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Political Oppression and Ideological Control: The Policy of Violence against Intellectuals in Uzbekistan in the 20th Century

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Abstract: This article analyzes the ideological and ideological persecution of scientists, literary and artistic figures in Uzbekistan during the Soviet regime, as well as the intensification of political pressure on them. The communist regime's repression of intellectuals is studied on the basis of various documents, scientific works, and contemporary press materials. The consequences of the repressive policy pursued by the Soviet government are described based on scientific conclusions.

Keywords: Uzbekistan, Soviet era, repression, scientists, writers, communist ideology, ideological attack, political pressure.

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The spread of true information about the true nature and insidiousness of the colonial policy pursued by the Soviet tyrannical regime, and the wave of actions aimed at revealing the internal contradictions, shortcomings and shortcomings of communist ideology in the minds of the masses of the people, had created a wave of movements. In particular, the free thoughts and the spirit of striving for independence expressed by intellectuals, youth and historians who promoted the ideas of national revival seriously worried the party and state administration. Because such ideas contradicted the claims of communist ideology about the "equality of all peoples" and "a prosperous socialist society", their continued preservation and introduction to the general public were considered dangerous.

In their activities, intellectuals sought to restore historical justice, preserve national values and language, and openly express their views on the independent development of the country. They tried to awaken the legal and political consciousness of the population. However, these aspirations were met with fierce resistance from the party and state bodies, as they contradicted the interests of the totalitarian regime. As a result, a policy of violence, persecution, oppression, and various administrative penalties was implemented against intellectuals on a large scale. They were slandered as "enemies of the people," "nationalists," or "bourgeois nationalists," thereby limiting them from society and squeezing them out of political life.

The policy of violence carried out by the party and state against the Uzbek intelligentsia did not emerge directly until the 1980s. The first foundations of this policy date back to the period of the occupation of

Turkestan by Tsarist Russia. In fact, during the colonial period, strict measures were taken against the development of the local elite, intellectuals, and national culture.

This policy of violence was fully preserved during the Soviet regime established by the Bolsheviks after the October Revolution of 1917. Decisions were made in the central offices of the party and strictly implemented at the local level. During the Soviet era, the activities of intellectuals in the fields of national culture and enlightenment were under control, and persecution, imprisonment, deportation, and even torture against them increased.

At the same time, during this period, the policy of violence was not only maintained, but also significantly intensified, and new methods were introduced to destroy national identity and introduce Soviet ideology. For example, widespread political pressure was carried out among the intelligentsia, by treating them as "national bourgeoisie" and describing them with labels such as "doctors, kulaks". This situation further increased pressure on the national cultural heritage and national independent thoughts.

Thus, the policy of party and state violence in Uzbekistan was not a single-period or uniform phenomenon, but a large socio-political process that continued for many years, in various forms and strengths, against the national elite and intelligentsia. The analysis of this process is of great importance in the history of the country and the development of national culture.

Any struggle for independence was brutally suppressed. The ruthless destruction of the Turkestan Autonomy, established on November 26-28, 1917, by the Bolsheviks on February 19-22, 1918, is an example of this.

In Uzbekistan, in the 1920s and 1930s, the Communist Party and the Soviets launched large-scale political intrigues, on the one hand, perpetrating massacres against national independence fighters, Jadids, national figures and officials, and on the other hand, declaring a general amnesty for those who had gone over to the Soviet side, and after a while, they put them through the sword one by one. *[Ubaydullaev O. The national opposition movement against the authoritarian regime in Uzbekistan in the 1920s and 1930s. (On the example of the activities of local intellectuals). Author's abstract for the degree of historical science. - Tashkent. 1996, p. 3]* During the authoritarian regime, the activities and ideas put forward by those who fought for national independence were falsified and various slanders were made. They were called "counter-revolutionaries", "enemies of the people", "foreign elements", "bourgeois nationalists" and other names, and such fabrications as "Inagomovism" and "Kosimovism" were invented. Nationalists and devotees such as Munavvar Qori Abdurashidkhanov, Saidnosir Mirjalolov, Ubaidulla Asadullah Khojaev, Abdulla Qodiriy, Abdulhamid Chulpon, Abdurauf Fitrat, Otajon Khoshimov, Usmon Nosir became victims of such repression for leading our people to freedom, independence, expressing their identity, and calling for independent thought. Only from January 1929 to 1933, the tyrannical regime killed 217 representatives of the republic's national intelligentsia *[Uzakov Kh. History of the struggle for independence in Uzbekistan. (1900-1940). History. Nom. Scientific. abstract for obtaining. –Tashkent. 1996, p. 39-40]*- 5758 people were arrested from among writers, journalists, state and public figures, etc., 4811 of whom were shot *[Uzbekistan during the Soviet colonial period. New History of Uzbekistan, vol. 2/ –Tashkent. "Sharq", 2000. p. 326].*

Most of those who were subjected to oppression by the authoritarian regime were forced to emigrate abroad. Shahobiddin Yassawi noted that during the years 1920-1935, approximately more than 2 million people from Turkestan emigrated abroad. *[Check: Shamsuddinov R., Karimov Sh. History of the Motherland. (Uzbekistan during the dictatorship of the Soviets). Second book. - Andijan. Heritage. 1998, p. 131.]*

Thus, at the turn of the 1930s and 1940s, a highly centralized and violently authoritarian regime was formed in the USSR. During this period, political and social control was strengthened, and any dissent and dissent were resolutely opposed. Especially in the late 1940s and early 1950s, this system intensified its large-scale attacks in the ideological sphere. This attack was directed mainly at "creative and scientific intelligentsia" who thought differently, as it is written in the "History of the CPSU", "against the

remnants of bourgeois views and points of view, against the lack of a critical assessment of reactionary bourgeois culture, against deviations from Marxism-Leninism in science, literature and art" *[Uzbekistan during the period of Soviet colonialism. /New History of Uzbekistan, vol. 2. – Tashkent. "Sharq", 2000. p. 507]*. For this purpose, a strict censorship of literature was initiated. At that time, a group of workers in the Writers' Union, including M. Shverdin, N. Safarov, and Z. Fatkhullin, were said to have said something. "Among them, a literary critic named V. Malchankov committed particularly terrible deeds" *[M. Karimov. Executioners of Uzbek literature. // Science and life, 1991, No. 1, p. 12]*.

This repressive policy was mainly aimed at creative people and the scientific intelligentsia. According to communist history, during this period, a struggle was waged "against the remnants of bourgeois views and opinions, against the lack of critical assessment of reactionary bourgeois culture, as well as against deviations from Marxism-Leninism in science, literature, and art." This meant that any independent thinking, new ideas, and scientific freedom were sharply limited, and centralized ideological control was strengthened. As a result, many creative people, scientists, and cultural figures faced political repression, persecution, dismissal, and even imprisonment. This created a major crisis and artificial stagnation in the social and cultural life of the Soviet Union, stopping the development of new ideas and creative innovations.

On June 25, 1949, the work of Uzbek writers was discussed at the Bureau of the Central Committee of the Uzbek Communist Party (Bolsheviks) *[Uzbekistan during Soviet colonialism. /New History of Uzbekistan, vol. 2 - Tashkent. "Sharq", 2000. p. 511]*. According to the decision of the Central Committee Bureau, the shortcomings and shortcomings in the work of some Uzbek writers were pointed out. Writers such as A. Kahhor, M. Osim, Oybek, Mirtemir, Tuygun, Sharipov, M. Boboev, O. Rashidov, H. Gulom, A. Kayumov, M. Shaikhzoda were subjected to repression. Later, after the VI plenum of the Writers' Union in August 1951, the "shortcomings" of R. Bobojon, G. Gulom, Zulfiya, A. Mukhtor and other writers and poets were pointed out.

The republic's state security agencies exposed a "group of anti-Soviet nationalists" consisting of 12 people in 1951. Shukrullo, Shukhrat, Shaykhzoda, literary scholar Kh. Sulaymonov, and other members of the group were sentenced to 25 years.

The Central Committee of the CPSU (b) of Uzbekistan on September 1, 1950 considered the issue "On the work of the Academy of Sciences of the Uzbek SSR". *[Uzbekistan during the period of Soviet colonialism. /New History of Uzbekistan, Volume 2 - Tashkent. "Sharq", 2000. p. 513]* It also condemned many figures of the social and humanitarian sciences. Historian A.Kh. Bobokhodjaev, philosopher B.Yu. Zohidov, economist O. Aminov, literary critic O. Usmonov and others were subjected to severe persecution.

The authoritarian regime used very drastic measures in its policy of repression. According to Article 58 of the Criminal Code adopted in 1934, a number of repressive measures were also applied to the families of "traitors to the Motherland". In particular: "Adult members of the family of a traitor who were with him or were under his care when he committed a crime shall be deprived of the right to vote and exiled to the remote regions of Siberia for a period of 5 years" *[Usmonov I. Irreversible Waves.//Young Lenin. November 14, 1987 No. 217]*. Or in a document sent to Stalin for approval in 1937 by the then People's Commissar of Internal Affairs Yezhov: "To Comrade Stalin. I am sending four lists for approval by the Military Collegium for consideration:

1. List #1 (General)

2. List #2 (Former military personnel)

3. List #3 (Former NKVD employees)

4. List #4 (Wives of enemies of the people).

I ask you to agree to sentence everyone to the first category. Yezhov”*[A symbol of man and faith. // Young Lenin. June 9, 1988 No. 109]*. According to the document, those sentenced to be shot are called “first category”.

The resolution of the USSR Ministry of Security on February 25, 1950 also shook the hearts of many of our intellectuals. It stated that any person who carried out anti-Soviet propaganda was condemned to exile *[Usmonov I. Kismat.// Literature and Art of Uzbekistan. January 5, 1990 No. 1]*. However, everyone who dared to imagine what this propaganda would be like and to express their disapproval turned out to be enemies. Most of those who were deprived of their freedom due to this resolution were sentenced to 25 years in prison and deprived of political rights. The charges that had been brought at one time, that is, in the 1930s, were raised again. As a result of the "cleansing" carried out by the bloody broom of the authoritarian regime throughout Uzbekistan at that time, from 1937 to 1953, 100 thousand people were arrested by the republican NKVD "three" and sentenced to various terms of imprisonment, 15 thousand of whom were shot *[Uzbekistan during the Soviet colonial period. / New history of Uzbekistan, vol. 2. - Tashkent. "Sharq", 2000. p. 517]*.

The oppressive regime's oppression of intellectuals continued until the late 1980s. Even before that, prominent scientists, writers, and journalists were under intense pressure and control from the party and the state.

After Stalin's death, the cases of intellectuals who had been persecuted and repressed were reviewed and released or acquitted in 1954-1955. However, they were constantly under surveillance and their work was subject to strong ideological scrutiny.

“I remember,” writes O. Yakubov, “in the 60s, our late writer A. Kahhor published an article in the Literary Newspaper called “Khusnbuzar” about how hard the work of our cotton workers was, and how shameful it was that writers and filmmakers tried to portray this work as a holiday for singers in beautiful satin dresses. What happened after his article! There were meetings, speeches, and precautionary measures were taken. The writer was accused of writing in a negative light and distorting life” *[Yakubov O. Tragedy in the Village. // Literature and Art of Uzbekistan. August 28, 1987 No. 35]*. Because in literature there were certain directions for creativity, firmly defined themes. For example: the achievements made after the revolution, the progressive significance of the Russian conquest of Turkestan, the image of the genius Lenin, the friendship of nationalities, the fight against religion, the organizational role of women, the inevitability of the victory of communism, and so on.

A certain order also prevailed in the assessment of historical processes. Intellectuals who tried to objectively cover historical topics encountered great obstacles. In 1968, Academician I. Muminov's book "The Role of Amir Temur in the History of Central Asia" was published. In the 5th issue of 1973 of the journal "History of the USSR", published in Moscow, the scholar's book was sharply criticized. The main accusation against I. Muminov was the idealization of Amir Temur and the insufficient disclosure of his tyranny *[Check: Abdurahimov M.A. Review of literature dedicated to Timur and Timurids, published in Uzbekistan in the 60s// History of the USSR. 1973 №5 83-90 pp.; Begmatov A. Undiscovered Amir Temur. // Literature and Art of Uzbekistan. August 24, 1990 №34]*. The scholar was subjected to severe persecution. After that, until the 1990s, no significant scientific or popular scientific work was written about A. Temur.

The ideological control imposed on intellectuals in the fields of literature and literary history, history, and philosophy remained in place until Uzbekistan gained independence.

Thus, in the border period of the 1930s-1940s, a totalitarian system based on absolute centralization, violence and repression was fully formed in the USSR. During this period, state power took strict control over all spheres of social life, including culture, science and art. In particular, in the late 1940s and early 1950s, large-scale attacks began in the ideological sphere against intellectuals who did not fully submit to Soviet ideology - writers, scientists and artists. They were constantly subjected to pressure, accused of propagating "bourgeois views" and remnants of "reactionary culture". As expressed in the "History of the

CPSU", these attacks were carried out under the guise of combating deviations from the principles of Marxism-Leninism in science, literature and art. As a result, freedom of thought, scientific research and opportunities for creative activity were sharply limited. This has led not only to personal tragedies, but also to cultural and scientific stagnation on a national scale. For the advancement of society and the development of the country, it is necessary to respect its advanced representatives, intellectuals, create the necessary conditions for them, and create an environment of free thought and creativity. Otherwise, science will fall into a certain mold, political obstacles will arise for new ideas, and the country will lag behind in development.

It is necessary to further study the fate of intellectuals of the period we have considered, to create scientifically based documentaries and artistic works about their life paths. The use of such scientific and artistic works in educating young generation in the spirit of patriotism and instilling the ideas of national independence into their minds will give expected effect.

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