand, Tajik, social status mullah / cleric / literate, not in the party, teacher by profession, in 1938 he was imprisoned for five years under 66-1 of the UzJK, his next residence is Kara- in Samarkand in prison since 20/XI-1950 on the case #64 Tapa Street.
2. Joraev Sharif - born in 1899 in Samarkand city, Tajik, social background literate, not in the party, his next residence is Mehnat street, house #1, Samarkand city. He has been in prison since 22/XII-1950.
3. Vokhidov Nabi - born in Samarkand in 1887, Tajik, mullah social origin, literate, not convicted, in prison since 10/IV-1951.

Convicts Azizov, Joraev, Vokhidov were sentenced to 25 years in prison according to Articles 66-II, 67 of the Criminal Code of the USSR.

"In 1937, when members of anti-Soviet organizations and groups were repressed, A. Azizov was also arrested. But he hid his membership in nationalist organizations."

"After A.Azizov returned to Samarkand from prison in 1945, through Sharif Joraev, he contacted Nabi Vahidov, who was imprisoned in connection with this case, and involved him in activities against the Soviet government. N. Vahidov Sh. on activities against the Soviet government. He was in contact with Joraev since 1939. "From that time, he himself began to carry out propaganda against the Soviet government among the people around him."

"...in 1948 A. Azizov and Sh. Joraev N. In the presence of Vahidov Sh. When they gathered at Jo'raev's house, A. Azizov praised Vadud Mahmudov, Abdulla Kadirli and Fitrat, writers and poets who were repressed by the Soviet authorities and who were enemies of the people.

"... During this meeting, Sh.Joraev said slanderous things against the genius of the nations."

"The accused A. Azizov, Sh. Joraev and N. Vahidov houses kept various literature and collections of poems for use in anti-Soviet propaganda. A. And Azizov wrote various poems in the spirit of hostility to the existing system. Such politically harmful literature includes the works of Sagdi, Cholpon, Fitrat, Batu, Ismail, Hikmat, Yusuf, Akhchora oglu, Qori Yoldosh.

"In addition to religious literature, in N.Vahidov's house, he kept the books of enemies of the people - Abdulla Qadirli's "Past Days", Fitrat's "Family", as well as poems of the enemy of the people - Cholpon."

At the meeting of the Supreme Court of the Ukrainian SSR on April 21, 1955, the sentence against Azizov Abduqadir, Joraev Sharif, and Vahidov Nabilar, who were each imprisoned for 25 years in Samarkand in 1951, was changed, and because Article 67 of the Criminal Code of the Ukrainian SSR was not proven, it was changed to Articles 66-II, 66-I of the Criminal Code

of the Ukrainian SSR qualified and sentenced to 8 years of imprisonment. After Stalin's death, they were released in 1956 in return for the many years of hardships they had suffered, saying, "Let them be released because there were no signs of crime in their actions." [4]

2. Another example; Salahiddinov Asomiddin was born in 1920 in the village of Lam-Ariq, Samarkand district, Tajik, literate, not convicted. Pursuant to Part 1 of Article 66 of the Criminal Code of the SSR, he was deprived of the right to freedom for 10 years and deprived of the right to vote and be elected for 5 years.

During the period when Salahiddinov Asomiddin worked as the headmaster of secondary school No. 9 in Bogishamol district of Samarkand city, he composed various poems and depicted slanderous and provocative words against the honor of women. These crimes of the convict were fully established by the evidence, namely his poems and his confession. In addition, in the investigation, Salahiddinov was accused of bourgeois nationalism, and he was found guilty of saying bad words to the honor of the people's dokhi. But this means that Salahiddinov did not confess to the accusations of the last two episodes, but that it was thought up by Sifaev, the pioneer of the school. In fact, according to the case file, Safaev's testimony was based on the preliminary investigation in order to find him guilty in both episodes. Safaev was not questioned at the court session for unknown reasons, and there is no sufficient basis in the case to call Salahiddinov guilty of bourgeois nationalism and insulting the dokhi in these two episodes.

According to the decision of the judicial board of the Samarkand regional court on criminal cases dated 5/XI-51, the 10-year prison sentence imposed on Salahiddinov Asomidin was reduced to 5 years, and in accordance with articles 1 and 6 of the decree of the

Presidium of the Supreme Soviet of the USSR "On Amnesty" dated 27/III-1953, Salahiddinov He was released from serving the sentence at the session of the Supreme Court of the Supreme Court of the SSR on January 8, 1955.[5]

3. Nam Georgy Kuzmich - born in 1912 in the Primorsky region, Korean nationality, former member of the Communist Party of the Soviet Union, expelled from the party for this case, upper secondary education, family, has 5 dependents, was a Russian language teacher in a part-time secondary school in the Pstdargom district before his arrest, not convicted, was deprived of the right to freedom for 10 years based on Article 66-I of the Criminal Code of SSR, and after serving the sentence, he was deprived of the right to vote and be elected for 3 years. In prison since February 17, 1948. According to the court verdict, Nam Georgy Kuzmich worked as a teacher of Russian language in a part-time secondary school in the Pstdargom district of Samarkand region, and also as the secretary of the primary party organization and the head of the club in the "Bolshevik" collective farm.

Dutifully tasked with decorating the club, Nam made a serious violation of meaning while writing one of several slogans, and it hung in the club until 25/II-1948, fully proven to be a convict. But Nam G.K. has not been in court before and has not noticed the signs of behavioral disorder in the past and actively participated in public affairs. The court did not take these factors into account when determining the punishment. On December 27, 1954, at the session of the Supreme Court of the Supreme Court of the USSR, Nam Georgiy Kuzmich changed his sentence, that is, the 10-year prison sentence imposed on him was reduced to 6 years and 11 months, and he was released from prison after serving the sentence.[6]

The persecution of the scientific and artistic intellectuals of Uzbekistan in the late 40s and early 50s was a true manifestation of the arbitrariness and violence of the autocratic regime that ruled the USSR at that time. This regime was the worst expression of Stalinism in its last years, its last mass repression of dissenters. National intellectuals, who represent the interests of their people, and who wage an uncompromising struggle to preserve the spiritual heritage of the Uzbek people, their language, culture, centuries-old customs and traditions, appeared as representatives of those who think differently in the republic. Many of their patriotic representatives paid for their beliefs with their freedom, happiness and even their lives during the years of the authoritarian regime.

In short, the end of the 40s and the beginning of the 50s was the next stage of mass repressions by the autocratic regime against its people during Stalinism.

Describing this terrible situation, the first President of the Republic of Uzbekistan, I. Karimov, in his speech at the ceremony dedicated to the opening of the "Memorial of Martyrs" memorial complex in Tashkent, said: "In the period of the autocratic and brutal regime built on oppression and violence. All intellectuals who were capable of awakening, leading the people, who showed selflessness in the path of enlightenment and spirituality..." were physically destroyed. "Among these, thousands and thousands of ordinary peasants, artisans, and workers, who were completely aloof from politics, became innocent victims is an unimaginably sad situation," he revealed the true nature of the repressions of the communist regime.[7]

The vindication of those unjustly persecuted began after the death of the "father of nations". As a result, about 40,000 of the living and dead people who were repressed in Uzbekistan were acquitted. But their

justification was also based on the model of communist ideology. Only persons who were in favor of the Mustabid regime were acquitted as citizens, or only partially acquitted. This good work is still going on. Surprisingly, even after Stalin's death, the persecution of dissenters did not stop. On the contrary, it continued. N.A. Muhitdinov, in his speech at the 1st meeting of the intellectuals of Uzbekistan (October 1956), spoke about how "a list of 60 people who were questioned as nationalists, anti-Soviet scientists, poets and writers was drawn up, [8] and how this list was canceled. In general, the authoritarian communist regime, which is essentially violent and arbitrary, continued this vileness until its last moment.

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