



HISTORICAL REFLECTIONS OF THE 1920–1950 SOCIO-ECONOMIC CONTEXT IN THE LIFE TRAJECTORY OF ACADEMIC B.AKHMEDOV

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Abstract: This article highlights the challenging early life of Academician Buriboy Akhmedov (1924–2002), who played a significant role in the development of historiography and source studies in Uzbekistan. Research indicates that his childhood coincided with the Soviet government's implementation of the "New Economic Policy" (1921–1928) and the "Land and Water Reform" (1921–1929) in the countries of Central Asia. His adolescence took place during the Second World War (1939–1945), where he served directly at the front, while his youth passed under the difficult economic conditions of the post-war period. The article examines these aspects based on documents preserved in the scholar's personal archive.

Keywords: Academician Buriboy Akhmedov, childhood and youth years, archival documents, "New Economic Policy", "Land and Water Reform", Second World War, repression, education, school.

INTRODUCTION

The "New Uzbekistan" Development Strategy has set forth the goal of establishing the foundation for the Third Renaissance, wherein the profound study and wide dissemination of Uzbekistan's history has been identified as one of the primary objectives. In this regard, efforts to objectively investigate national history based on primary sources have intensified throughout the Republic. Within this process, the comprehensive study of historical research on our country's history produced in the 20th century and their analysis from a historiographical perspective is being advanced as a crucial scholarly task. These very aspects, as an urgent contemporary scientific imperative, necessitate the in-depth examination of the activities and scholarly school of the prominent academician Boriboy Akhmedov (1924-2002), who occupied an important position in the development of major branches of historical sciences, the analysis of methodological approaches employed in his research, and their scholarly evaluation based on the requirements of modern historiography.

Throughout his many years of scholarly activity, the life of this scholar, who created a number of significant works on the history of Central Asia, including Uzbekistan, was replete with various difficulties. Such complexities occurred continuously, particularly during his youth. Nevertheless, this very period served as a distinctive preparatory stage in B. Akhmedov's formation as a major historian in the future.

LITERATURE REVIEW AND METHODS

The works produced on this subject to date primarily provide general information regarding the scholar's personal qualities and the main directions of his labor and scholarly creative activity. Although they are limited in volume and predominantly written in a publicistic style, they are significant as important sources, having been written by B.



Akhmedov's contemporaries, including colleagues and disciples who were in direct contact with the scholar. In this regard, works created during the Soviet era by A. Ishanov, A. Muhammadjonov, Y. Soliyev, O. Borisov, A. Madrahimov, M. Ali, M. Bobokhojaev and M. Yunushojaeva, D. Yusupova, and H. Ziyoyev [1] occupy a special place. They illuminate B. Akhmedov's life and his labors during the Second World War years, the process of his development as a source scholar and orientalist, and provide a brief analysis of the scholar's scientific works published in the 1960s-1980s.

During the years of independence, a number of works concerning Academician B. Akhmedov's life and scholarly activity were published. Articles and other works by K. Norqulov, A. Samad, K. Normatov, T. Khojamberdiyev, M. Ali, S. Jo'rayev, and D. Yusupova [3] provide a general analysis of the main aspects of B. Akhmedov's labor and scholarly activity.

RESULTS AND DISCUSSION

Boriboy Akhmedov was born on August 12, 1924, in the village of Ilichevsk (present-day Qorasuv), part of the Voroshilov district (present-day Qo'rg'ontepa) of Andijan province, into an ordinary peasant family. His father was Ahmadkhon Tojikhojayev and his mother was Rohila Kamolkhonova, who raised their four children under difficult circumstances. Ahmadkhon Tojikhojayev named his eldest son Bo'rikhon, his second child Jo'rakhon, his daughter Oyazimkhon, and his youngest child Kholmuhammadkhon. In conversations recorded in video materials from the personal archive, the scholar notes that his fellow villagers called him Bo'rikhon. As is known from local traditions, adding "khon" to the names of people belonging to khoja or sayyid lineages is one of the customs of our people. The scholar emphasized that his ancestors were originally from Jalalabad, and noted that his genealogy traces back to Ofoqkhoja, a statesman and religious leader who lived in the regions of Eastern Turkestan during the medieval period [10].

As is well known from history, during the 1920s under discussion, the Soviet authorities were implementing the "New Economic Policy" (1921-1928) and "Land and Water Reform" (1921-1929) in Central Asia. The New Economic Policy (новая экономическая политика), which began with the replacement of food requisitioning with a food tax, had as its main objectives the liberalization of trade, permission for private entrepreneurship in industry, crafts, and service sectors, and the elimination of restrictions on leasing and wage labor [7: 179]. According to specialists in the field, these objectives, despite contradicting the essence of the dominant Soviet ideology, provided a basis for some improvement in socio-economic life.

The Land and Water Reform, which entered history as a complex of socio-economic measures aimed at eliminating private land ownership in the region, fundamentally transforming agrarian relations, and introducing the Soviet economic system, was implemented in two main stages. The first stage (1921-1922) was carried out in the territories of the Turkestan ASSR and Kazakhstan ASSR, while the second stage (1925-1929) was implemented in the Central Asian republics after national-territorial delimitation [7: 182].

The main objective of the reform was to eliminate large landholdings not engaged in labor, redistribute land resources among landless and land-poor peasants, batraks and sharecroppers, and eliminate the remnants of the old colonial system by confiscating lands of the Russian population resettled to Turkestan within the framework of the Stolypin reforms (1862-1911) during the Russian Empire's colonial period [7: 182].



In practical terms, the reform began in the spring of 1921 and was first conducted in the Zhetysu, Syrdarya, and Fergana provinces, as well as in the Akmolinsk, Ural, and Semipalatinsk governorates of Kazakhstan. The confiscation of lands, including the seizure of waqf lands, was carried out through administrative coercion and pressure. As a result, serious resistance emerged, and a series of mass protests and uprisings against Soviet power began. As emphasized by researchers, this initial stage of the reform intensified the political situation and seriously undermined social stability in the region [7: 183].

A total of 1,722,626 desyatins of land were incorporated into the fund established during the land organization process, of which only 600,000 desyatins were allocated to the local population. For the Uzbek population, only 117,512 desyatins were provided for use as arable land and pasture [7: 183]. This situation strengthened discontent toward Soviet power among local peasants.

The second stage of the reform, conducted in 1925-1929, officially began with the resolution of the 2nd Congress of the Communist Party of Uzbekistan and focused primarily on eliminating groups classified as bai-kulaks. During this stage, only 10 percent of the 474,893 desyatins of land confiscated by the state were transferred for use by low-capacity farms. Overall, during this reform process, the property of 6,763 bai-kulaks was confiscated, the land holdings of 37,759 wealthy farms were drastically reduced, and a total of 415,500 desyatins of land were redistributed among 123,400 landless and land-poor peasants [7: 334].

Thus, the land and water reform in Central Asia consolidated the Soviet government's monopoly in the agrarian sector and created the necessary material foundation for implementing the collectivization policy in the region. However, as researchers have noted, this process had both positive and negative impacts on the local population's way of life, economy, and culture, while also causing long-term social contradictions.

It should be noted that in 1924-1925, 85 percent of the country's able-bodied population was employed in agriculture [7: 326]. By this very period, there was some improvement in the socio-economic front in Uzbek villages, more precisely in the living standards of the population.

RESULTS AND DISCUSSION)

As a participant in such historical processes, Ahmadkhon Tojikhojayev received two tanobs of land and engaged in agriculture. However, the modest improvement in the living conditions of the rural population achieved as a result of the New Economic Policy and Land and Water Reform began to decline again due to the new policy called "collectivization," or "communalization," which began in 1930. A. Tojikhojayev also became a kolkhoz member voluntarily-compulsorily, was forced to hand over his livestock and household plot to the kolkhoz, and to work on the collective farm. Collectivization caused severe damage to agriculture and livestock breeding, and as a result of the sharp decline in grain production, a new minor wave of famine (1933) began in the republic, similar to that of 1917-1924 [7: 357].

A. Tojikhojayev, who had intended to improve his family life somewhat by becoming a kolkhoz member, had concealed his discontent for a long time due to the meager wages received by kolkhoz workers. However, one day, suffering from hard labor, he was compelled to openly express his dissatisfaction among the kolkhoz workers. Based on his mother's recollections, Boriboy Akhmedov recalls this incident as follows: "The kolkhoz worker's wage was not even worth a worthless coin, and the provisions were likewise inadequate. One day, my father, tired of the backbreaking labor and fed up, cursed briefly, saying, 'Oh, damn this



kolkhoz...' The informers reported this to the appropriate authorities, and they took my father away that very day" [10].

Analysis of documents from the scholar's personal archive indicates that this incident occurred on November 28, 1937. B. Akhmedov notes in his memoirs that subsequent inquiries about his father's fate yielded no results for a long time, and only in June 1989 did he receive an official letter regarding his fate. This letter is currently part of the collection of documents in B. Akhmedov's personal home archive, and its analysis reveals the following information. First, A. Tojikhojayev was born in 1884 and was a member of the Kuibyshev kolkhoz in what was then the Voroshilov district (present-day Qo'rg'ontepa) of Andijan province. By the extrajudicial decision of the USSR NKVD troika on December 8, 1937, he was exiled to work in a construction brigade in the city of Uglich, Yaroslavl province, in the European part of Russia. The letter indicates May 16, 1942, as the date of A. Tojikhojayev's death. Significantly, A. Tojikhojayev, who perished from hard labor and starvation in the city of Uglich, was posthumously exonerated on May 29, 1989, based on the decision of the USSR Supreme Court dated January 1, 1989.

For comparative analysis, if we rely on scholarly literature devoted to this period of Uzbekistan's history, in 1935 the total income of kolkhozes in the republic amounted to 347.7 million, and by 1937 this figure reached 2,190 million som. Daily wages increased correspondingly, constituting 75 tiyin in 1933 and reaching 4 som and 15 tiyin in 1937 [7: 366]. However, the total amount of money credited for labor days could not even provide the minimum funds necessary for the survival of families with many children like A. Tojikhojayev's. Moreover, in 1937, 42.3 percent of peasant farms in the republic did not have household plots, which served as an additional source of income [7: 367]. A. Tojikhojayev's family also did not possess its own household plot, which was considered an auxiliary farm.

Due to his father's political repression, serious changes occurred in young Boriboy's life. This incident had a major impact on his personality and future fate. Boriboy Akhmedov's early years in school were filled with difficulties. His childhood in Qorasuv village was spent in arduous labor. Nevertheless, despite all the hardships, he continued his studies with a thirst for knowledge. However, as a result of the policies pursued by the Soviet government, family members of "enemies of the people" were also subjected to various pressures. Among them was Boriboy, who became a living orphan at thirteen years old and experienced severe psychological pressure from his peers and fellow villagers. In his youthful memoirs, the scholar painfully recalls being forced to sit alone at his desk during classes as the son of an "enemy of the people" [5: 24].

B. Akhmedov's mother, Rokhilaposhsha Kamolkhonova, played an important role in his initial education. It was precisely she who was among the first to perceive her eldest son's intellectual aptitude for learning and attempted to free him from all kinds of hard labor as much as possible, directing him toward knowledge. Rokhilaposhsha was originally from a lineage of Andijan ishons and was the third child of Sayyidkamolkhoja ishon and Poshshakhon oyim. She had two older brothers, a younger sister, and a younger brother: her eldest brother Dadakhon oqsoqol, her younger brother Yusufkhon ishon, her sister Ulfatkhon oyim, and her youngest brother Yunuskhoja ishon. In his memoirs, B. Akhmedov also recalls his youngest maternal uncle Yunuskhoja ishon as Sobirkhoja ishon. It was precisely this Sobirkhoja ishon who

played an important role in his nephew Boriboy's future development as a major historian and source scholar [4: 476].

It is noted that Sobirkhoja ishon was a very learned person and possessed a personal library containing a large number of manuscripts. Boriboy assisted and cared for his uncle, who lived alone and was engaged from early morning until late evening solely in scholarly reading and recitation, during his free time from school studies and daily household chores. Beginning in this very period, he received his first lessons in Arabic and Persian languages from his uncle. He even reached the level of reading and translating Persian texts. In an interview given in 1996, the scholar stated that a large-volume book in his uncle's extensive library constantly attracted his attention and he was curious to read it and learn what it was about. Once his language skills had developed, he discovered that this work was the famous historian Mirkhond's (1433-1498) work entitled "Rawdat al-safa fi sirat al-anbiya wa-l-muluk wa-l-khulafa" ("The Garden of Purity Concerning the Biography of Prophets, Kings, and Caliphs"). In this manner, the foundation stone was laid for studying and translating sources in Persian, which would become the most important direction in the subsequent stages of B.

Akhmedov's life.

After completing the 8th grade in 1940, B. Akhmedov entered the pedagogical educational institution in Andijan city. In the year he advanced to the 2nd course, that is, in 1941, as a consequence of the USSR's entry into World War II and the dispatch of educational institution teachers to the front, he was forced to transfer his studies to a one-year "Subject Specialists" course opened at the Andijan Teachers' Institute [6]. Having received education in the language and literature direction within this course, B.

Akhmedov completed it in 1942 and from June 6 of that year began working at the seven-year School No. 21 in Dehqonchek village, Voroshilov district, as deputy director for academic affairs and teacher of language and literature [9].

However, after three and a half months, he was called to military service and sent to the front. In the labor book numbered 0706025 issued in the name of Akhmedov Bori Akhmedovich on September 1, 1953, October 16, 1942, is indicated as the date of conscription into military service.

As is well known from history, approximately 1 million 951 thousand people from Uzbekistan participated in World War II. Of these, more than 1 million returned home from the war, while 896,402 did not return. Of those who returned from the war, 870,942 lost their capacity for work due to various degrees of injuries. During this very period, a total of 30,898 people from Andijan province were mobilized to the front [11]. B. Akhmedov also participated in military operations during World War II at the age of 18 among these Andijan residents.

B. Akhmedov participated in battles on the Voronezh front initially, and later on the First Ukrainian Front, as part of the active forces of the Soviet army. Significantly, young Boriboy quickly attained the rank of sergeant at the front due to his strict discipline and courage.

Important information regarding his wartime activities was recorded in the scholar's 1996 interview. In particular, B. Akhmedov notes that he served in reconnaissance and one day sustained very serious injuries among German forces. His comrades-in-arms brought him to the Soviet side with difficulty [10]. On that day,

namely May 2, 1944, B. Akhmedov underwent a serious operation involving two military surgeons and one nurse. According to available information, B. Akhmedov was seriously wounded in eleven places during the war.

At the end of the war, more precisely in 1945, B. Akhmedov received the rank of junior lieutenant. However, due to injuries sustained on the battlefield, he remained a second-group disabled person. For this reason, he was discharged from the active army on April 11, 1945. Upon returning to his village, he continued his interrupted education. As the scholar noted, the school administration now seemingly forgot that he was the son of an "enemy of the people" and showed great respect toward the war hero. This was due to the officer's epaulettes on the shoulders of the 21-year-old youth [4: 11].

It should be noted that B. Akhmedov was awarded a total of 1 order and 10 medals for his courage in military operations. These include: Order No. 630292 "Order of the Patriotic War, First Class," Medal No. 483860 "For Courage" in 1943, Medal No. 3606474 "For Courage" in 1944, Medal No. 3110850 "For Combat Merit" in 1945, the medal "For Victory over Germany in the Great Patriotic War of 1941-1945," and the medal "For Valiant Labor in the Great Patriotic War of 1941-1945" [3: 150-151]. In addition to these, B. Akhmedov was later awarded medals dedicated to the 20th, 30th, and 40th anniversaries of the victory in World War II, as well as the 50th and 60th anniversaries of the USSR Armed Forces.

Based on labor book No. 0706025, in accordance with Order No. 86 dated October 25, 1945, he was employed as a history teacher at School No. 1 named after Voroshilov from October 26 of that year.

The Certificate of Maturity No. 000121 issued by the Ministry of Education of the Uzbek SSR on September 10, 1948, states that B. Akhmedov completed the full course of Secondary School No. 1 named after Kuibyshev in 1948 with excellent conduct and was awarded a silver medal in accordance with Resolution No. 750 of the Council of People's Commissars of the USSR dated June 21, 1944, "On Measures to Improve the Quality of Teaching in Schools" [8]. If one analyzes the table of subject mastery, B. Akhmedov mastered nearly all subjects with excellent marks, including social sciences and humanities such as general history, geography, USSR history and constitution, Uzbek language and literature, foreign and Russian languages, as well as exact and natural sciences such as physics, astronomy, chemistry, natural science, geometry, and trigonometry. Only in the subject of algebra in the curriculum was a grade of 4 recorded. Nevertheless, in accordance with paragraph 4 of the Regulations on Gold and Silver Medals "For Excellent Achievements and Exemplary Conduct" approved by the resolution of the Council of People's Commissars of the USSR dated May 30, 1945, B.

Akhmedov obtained the right to enter higher educational institutions without examinations.

After completing school, B. Akhmedov began efforts to obtain higher education.

However, due to family circumstances, more precisely the necessity of taking responsibility for family support as the eldest child in the difficult economic conditions after the war, and the fact that the knowledge obtained in the rural school was not yet sufficient to enter university, this plan was postponed. Nevertheless, by this very period, he had clearly chosen his future profession, that is, he intended to become a historian.

Initially, he was employed as an apprentice at the printing house of Voroshilov (present-day Qorasuv) district and later worked as a typesetter. In an interview given to the newspaper "O'zbekiston ovozi" in 1994, the scholar noted that during this activity his literacy increased considerably and, having thoroughly mastered writing and clerical work, he joined the district newspaper called "Struggle for Cotton." Subsequently, by mid-1947, he worked as executive secretary in the editorial offices of the newspapers "Struggle for Cotton" and "For Bolshevik Kolkhozes" in the neighboring Oyim district. As a correspondent, he studied the daily life of the rural population, customs, the history of place names, and, in brief, all aspects of people's lives. Perhaps this is why the socio-political and economic history of Uzbekistan, as well as issues of the formation of the Uzbek people, later became one of the main directions of the scholar's research. B. Akhmedov's activities in the press shaped his scholarly and artistic writing style and, in general, formed the initial important characteristics of the future scholar.

After two years of preparation, B. Akhmedov entered the Oriental Faculty of the Central Asian State University (present-day National University of Uzbekistan) in Tashkent in 1948, where he received education in history and oriental studies. It is worth noting for information that the Oriental Faculty, re-established in 1944 [12], was actually organized on the basis of the Turkestan Oriental Studies Institute, which was established in 1918, incorporated into the Central Asian State University in 1924, transformed into the Pedagogical Faculty in 1930, and completely ceased operations in 1931.

According to the curriculum at the faculty, the history and economy, languages and literatures of the peoples of the Near and Middle East were taught. From 1944 to 1953, the faculty had 4 departments, which consisted of the departments of Iranian Philology, North Indian Philology, Eastern Turkestan Philology, and the History of Near and Middle Eastern Countries [12]. At this very time, great importance was also given to studying English, Russian, and Uzbek languages at the faculty, along with Arabic, Persian, Pashto, Hindi, Urdu, Chinese, Uyghur, and Turkish languages.

B. Akhmedov also made effective use of this environment, studying Arabic, Persian, and Turkish languages during his student years, improving his proficiency in Russian, and reaching the level of being able to express his thoughts in this language in scholarly style. During this period, he received education from the most famous orientalist scholars of his time at the faculty. In particular, the renowned Russian orientalist A.A. Semyonov (1873-1958), who at that time held the positions of director of the Institute of Oriental Studies of the Academy of Sciences (1943-1951) and the Institute of History, Archaeology, and Ethnology (1951-1958), taught on a part-time basis at the institution. B. Akhmedov received education from A.A. Semyonov in such subjects as "History of Central Asia in the 16th-19th Centuries," "Source Studies of Central Asian History," "Eastern Chronology," and "Arabic Paleography." Such subjects, along with playing an important role in B. Akhmedov's development as an orientalist specialist, also influenced the determination of his research chronology. In addition, at this faculty he received education in general history from Abdurakhmon Ziyo, in ancient history from A. Hamrayev, who was the faculty dean, in Persian language and Iranian history from

Iranian pedagogue T. Toboyi, in Arabic language from S. G'aniyev, in philosophy from V. Zohidov, and in English from N. Solodnikova [4: 15-16].

Boriboy Akhmedov gained attention at the faculty as a knowledgeable and active student and was admitted to the party ranks. He was even elected secretary of the faculty party organization in his third year and led the faculty students from 1950 to 1952. After graduating from the university with honors in 1953, he was sent based on assignment to work as a history teacher at his home village Qorasuv school. However, despite gaining respect among the faculty's professors, teachers, and students, and being recognized as a promising source scholar and orientalist specialist, there was a specific reason for not retaining him at the institution and sending him to a remote district.

As is known from history, a new stage of the USSR's policy of repression began in the late 1940s and early 1950s. During this stage, writers and poets, historians and philosophers, in short, Uzbekistan's creative and scholarly intellectuals became the main objects of attack. First, on June 25, 1949, at the bureau of the Central Committee of the Communist Party of Uzbekistan, writers such as Abdulla Qahhor, Mirkarim Osim, Oybek, Mirtemir, Hamid G'ulom, and Maqsud Shayxzoda were severely criticized for having nationalist elements in their works. At the VI plenum of the Writers' Union of Uzbekistan in August 1951, poet-writers such as Turob To'la, G'ofur G'ulom, Asqad Muxtor, and Zulfiya were also criticized alongside those mentioned above. That same year, a group of 12 people, including famous writers and authors of their time such as Shukrullo, Shuhrat, Shahzoda, and Hamid Sulaymon, were sentenced to 25 years in prison on charges of "anti-Soviet nationalist activities" [7: 512-513]. They were released only in 1954-1955, after the death of I. Stalin (1878-1953).

During this very period, such repressions also began to spread widely among historian-philosophers. For example, by the resolution of the bureau of the Central Committee of the Communist Party (b) of Uzbekistan dated June 27, 1952, philosopher V. Zohidov was expelled from the party ranks "for committing gross political and nationalist errors in his works," and was dismissed from his teaching position at the Central Asian State University and his position as senior research fellow at the Institute of Oriental Studies of the Academy of Sciences [7: 516-517]. Such cases were widely covered on the pages of the press, and a campaign against nationalist scholars was broadly escalated. B. Akhmedov also followed these injustices through the press with great anxiety and enthusiastically expressed his negative opinion openly regarding these very repressions at faculty meetings.

During the period under analysis, the Soviet government's ideological war was directed not only against "nationalism" but also against another direction—"cosmopolitanism." When this term is analyzed scientifically, it can be seen that it is actually an ideological-philosophical concept that places humanity above national, cultural, or state boundaries and views humanity as a single, global community with common, universal values. In it, an individual considers loyalty to universal principles such as human rights, freedom, and equality as paramount without renouncing their national identity or patriotic feelings.

According to B. Akhmedov's recollection, when he was studying in the upper courses, his teachers A. Semyonov and M. Abduraimov were accused of

cosmopolitanism: A. Semyonov for studying Central Asian and Iranian history and sources instead of Russian history, knowing Arabic paleography and Persian languages; and M. Abduraimov for defending his candidate dissertation on Amir Temur's activities rather than on USSR history, and their work was discussed several times at the university's party meetings. As secretary of the faculty party organization, Boriboy Akhmedov repeatedly emphasized at various commission meetings that these scholars had no connection whatsoever to cosmopolitanism. As a result, B. Akhmedov himself came under strong pressure. The scholar recalls this as follows: "I could not tolerate such a situation and openly opposed it. The head of one of the ideological departments, who was apparently heading a special commission inspecting our university, summoned me to his office. There were three or four other people in his office besides himself. They introduced one of them to me as a responsible official who came from the Central Committee of the VKP (b). In short, during the conversation, I openly said, 'This is an effort directed at destroying Uzbek intellectuals.' After that, I was 'left on the street'" [4: 401]. As if this were not enough, his fellow students and some professors and teachers began to openly accuse him of anti-Semitism. "At that time I did not even know the meaning of this word," B. Akhmedov recounts: "Whichever meeting or commission I entered, the speakers called me an anti-Semite. I searched through dictionaries. Anti-Semite means action against Jews. I wondered why they were accusing me of this—for example, if A. Semyonov is Jewish and I am defending him, how am I an anti-Semite in any way?" [4: 20].

On one of such extremely tense days, the university's rector at that time, Academician Toshmammad Sarimsoqov (1915-1995), summoned B. Akhmedov to his office and proposed transferring his studies to Moscow with the aim of reducing the pressure on him and preventing future unpleasant situations. However, B. Akhmedov did not accept this proposal and stated his intention to remain in Tashkent, and ultimately the administration issued him an assignment to a school in Qorasuv village.

According to the resolution of the State Examination Commission of the Central Asian State University dated July 4, 1953, B. Akhmedov was awarded the qualification of historian-orientalist and on July 9 of that year received honors diploma No. 718072, registered under number 4144. Thus, B. Akhmedov returned to Qorasuv in 1953 and began teaching history at Secondary General Education School No. 1 in this district.

CONCLUSION

The childhood and youth years (1924–1953) constituted a period full of challenges in the life of Bo'riboy Ahmedov. Following the political repression of his father, A. Tojikhujayev, he faced various pressures and hardships as the son of an "enemy of the people." Despite the severe trials of the Second World War years and the subsequent socio-economic difficulties, it is precisely these complex life experiences that tempered his will, strengthening his sense of diligence, patience, and responsibility. This period proved to be crucial in his development into a mature specialist and scholar in the future.

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