

CHARACTERISTICS OF THE POLICY OF REPRESSION IN KHOREZM: FROM THE HISTORY OF THE REPRESSION OF CULTURAL WORKERS.

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Аннотация. В государстве исследуется культурно-образовательная среда Хорезма в период социалистической идеологии. Приведена противоречия между методологией культуры и ее развития.

Ключевые слова: Культура Хорезма, советская идеология, репрессия.

Abstract. The article examines the cultural and educational environment of Khorezm during the period of socialist ideology. The contradiction between the methodology of culture and its development are presented.

Keywords: Culture of Khorezm, Soviet ideology, repression.

After independence, large-scale work was carried out to restore national values and honor the memory of unjustly forgotten historical figures, in short, to establish historical justice. On May 12, 1999, the Decree of our President I.A. Karimov specifically emphasized the importance of perpetuating the memory of thousands of selfless people and martyred intellectuals who were victims of repression during the Soviet era, studying their lives and activities, and their rich scientific and creative heritage.

On June 22, 1999, the Cabinet of Ministers of the Republic of Uzbekistan issued a resolution "On perpetuating the memory of the martyrs who sacrificed their lives for the freedom of the Motherland and the people." It set the task of building a memorial complex "Victims of the Colonial Era" on the banks of the Bozsuv Creek in the Yunusabad district of Tashkent.

In order to fulfill the government's order, a huge amount of construction and improvement work was carried out. As a result, on May 12, 2000, the "Martyrs' Memory" complex was completed. At the inauguration of this magnificent complex, President I.A. Karimov delivered a speech, saying that the memory of those who sacrificed their lives for freedom is eternal¹. Shortly before this solemn event, on May 1, 2001, the President of Uzbekistan I.A. Karimov signed a new Decree "On Establishing the Day of Remembrance of Victims of Repression." According to it, a ceremony to commemorate the victims of repression would be held annually on August 31.

President I.A. Karimov is right when he says, "When we talk about the victims of repression, when we remember them, we should clearly imagine not only the banks of the Bozsu River, where the "martyrs' memory" complex stands, but also the Fergana Valley, Samarkand and Bukhara, the lands of Kashkadarya and Surkhan, Khorezm and Karakalpakstan, in short, the whole of Uzbekistan, and remember them, not forgetting how many people from every city

¹Karimov I.A. The memory of the martyrs will not be forgotten // "People's Word", 2000, May 13.



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and village were repressed, our ancestors ²." It is necessary to reflect the truth, the bitter truth, even in the grateful and detailed study of the sad, nostalgic, tragic pages of our history. One of such sad pages of our history is the policy of repression carried out by the Soviets in Uzbekistan and its tragic consequences. The years of Stalin's personality cult brought heavy hardships to the people of Uzbekistan. In 1937-1939 alone, more than 41 thousand people were imprisoned by the "three" of the People's Commissariat of Internal Affairs of the Uzbek SSR. More than 37 thousand of them were tried, 6 thousand 920 people were shot ³.

The 1930s were marked by the aggravation of socio-political processes in the Republic, which was influenced by a number of factors. One of the most important of these factors was the fact that Uzbekistan was considered a sovereign republic within the USSR only in name, while the USSR was a unitary (joint) state in essence. Uzbekistan was completely dependent on the Soviet organs of the Union Party and was obliged to strictly carry out the directives of its leadership, including those related to the internal social and political life of the Republic, which did not always take into account the existing reality in the Republic. The socio-political development of Uzbekistan took place in the USSR with the establishment and strengthening of the administrative-command system of governance with all its negative manifestations, in short, it had a negative impact on the entire socio-political life of the Republic. There was such a serious factor that it was the absolute dominance of the Communist Party, which had a class ideology in the political system of the Soviet autocratic state. The communist party, the ideological leader of the authoritarian regime, embraced the working people and their entire potential with various political and social mass organizations, and tried to systematically exert ideological influence on them, to keep them in a single "mold". Social and political life was changing so rapidly that every existing issue and problem was viewed from a political point of view. As a result, internationalism was practically given priority over nationality, national values, traditions, and customs were trampled underfoot. Religious holidays that had existed for centuries, as well as a number of national holidays, were also abolished by administrative command methods, and "proletarian" international holidays were imposed in their place. These events were met with great discontent by the local people, primarily their advanced representatives. They sought to preserve the national culture, traditions, and customs of the people, their centuries-old spiritual heritage. They expressed their sharp criticism of the violence of the center. They openly called the Soviet Union a "red empire." They tried to gain independence. However, the authoritarian regime could not tolerate any other way of thinking and waged a resolute struggle against it.

The second half of the 1920s and the 1930s were a period of widespread repressions against those who opposed the regime. Non-party groups that united patriotic leaders of the republic were called: "Group of 18", "Inogamovshilik", "Kosimovshilik" were exposed and discredited one after another. The Soviet regime dealt a blow to many representatives of the national creative intelligentsia who spoke out against its actions. The "Group of 18" was first mentioned in 1925 in the resolution of the V Plenum and II Congress of the Central Committee of Uzbekistan as "those who are waging a factional struggle in party work" and was published in

² Karimov I. A. The memory of the martyrs will not be forgotten. // People's word, 2000, May 13.

³ Shamsutdinov R. Victims of repression. - Tashkent, 2007. - P.4.



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the press . After that ⁴, ideas about the group began to appear in literature on the ideological struggle of the party in Uzbekistan and the history of the Communist Party of Uzbekistan during the Soviet era . The interesting thing is that these studies describe the "Group of 18" as an anti-party group that fought against the main direction of the party, the land and water reform, but only the names of one or two members of the group are given. The "History of the Communist Party of Uzbekistan" says the following about the "Group of 18": The main reason for the "18" statement was the opposition of the group members to the main direction of the party in economic and political issues at that time - the preparation and implementation of land and water reform ⁵. Historical literature has evaluated the "Group of 18" in the Communist Party of Uzbekistan as an anti-party group. It is said that the members of this group tried to preserve the interests of the wealthy landowners who opposed the implementation of land and water reform. However, the "Group of 18" was not an anti-party group at all; they were simply the first to oppose the establishment of a totalitarian regime in Uzbekistan in the 1920s ⁶.

"Inagomovism" was a slander of the Bolshevik regime, deliberately fabricated by the punitive bodies of the despotic Soviet state and responsible for the innocent repression of a number of national leaders and intellectuals in 1926-1931 ⁷. Candidate for membership in the Executive Bureau of the Central Committee of the CPSU (b), head of the press department of the CPSU (b), R. Inagomov published his pamphlet "Intellectuals of Uzbekistan" in the press. In his article, he put forward the idea that the October changes were an unexpected event for the Uzbek people and that the Uzbek people were not yet ready for it, and that the intellectuals played a historical role in the independence movement against Russian tyranny. He discussed the relationship between Marxism and religion . The Soviet government certainly did not like such things. R. They politically labeled the critical opinions expressed by Inagomov and those who shared his views as the "Inagomovist group" against the party, and they set up a republican party organization against them.

On December 12, 1926, the Executive Bureau of the Central Committee of the CPSU (b) of Uzbekistan, having examined the issue of R. Inogomov's activities, assessed "Inogomovism" as petty-bourgeois and a tendency towards nationalism. Akmal Ikramov, in his report in the article "Party is Struggle" published in the newspaper "Pravda Vostoka" on January 7, 1927, accused R. Inogomov of "nationalism and nationalism". Inogomov's comrades A. Mavlonbekov, U. Eshonkhodzhaev, and Isomukhamedov also strongly condemned the Central Committee's directive on cotton cultivation and called Uzbekistan "the red colony of the USSR". In those days, such progressive-minded people were subjected to pressure, and at meetings they forced "gangsters" to confess their guilt as representatives of the factional movement. Realizing that simply intimidating freethinkers would not solve the problem, the center's representatives now resorted to violence.

⁴ Norzhigitova N. Group of 18: Who were they? // News of UzMU, 2002, No. 2. -B.39.

⁵ Essay on the history of the Communist Party of Uzbekistan. - Tashkent: Uzbekistan, 1974. -S. 95.

⁶ Shamsuddinov R. The owner of a life full of courage. -Andijan, 1991. -B. 8.

⁷ Uzbekistan new history Book 2. Soviet colonialism of Uzbekistan during the period . Scientific mu h arrir M.J o' raev. - Tashkent : East . 2000. – P. 22 .



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In accordance with the top-secret operational order No. 00447 of July 30, 1937, "On the operation to repress former kulaks, criminals and other anti-Soviet elements," issued by the USSR People's Commissar of Internal Affairs, Nikolai Yezhov, who received the title of "Iron People's Commissar," from August 10, 1937 to January 1, 1938, a total of 10,700 people were arrested throughout Uzbekistan, of whom 3,613 were sentenced to 1st-category shooting and 7,087 to 8-10 years in prison under the 2nd category ⁸. In accordance with the NKVD order No. 00486, 6,500 women from the "family members of traitors of the Motherland" served their sentences in the "Algiers" camp (Akmalinsky camp of the families of traitors) in Karaganda in 1938-1946. The children of those who were repressed with the label of enemies of the people were kept in special children's institutions. From August 15, 1937 to January 1939, 25,342 children were separated from their families throughout the Union, 22,427 of them were distributed to orphanages and local kindergartens in the territory of the People's Commissariat of Education, of which 1,909 were in Moscow, 2,915 were returned to their families to be raised by others. These children were up to 15 years old. Children over the age of 15 were considered "socially dangerous", arrested and sentenced to punishment. While serving their sentences, female prisoners in the Karaganda camp gave birth to 1,507 children, most of whom were born not out of love, but out of violence ⁹. Similar tragedies befell a large part of the population living in Uzbekistan. Cultural workers working in Uzbekistan at that time were not immune to these atrocities. One of them was Kurban Beregin, the chairman of the board of the State Publishing House of Uzbekistan.

Kurban Beregin was born in December 1904 in the city of Khiva in the family of miller Ollabergan. From the age of 8-9, that is, in 1912-1913, he studied at an old school. From 1917, he began to study at a madrasah. From the age of 12, Kurban worked as a laborer, enduring the hardships of life. At the age of 16, Kurban was raised in an orphanage in Khiva and continued his studies. In 1920, the Khorezm Youth Union was founded. Kurban also became a member of this union. The dream of devoting his whole life to the people and the Motherland began to burn in his heart from that time. K. Beregin was sent to study at the Communist University of the Eastern Peoples in Moscow by the recommendation of the Central Committee of the Khorezm Komsomol. However, since the climatic conditions there were not suitable for his health, Kurban returned to Khiva on the advice of the elders and was soon elected secretary of the city Komsomol cell. Later, in the summer of 1924, Kurban Beregin was appointed an instructor to the Central Committee of the Khorezm Komsomol. K. Beregin approached his work with great responsibility and performed it conscientiously. He participated in plenums of district and city Komsomol committees, various conferences, and made reports and speeches on various topics. Among them, "Educational work and the fight against illiteracy", "The fight against those who do not give young girls in marriage", "The life of the young artisans" and others are very important ¹⁰. Taking into account his great passion for journalism, Beregin was elected an honorary correspondent in 1924 to cover the activities of the Khiva Komsomol

⁸ Shamsuddinov R. Victims of repression. -Tashkent, 2007. -P.6.

⁹ Khranit vechno. Kniga pamyati jerty massovykh politicheskikh repressi 30-40gg. Nachalo 50 godov. Uznitsy "Aljira" to Karla. - Astana, 200 1. -P. 3 .

¹⁰ Khorezm regional government archive, fund 36, list 8, case 62, 5-var a q.



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organization in a wide and detailed manner¹¹. His poems "To the working peasants", "Women of the East", "Girls of the East", published in 1924, and¹² the article "Our Duty" reflected important events of that time. No matter what front he worked on, he began to faithfully carry out the instructions of the Central Committee and the party's instructions. He was at the forefront of the fight against religion, and he took the name "Beregin", which did not give any meaning, even by "cutting out" the word "Allah" from his last name. He considered the Soviet state his homeland. Kurban Beregin, who served honestly and sincerely for the construction of socialism, soon became known throughout the republic as a skilled organizer. In September 1933, he was the head of the publishing and press department of the Central Committee of the Republic of Uzbekistan, from March 1934 he worked as a responsible instructor in the cultural awareness and education department of the Central Committee of the Communist Party of Uzbekistan, and from September 1935 until the end of his life he was the head of this department. The large number of scientific and artistic works created or translated by creative people in Uzbekistan undoubtedly played an important role in increasing the cultural and educational level of the people, in the formation of educated, knowledgeable intellectually capable generations. This is also what Kurban Beregin wrote with joy in an article in the 9-10th issue of the magazine "Book and Revolution", which he edited in those years, about the annual growth of book publishing in the country, so much so that, according to his writings, in 1932, books worth 4,139 soums were sold, while in 1933 this figure amounted to 11,952 soums. As the main reasons for such a development of book publishing and trade, Kurban Beregin points to the increase in the level of literary and scientific works, the improvement of book publishing technology, the reduction of publication times, and the reduction of book prices¹³. Under his direct leadership, 1,212 books in 20 titles were sent to the Khorezm district in November 1934. Kurban Beregin also helped several writers living and working in the Khorezm region to publish their works. However, at that time, the party demanded that the republican publishing house leaders, first of all, serve the policy pursued by the Soviet state and the Communist Party, educate the population in the spirit of ideology, class and party affiliation, and publish more examples of political literature. The first priority was to translate the works of the classics of Marxism-Leninism. In 1933, the publishing house, on the instructions of the center, prepared Stalin's work "Problems of Leninism" for publication in the Uzbek language. However, the book was burned without being put on sale, falsely accused of making gross political mistakes by the translators and editors in the translation of the works of the classics of Marxism-Leninism. As a result, the publishing house suffered losses of several million soums. The shortcomings were revealed to K. Beregin in July 1933. The wave of repressions that intensified in the second half of the 1930s also reached Uzbekistan. After the 7th Congress of the Communist Party of Uzbekistan in June 1937, prominent figures of the republic, including F. Khodzhaev, A. Tojiev, M. Tursunkhodzhaev, R. Islomov, D. Rizaev and others, were accused of being nationalists and traitors, and hundreds of people began to be persecuted. Soon among them K. Beregin's yes name to the language taken .

¹¹ The Sun of the Revolution, 1924, September 24.

¹² The Sun of the Revolution, 1924, September 12.

¹³ Karimov N. The fate of Kurban Beregin. -Tashkent, 2006. -P. 27.



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1937 August at the end Uzbekistan writers union of pravleniya IV plenum work started. There is a lot of joy in it or the like union chairman as participation doing K. Beregin talented writing and of poets , including to prevent the investigation of Abdulla Qadiri movement did . But Beregin like that and on the street The way is to do whatever you want he dreamed that he would not .

At the end of the plenum K. Beregin's himself both nationalist and opposite from the presidium of the plenum with the slander lowered , h atto writers union from membership . That's how much it 's appreciated K. Beregin 's to life guarantor was . The indictment was published in the newspaper "Pravda" on September 3 , 1937 . in the number " Bourgeois nationalists " . patrons and partners article it happened VKP(b) Central Committee in the body printed this article just like strong momo q aldiro q day reflection echo gave Next day to h ibs taken Q. Give k o ' p and q tgasha missing He was born on October 5 , 1938 . In Tashkent by the court that was supreme punishment determined , h ukm execution done . But truth anyway decision found , K. Beregin was acquitted on January 31 , 1957. However haze was like a flower Who's to say about life ? ? Kurban Beregin was shot with dozens of his comrades in the NKVD execution ground in Yunusabad. At that time, hundreds and thousands of victims labeled as "enemies of the people" were shot in Yunusabad, Tashkent, while in the Begovot sand dunes of the Urgench district of the Khorezm region, victims labeled as "enemies of the people" were repressed from the local population. The people called those terrible years of 1937-38 the "year of dapsan". That is, in Khorezm, when you say "dapsan", you mean that you said so-and-so.

An elderly journalist from Urgensh, Sharif Safar, recalled the place that served as a prison during the "dapsan" period in Khorezm: "The Urgensh-Sholish road passed near our house, and although the dirt was knee-deep, it was a very busy road. In the morning and evening, we would watch the prisoners - the aristons - being transported along the road in rows or in ten-wheeled American-made "Studabecker" trucks. We would even follow them for some distance. If the aristons were transported on foot, they would be surrounded by guards with rifles or automatic rifles. Even if they could barely walk, sometimes the aristons would sing some kind of angry song together." The repressions carried out in the late 1930s differed from others in that if a leader was turned into an "enemy of the people" in a district or village, another 50-60 people were exiled from their homeland or imprisoned as his tail ¹⁴. The Soviet regime, which had been removing national leaders from their posts and crushing them "ideologically", began to physically destroy them by the end of the 1920s. In this regard, the repressions carried out in the Supreme Court of Uzbekistan are especially characteristic. Under pressure from the center, the punishment mechanism was put into operation after the IV Congress of the Communist Party of Uzbekistan (February 17-March 2, 1929) ¹⁵.

Between 1935 and 1936, a strange calm prevailed. The persecution and mass murder of innocent people, which had been going on for many years, seemed to have eased somewhat. What was the reason for this incredible situation? The anti-Semitism campaign, which the "Father of Nations" Stalin had been intensifying until his death, was not only a manifestation

¹⁴Karimov I.A. The memory of the martyrs will not be forgotten. // People's word, 2000, May 13.

¹⁵Rajabov Q. A policy of mass repression. // Turkestan, 2001, October 24.



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of his policy of repressing peoples he did not like, but also pursued a noble and far-reaching goal¹⁶.

The repressions became especially violent in 1937, when Fayzulla Khodzhaev, then Akmal Ikromov, Dimitriy Manzhara, Sultan Segizboev, Abdulla Karimov, Rustam Islomov, Turor Riskulov, Isroil Ortikov, Akbar Islomov and others were arrested. These hooliganisms and atrocities were personally led by I. Stalin and V. Molotov. In particular, on September 12, 1937, the People's Commissar of Internal Affairs of Uzbekistan N.A. Zagvozdin, as one of the bloodthirsty people of the repression period, sentenced thousands of people to death. However, he himself was punished for his "mistakes in work" during the massacre, was arrested on February 9, 1938 and shot on January 19, 1940. Under his chairmanship, with the participation of the Deputy Chairman of the Council of People's Commissars of Uzbekistan, Turabekov, the Prosecutor General of the Republic, Sheindlin, and the Secretary of State Security, Lieutenant Yakovlev, a meeting was held at which 110 people from Khorezm were charged with the above-mentioned charges, sentenced to death by firing squad, and their property was confiscated by the "Ushlik" decision. The following people were sentenced to death at that meeting as "enemies of the people":

1. Yakubov Kurbanniyaz – born in 1895 in Khorezm, formerly a merchant. Previously, he was sentenced to 8 years in prison for counter-revolutionary activities. He had served his sentence until his arrest in 1937, but he did not work anywhere.
2. Polvonov Amat – born in 1895 in Mangit, was sentenced to 3 years in prison for his past benevolence towards the kulaks and "printers".
3. Mullah Otajon Bobojonov – born in 1894 in the village of Katta Zhirmiz, Khanka, in the past he was a religious man, a kulak and a participant in the "press" movement.
4. Mulla Sapa Bekmetov – born in 1876 in the village of Izhtimoyat, Shavat, served as an imam. He was known for his benevolence towards the Kulak and the "printers".
5. Artik Ollamov – born in 1907 in the village of Izhtimoyat, Shovot, in the past he was put under surveillance for being a sympathizer of the kulaks and "press workers". Before his arrest, he worked on a collective farm and others¹⁷.

1938, 60 percent of the secretaries of the regional, city and district party committees were arrested. In the second half of the same year, another 114 secretaries of the regions, cities and districts were repressed. A race began to find and arrest the guilty. A man named Ferencs, the head of the department of the Khorezm regional internal affairs service, arrested 50-60 people in a month. Therefore Without asking, he asked Lenov- Nemirovsky : "This is work "No , let 's be lazy " duck heard It is¹⁸.

At this point, it is also worth mentioning the activities of Karim Boltaev and Davlat Rizaev, who dedicated themselves to public service. Born in 1901 in the city of Khiva to a poor peasant family, Karim Boltaev was elected first secretary of the Khiva district Komsomol committee in January 1922. Karim Boltaev, who later worked as the first secretary of the Khorezm

¹⁶Boris Ioffe. The work of doctors. // World literature, 2002, issue #5. -B.117.

¹⁷Shamsutdinov R., Bekmuhammad U. The dark days of Mozi. -Urganch, 2007. -B. 20.

¹⁸Kilichev F. Voices from Darkness. -Tashkent: Adolat, 1994. -P.139.



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Komsomol, was appointed head of the Main Political Department of the USSR on February 16, 1924. In addition, Karim Boltaev worked in the Samarkand and Fergana regions. In August 1932, Karim Boltaev was appointed People's Commissar for Land Affairs of the Uzbek SSR. Karim Boltaev was still not satisfied with the achievements, he was worried about shortcomings in various areas. For example, when inspecting farms in the Boysun district, it was revealed that some collective farms were created fraudulently. The collective farm was created and named, but its members did not exist at all. This shows how many tragedies collectivization has led to in Uzbekistan.

Then Karim Boltaev In Andijan one year On August 31 , 1937 , Karim Boltaev Q ora q alpo g' istan to the regional party committee first secretary as recommendation q hung up . On September 2 Lake Turkul to the city arrived future , to oneself characteristic organization and business activity started . But this where it is intended the works to do increase The people did not get it . enemies in the row Karim Boltaev was arrested on October 11 , 1937 . held regional party committee Information from the head of the NKVD of the KK ASSR in the office of Stein listen , from the ranks of the party . Karim Boltaev life also 1938 in October tragic final found¹⁹ At the same time that the cult of personality was condemned and democratization started in the country, the case of Karim Boltaev was re-examined, he was found innocent, and he was fully acquitted in 1956.

During the repressions, there were cultural workers who even committed suicide, denying the false accusations against them. One of them was Davlat Rizayev. He was born in February 1903 in Urgench to a working-class family. Davlat, who was naturally intelligent, first received his education in an old-fashioned school, and later studied at a new-style Jadid school.

At the beginning of 1922, Davlat Rizaev was appointed head of the organizational department of the Central Committee of the Khorezm Komsomol, and shortly thereafter was elected executive secretary of the Central Committee. In May 1934, Davlat Rizaev was appointed deputy chairman of the Party Control Committee of the Central Committee of the All-Union Communist Party (Bolsheviks) for Uzbekistan. During the extensive work of checking and replacing party documents in 1935-1936, Davlat Rizaev saw that many honest and enterprising people were being unjustly accused and punished, but he did not always find it possible to help them. Later, some of Davlat Rizaev's actions were unfairly assessed and led to his severe punishment. In April 1937, Davlat Rizaev was appointed first secretary of the Karakalpakstan regional party committee, and worked in this position for only 3 months.

No matter how hard Davlat Rizaev tried to prove that he had not betrayed the people's cause, he could not, they did not believe him. According to A. Ikramov, no incriminating documents had been filed against Davlat Rizaev, and there were only some rumors. Some time later, on August 3, 1937 , Davlat Rizaev was arrested. He was subjected to torture that was difficult for a human being to endure in the kitchen. As a result, Davlat Rizaev, unable to endure the torture and unjust slander, committed suicide on September 30, 1937. ²⁰He wrote two letters before his death. One of the letters contained the following words: "I have never been a nationalist or a Trotskyist. They wrote false statements, tortured me for two months, and finally declared me

¹⁹Yusupov I. Political repressions in Uzbekistan and their consequences (1917-1940). -Urgench, 2009. -P.20.

²⁰Makhmudov M. Living figures. Posters about victims of repression. -Tashkent: Uzbekistan, 1991. -P.106-128.



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a nationalist and a Trotskyist. I preferred death to this sentence ²¹. " Davlat Rizayev wrote another letter to his wife.

Davlat Rizaev was one of those people who devoted his life to the cause of the people. His death was hidden from his family, he was sentenced to 10 years in a moral correction camp, and it is reported that he died on October 10, 1942, due to heart failure.

At a time when repressions were increasing day by day in the country, the time had come for many victims throughout Uzbekistan. It can be said that Stalin declared war on the intelligentsia in the colonial countries. He tried to destroy the educated and intelligent children of the conquered countries, and he succeeded. According to Mavlonbek Husainbekov, a descendant of Matmurod Devonbegi, that is, the grandson of his son Husainbek Matmuratov, in that infamous 1937, especially educated people were ruthlessly repressed. At the back of the regional hospital, which is now the main hospital of the Khorezm region, there was a large "Khumbuz". Bricks were baked in this khumbuz. In those years, Mavlonbek recalls that in the evening, two cars full of people would be brought to this khumbuz in a large NKVD car and shot in the khumbuz. These people were intelligent mullahs who knew the old Uzbek script. Even now, when we ask the descendants of those who were repressed in Khorezm in 1937 about their grandparents, they answer that they were taken away in 1937, never returned, and that they don't know what happened to them ²².

The poet Ata Makhsum Muhammad Latif ugli (1906-1956), known by the pseudonym Partav of Khiva, also fell under the repression in 1937. The reason for this was a remark he made to his acquaintances while working as a methodologist at the Republican House of Creativity in Tashkent, saying, "Tukhashevsky was a good commander." In prison, he was also accused of opposing the change of the Arabic alphabet to the Latin and Russian alphabets, and of still writing his works in "an old-fashioned waste" - Arabic, and he suffered in prisons in Tashkent, Pakhtaorol, and Karaganda until 1943.

Partav's teacher, Komiljon Ismailov (Devoni), who worked at the Khorezm regional theater, was also arrested for something he said during the height of the repressions. Namely, in 1937, during an evening performance at the theater, a lamp went out. Then Devoni said, "The lamp of Ilyish went out, and the moon and stars are shining in the sky." These words, which he said to those around him, were reported to the NKVD, and he was immediately arrested.

During the period of repression, the Soviet government began to review cases in which negative decisions were made, in order to somehow mask or justify its terrible policy. For example, the cases of people who had previously been accused of having ties with an "enemy of the people" and had been removed from the list of candidates for party membership due to this accusation were reviewed, and since their guilt was not confirmed, they were again included in the list of candidates for party membership. According to the protocols of the Khorezm Regional Communist Party Committee of 1939, several cases were reviewed. Appendix 3 contains several examples of protocols. These protocols indicate that the cases of thousands of our compatriots were reviewed. People were slandered on unfounded charges. On August 19, 1937, the case of Bibirajb Polvonniyazova was also reviewed based on Protocol No. 10 of the

²¹ Akhrorova Kh. I am not a nationalist. // People's Word, March 23, 2002.

²² Researcher's field notebook. -B.17.



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Urgench District Party Committee. The case of Saodat Salimova, one of the most prominent female teachers in Khorezm, is also mentioned in the same report. The charges against S. Salimova were as follows: a party member since 1931, party card No. 1364142, was withdrawn by the Khiva district party committee, and when the case against S. Salimova was initiated, she was to be appointed to the post of director of public education in the Khiva district. She is accused of having filed a petition for dismissal from a group of teachers in the district schools, and of frequently inviting friends of her husband, Salimov Abdulla, to her house and conducting anti-Soviet propaganda during this period. It is stated that S. Salimova currently works as a teacher at the M. Gorky school in Khiva. She was expelled from the party on August 27, 1937, based on the resolution of the Khiva district party committee No. 15. However, at the same party meeting, S. Salimova says the following about her husband: "I can confidently tell the party activist that my husband is not a nationalist. I know him very well, because I have been living with him for 16 years. He is an honest worker of the Soviet government. I answer for this statement with my party card," says S. Salimova. Nevertheless, A. Salimov was sentenced to 5 years in prison. The protocol No. 111 of the Khorezm Regional Party Committee, adopted on November 16, 1939, noted that the charges against the following persons were dropped as a result of the arrest and retrial of their cases. These were: Baikhanbaev Yusuf, Mullaev Salai, Khozhboev Salim, Ishankhanov Rashid, Masharipov Ata and others. According to the appendix to the minutes of the Khorezm regional party committee No. 5 dated December 21, 1939, in 1937-1939, the Khorezm regional NKVD department was mainly staffed by people of Russian ethnicity. Appendix 4 contains biographies of some of them, written from the perspective of that time.

The Soviet repression machine did not spare the future of Uzbekistan, the future of young creative people. In the early 1920s, about 300 young people from Turkestan, Bukhara and Khorezm were sent to study abroad, first of all to Germany. However, it was not easy for these students to study abroad. The reason is that when the Bukhara students arrived in Germany, the press of that time wrote that they began to learn the language, quickly mastered the German language and passed the exam. Shamsilbonot Ashirat and Saidali Usman passed the exam under the supervision of the school principal, Dr. Rasma, and were accepted into the medical department of the Shamsilbonot Medical School and the Saidali Higher Engineering School²³. Maryam Sultanmuradova, the first Uzbek woman to study in Germany, returned in 1928. She worked in several positions until 1937. In particular, in 1935-1937 she was a literary employee in the magazines "Guliston" and "Yorkin Nishup". No one like this woman suffered much from the Soviet state. The reason is that on September 13, 1937, she was arrested as a member of some kind of nationalist organization and sentenced to 10 years in prison. In 1947, after her prison sentence expired, M. Sultanmuradova returned to Khorezm.

But on March 29, 1949, she was arrested again. About this, M. Sultanmuradova says the following: "In 1947, after my sentence expired, I returned home, and in 1949 I was arrested again for the same case and was exiled to the Krasnoyarsk Territory by a special meeting decision. However, I have never opposed the Soviet government and have never conscientiously done anything against the revolution²⁴." When they questioned me about whether I was trying to defame a pure Soviet woman without any evidence, based only on

²³ Bukhara News , March 17 , 1923 .

²⁴ Turdiev Sh. They are in Germany arrow were - Toshkent : Science , 1991. -B . 45 .

slander and lies, they ²⁵said: "I am a soldier of the revolution, I will do whatever they demand of me," and after saying that if you continue to be stubborn, they will take your baby away and talk to you differently, the woman signed all the documents, thinking about her children. It is also clear that all the charges against M. Sultanmuradova were fabricated. However, the truth won out. In 1957, according to the decision of the military collegium of the Supreme Court of the SSR, M. Sultanmuradova was acquitted.

Note that the former regime admitted that what it did was wrong. M. Sultanmurodova writes the following lines in her book "On the Paths of Life": "I thought that now I would serve my Motherland freely. Unfortunately, all my wild dreams came true. The state security agencies again put people behind me and began to monitor me. My colleague Nyunnikova called Stalin, and they got information about me. Nyunnikova began to treat me like a boss after this incident, and what made me sad was that the people who were bossing me and controlling my life were: Mudarisov, a heavy drinker and a shopkeeper, Mukhiddinov, an arrogant and arrogant person, Nyunnikova's dishonesty reached such an extent that she even forcibly separated someone else's husband from his wife and child and forced him to marry her ²⁶."

The essence of Stalin's repressions was to destroy the great people who were the pride of science, art and literature, who were ready to sacrifice their lives for the future of the people. By doing this, he set himself the task of keeping the people in a state of subservience and slavery. To carry out these works, a huge number of cultural and scientific figures were repressed. Describing this terrible situation, the President of the Republic of Uzbekistan Islam Karimov said the following in his speech at the opening of the "Martyrs' Memory" memorial complex in Tashkent: "Our suffering people have not seen such difficult trials and difficult days for centuries. The courage of our ancestors, who fought for their freedom, independence, peaceful life and made countless sacrifices, will never fade from our historical memory. To imagine the atrocities committed in the particularly infamous years of 1937-1953, it is enough to recall that almost 100,000 people were repressed throughout Uzbekistan, and 13,000 were shot ²⁷, exaggerating the true nature of the communist regime's repressions.

Many people suffered from the general terror and repression of 1937-1938, says the venerable teacher Sobirjon aka Rajabov, who taught for half a century. We Akdarbandis also suffered incomparable suffering. Every day, at least 5-6 people were taken to Khiva. Houses were searched, books in the Arabic alphabet and various writings were taken and burned. We would later hear the charges against those arrested, some of whom disappeared. We Persians were accused of being "dabsan, meaning we are going to Iran."

In 1937-38, 56 young men of the Akdarbandiysk region experienced such dark days. 30 of them died, keeping their homesickness in their hearts. Thus, the repressive policy of the tyrannical Soviet regime was a period when all spheres of life in our republic were filled with bloody tragedies, countless losses, and deprivations. It left a complex mark on the fate of millions of people.

From the above considerations, it becomes clear that there were certain objective reasons for the emergence of political repression and, as a part of it, the "great terror". In order to preserve

²⁵Yusupov I. in Uzbekistan political they are wrong and their studies (1917-1940) . - Urganch , 2009. -B. 22 .

²⁶ Sultanmuradova M. , Eshjonova Sh. At the age of death . - Urganch , 1998. -B. 48-49 .

²⁷ Shamsutdinov R. Victims of repression. -Tashkent: Sharq, 2007. -P.10.



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the positions and leadership positions of party functionaries in various regions of the country, even in the capital Moscow and other cities, who had long held leadership positions, "counter-revolutionaries", "anti-Soviet forces", "former kulaks", "criminals", pretending to oppose the process of holding elections to the Soviets, appealed to the Center, the Politburo, and Stalin to take sharply repressive measures against their opponents. In fact, they were attacking the new electoral system established in the 1936 USSR Constitution. Because the new electoral system set out the tasks of transferring real power from the party to the people, introducing broad popular democracy, and strengthening statehood. Due to the holding of elections based on the new electoral system, these local party leaders could be deprived of their active positions. Therefore, party functionaries appealed to the Center with proposals to arrest and shoot all "anti-Soviet forces" - former kulaks and criminals. In short, the role and place of local party functionaries in the emergence of the "great terror" of 1937-1938 was not small. In Uzbekistan, these same local party functionaries, frightened, anxious, and fearful of the new electoral system, in their letters, reports, and speeches at official meetings sent to the Center, expressed their proposals to immediately arrest anti-Soviet forces, bourgeois nationalists, clergy, former kulaks, and criminals in the cities and villages of the republic, industrial enterprises, collective and state farms, educational institutions, and sectors of the national economy, and to shoot the most notorious ones. As a result, the local initiative was taken into account, and the leadership of Uzbekistan even asked the Center to issue an additional limit on increasing the number of those to be repressed ²⁸. As was the case everywhere, the operational order of the USSR People's Commissar of Internal Affairs Yezhov dated July 30, 1937, under the top secret stamp No. 00447, on the conduct of an operation to repress "Former Kulaks, criminals and other anti-Soviet elements", was promptly implemented in Uzbekistan. In carrying out this operation, the republican, district, and regional party organizations, the executive committees of the soviets, the employees of the People's Commissariat of Internal Affairs and its local sectors and departments showed great dedication. During this operation, many illegal measures were taken, human rights were trampled on incomparably, fabricated and false accusations were brought against our innocent compatriots, various accusations and slanders were used, and during the investigation, prisoners were subjected to immense torture, both physical and mental suffering. By the verdict of the "Ushlik", thousands of our people were sentenced to be shot, the shootings were carried out promptly on the spot, execution sites and unknown cemeteries appeared in every district. The victims of repression, sentenced to 8-10 years in labor camps, were exiled to distant lands - to the North, the Far East, Siberia, the Urals, and Northern Kazakhstan. In the second half of the 1920s and the 1930s, 217 representatives of the national intelligentsia who expressed their views against the Soviet government were arrested (1929-1933). Many of them were sentenced to death ²⁹.

At the end of 1936 and throughout 1937, 5,758 intellectuals, scientists, poets and writers, journalists, language and literature teachers, teachers of education, and teachers of education were arrested from various regions of Uzbekistan, and 4,811 of them were shot. Approximately 1,600 people were arrested in Khorezm during the years of mass repression ³⁰. In total, more

²⁸Shamsutdinov R. Victims of repression. - Tashkent, 2007. - P.493.

²⁹ Uzbekistan new history Book 2. Soviet colonialism of Uzbekistan during the period . Scientific mu h arrir M.J o' raev. - Tashkent : East . 2000 . -B. 320.

³⁰ Matniyozov M. History of Khorezm. Volume II. -Urganch, 1997. -B.128.



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than 41,000 people were arrested in Uzbekistan in 1937-1939 on false charges fabricated by the Soviet government. More than 37,000 of them were punished, and 6,920 were shot ³¹. According to the data, on January 1, 1939, 24,499 Uzbek prisoners were kept in the GULAGs of the USSR ³². In 1934-1941, the number of people with higher education imprisoned in special camps on an all-Union scale increased 8 times ³³.

The cases of some citizens who were repressed in 1936-1939 were reopened in 1954 after the exposure of Beria and his gang. After the 20th Congress of the CPSU, the reopening of the cases of the repressed became widespread. However, during the leadership of L. Brezhnev, this issue was ignored. Only in 1988-1990 were the names of those repressed in Uzbekistan and Khorezm restored. In 1991, a list of 1,240 fully acquitted compatriots was published in the press of the Khorezm region ³⁴.

Thus, the repressive policy of the tyrannical Soviet regime became a period when all spheres of life of the peoples of the Khorezm oasis were filled with bloody tragedies, immense losses, and deprivations. The years of repression left a difficult mark on the fate of millions of our compatriots. Despite this, our people, demonstrating their unbending will and fortitude, lived in struggle, striving for the coming of brighter days, were able to withstand any severity of the massacre, remain faithful to their centuries-old values, traditions, rituals, and beliefs, and always continued to move boldly towards national independence.

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³² Ermetov A.A. Activities of the supervisory bodies of Uzbekistan during the Soviet period (1917-1939). // News of the National University of Uzbekistan. 2008, No. 2. -P. 71.

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