

TRUTHS IN THE ARCHIVES

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Annotation

In this article, during the years of repression, which is described as a terrible period until now, in all regions of the country of the Soviets, ordinary peasants, who lived like patriots, enlightened people, and seekers of knowledge, were also "nationalist", "enemy of the Soviet system", "provocateur", were sentenced to prison on the false charge of being "subversive", and some were brutally shot. Among them is the children of the Surkhan oasis.

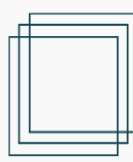
Keywords: "Yangiabad", "Union", "Komsomol", our compatriots, "printer", "nationalist", "counter-revolutionary rebel", "foreign spy", "rich", "priest", "mullah", "imam" and "ear".

Thankfully, due to the long-awaited independence of our people, in-depth study of the history of our country, which has traveled a glorious path, and clarification of the pages of life that are still abstract, have been raised to the level of state policy. Therefore, striving to thoroughly understand the history of one's homeland and nation has become an important life principle for every person. In particular, interest in the fate of those who were repressed in those unforgettable and infamous years organized by the Reds and known as "mass terror", interest in searching for documents and information about them is growing. Because: "Hundreds of thousands of our compatriots were persecuted under labels such as "printer", "nationalist", "counter-revolutionary rebel", "foreign spy", "rich", "clergy", "mullah", "imam" and "kulak"[1]. Because in the period that we consider "horrible" today, hundreds of innocent people from Surkhandarya were shot, exiled and imprisoned, in a word, they became victims of real repression. The "guilts" imposed on such people were appropriate and specific to the policy of the Soviet system, which was based on the spirit of colonialism, and on the content of the hypocritical Soviet ideology. Those who fought against the Soviet government in the early days of the establishment of Soviet power, political enemies, kulaks as, and was subsequently destroyed on the charges of various fabricated "cases". As we mentioned above, the names of many of the people whose shoulders were burdened by sooty tragedies of the oppressive era have been erased from the pages of history, but they are forever preserved in archival documents. It is the duty of today's generations to the spirits of their ancestors to learn about those who were repressed massively through the documents stored in the archives, to restore the honor of those who were repressed, and if necessary, to perpetuate their pure names.

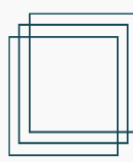


Considering these aspects, the President of the Republic of Uzbekistan Sh. M. Mirziyoyev signed the Order "On additional measures to further study the heritage of repression victims and perpetuate their memory". Based on the order, in the process of re-examining the documents stored in the Surkhandarya regional state archive, we witnessed the fact that thousands of people were actually imprisoned in the Surkhan oasis on trivial, sometimes strange, but false "charges" related to state policy[6]. Therefore, as an example, we were particularly interested in what unexpected misfortunes befell those who were politically "blamed" and listened to during the period of 1925-1936. After all, "in 1929-1933, I. Stalin carried out the policy of collectivization and industrialization, which cost the lives of millions of people with violent, terrorist methods, and made a "great turn" (2). It means I to "make a turn". Stalin managed to establish a totalitarian system based on repressions and social falsifications. During the study of archive documents, it became known that most of those who were repressed in the Surkhandarya region became victims of this policy. Because those years were "the father of nations"[8].

Due to the policy of "collectivization" carried out by the "genius" glorified as "genius", even ordinary peasants were accused of committing unforgivable "crimes" such as "looting the collective economy", "engaging in smuggling by crossing the border". There is also the fact that the Soviet government took into account the specific characteristics of the regions when drawing up an "indictment" for the organization of mass terror. For example, since the Surkhandarya region borders Afghanistan, many people are accused of "crossing the border" or "engaging in smuggling" as crimes. Most of the documents stored in the funds of the State Archive of Surkhandarya region testify to the fact that the work was done from this point of view. Because people were tried and imprisoned even for trivial things. For example, in those years, payments were received from residents for grinding flour in mills. The millers were required to hand over these payments to the state. In fact, on January 4, 1933, the People's Commissariat of Justice of the Uzbek SSR sent a circular (circular) letter about this to the places "On strict struggle with clandestine flour milling, theft and embezzlement of mill fees". On this basis, prosecutor's office and district inspectors conducted inspections. In the Surkhandarya regional state archive, archive fund 210 belonging to the agricultural department of the executive committee of the "Pattakesar" district contains documents on the inspection of collective farms[9] "Yangiabad", "Ittifoq", "Komsomol". According to it, 22-year-old Khudoyorov Tursun, a miller of "Yangiabad" collective farm belonging to Yangiariq village council, looted 48 centners of flour collected from the population as "mill fee" without handing it over to the "Grain Preparation" office(3). A supervisor named Jitkikh, who was the district supervisor at that time, told about this drew up a protocol and submitted it to the prosecutor's office. 1933 in the protocol



It was recorded that he looted 48 centners of flour from January 4 to June 30, 1933. On the basis of this protocol, a criminal case was initiated against miller Tursun Khudoyorov and a prison sentence was imposed. Due to the torture during the investigation, T. Khudoyorov admitted his "guilt": he was forced to lend 48 cents of flour to farm members temporarily, that is, until they collect the cotton crop and receive payment for their work, from the "garntsevi sbor" (mill fee) fees. However, the reasons for his confession were not taken into account, on the contrary, his act was considered "generally dangerous"[10]. Thus, Tursun Khudoyorov was accused of "committing a serious crime of special importance" and his "case" was sent to the Supreme Court of the Uzbek SSR to be tried and punished according to the article provided by the law issued on August 7, 1932[7-18]. At this point, it is appropriate to mention that names and surnames are confused in most criminal cases, either intentionally or as a result of illiteracy. Because in many "criminal cases" the specified address, given numbers, proof and evidence, facts are exactly the same. But the names were included in the "delo" by the investigators with certain changes. For example, the name of the chairman of the "Komsomol" collective farm belonging to the "Yangiariq" village council in Termiz district is sometimes written in the style of Gaimov Gulmat, sometimes Gimat Gaimov in different pages of the "criminal case". In the handwritten list, written in Russian and sent for trial, Gaimov is indicated as Gulmat, but in the typewritten document (the same criminal case number - D.J.) the "accusations" against Gimad Gaimov, that is, the chairman of the Komsomol farm, in the investigation protocol: "Farm The chairman of the board, Gimad Gaimov, is one of the poor and has been a member of the kolkhoz since its foundation, but he looks coldly at the farm affairs. He has been in contact with Chorshangi Choriev, whose father was arrested in 1927 and exiled to Tajikistan, Berdyorov and Tilov Abdunazarov, whose fathers were arrested in 1931. All of the above-mentioned ears were expelled from the collective farm, but despite this, they still work in the collective farm and bring in the prescribed amount of food. If people tell Gaimov about this, he replies, "It's none of your business, I know what I'm doing." Despite the strict instructions given by the regional organizations that the collective farm should be cleared from all farms deemed to be kulaks and they should be sent to work at the "Bauman" collective farm, Gaimov still keeps them in the collective farm, and to those who ask about this, the answer is that "there are no kulaks and no kulak farm in our collective farm." is giving" (4). The fact is that the investigative document stated that 12 tons of wheat were given to the Komsomol collective farm in March 1933, so only 8 tons were distributed, and Gaimov himself made a deficit of the remaining 5 tons, that is, he allowed looting[11]. That is, he "gave 3 tons of wheat to his relative Rajab Ashurov (in the document it is stated that Ashurov fled from the collective farm in Kaptarkhana village of Zhargorgan district and settled in Yangiariq village - D.J.) when there was a shortage of bread for

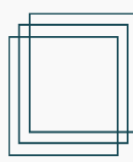


the collective farmers, he gave 5 pounds of wheat, and in exchange for 12 pounds of wheat, he he bought a cow for his use, he bought jewelry for his wife for 3 pounds of wheat, he bought leather for making boots for 3 pounds of wheat, he sold 2 pounds of wheat in the market, and now he has 6 pounds of wheat stored in his house. First of all, he provides food for himself, and then for the collective farmers[19-33]. As a result, collective farmers are fleeing, for example, until today, about 40 farms have moved from the collective farm to other regions. In this way, Gulmat Gaimov (Goyimov) was charged and convicted under the 1st part of Articles 143 and 149 of the Criminal Code in force in those years[12]. There is document No. 429 in the fund of the People's Court of the Soviet period of the Surkhandarya Regional State Archives. It dates back to the 1930s and is preserved under the number 182. This document is about the 166th "case" heard in the Termiz section of the People's Court. The document contains information about Isaev Abduvoit, an Uzbek, born in 1894 in the village of Salovot, in the village of Salovot, in the territory of the Manguzar village council of Termiz district. In the investigative documents, it is stated that Isaev is an illiterate grower-peasant, he has a wife, brother and three sons in his family, and also that Isaev Abduvoit was a member of a collective farm with 1 cow and 1 horse of his own, he did not participate in revolutionary movements, but before that he was convicted for having criminal relations with the kulaks. Noted[13].

During the investigation, Isaev Abduvoit gave an exhibition about himself as follows: "I was the chairman of the collective farm for only 63 days, 30 days of which I was busy with ditch cleaning. I devoted all my energy to protecting the poor and strengthening the collective farm. I expelled those who coldly approached the work of the collective farm. I also know that Hashim Adil, the son of the priest, sold the horse belonging to the collective farm, Tora Khidirov, the son of the earl, did not go to work permanently, that he had 20 tanob husbands until 1928, besides that he went to Sherabad to bring rice and other products on the collective farm horse without the permission of the collective farm management, his brother I listened because he took away 1 horse belonging to the collective farm. I correctly kept the labor account based on the directives sent from above, correctly distributed the grain according to the working day[14]. Yes, he said so. Despite this, the investigator continued to ask various questions:

Question: Why did you send one horse belonging to the collective farm to your relative who lives in the village of Uzun, Tajik SSR, at the beginning of the spring harvest, when there was a shortage of horses?

Answer: - That horse was not taken by me, but by Disakhon Aminov, on whom a deed was drawn up and handed over to the body. He was invited to bring the horse back by 25/IV, but he did not bring it.



Question: Why did you allow citizen Mutallib Olovuddinov to slaughter a collective farm cow and sell the meat together with him, and use part of it for your personal needs? M. After Olovuddinov was imprisoned, did you try to save him[15]?

Answer: This cow was slaughtered by citizens Kadir Inoyatov and Mutallib Olovuddinov. An act was drawn up and handed over to the body, I don't know why they were released, I didn't get involved in this case.

Question: Why did you distribute the wheat given for the cotton contract according to the number of bales, not according to the working day?

Answer: –False. I divided the wheat according to working days.

Question: If you did that, why did you distribute less wheat to the brigades with more working days and more wheat to those with less working days? Answer: I don't know, I don't have correspondence. But there was no such thing when I was there, after all, I myself bought a small amount of wheat. These things you are saying happened during the time of the previous chairman.

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Question: Why did your foremen and you get more wheat than the prescribed rate? For example, you received 209 kilograms, the head of the 1st brigade received 117 kilograms, the head of the 2nd brigade received 95 kilograms, and the head of the third brigade received 120 kilograms of wheat. How do you explain this? Answer: No, I personally received 19 kg the first time, 11 kg the second time, and 38 or 39 kg the third time[16]. And I don't know anything about the brigadiers" (6). Abduvoit Isaev answered the investigator's questions: "I am illiterate", "I do not know about such things", "I always received less wheat than everyone else", even the investigator's question "Why did you buy a house from Pattakesar for 48 kilograms of wheat, and a coat for yourself for 32 kilograms of wheat? you set aside 40 kilograms of wheat to feed your dogs?" "The house was bought not by me, but by Tora Rahmonov, the former chairman of the collective farm, a member of the party, who is currently working as the secretary of the party cell, some teacher lives in this house, and I don't know anything about buying a coat and a dog." however, he was even accused of "buying firewood".

It seems that Abduvoit Isaev, who has just started to become chairman of the collective farm, has been accused of various false "accusations".

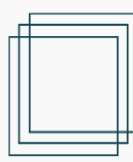
After such an incessant investigation, he repeatedly told the investigator that he was illiterate, confirmed that "everything was recorded from my own words" and signed the investigation documents. After that, Abduvoit Isaev himself was found to be the ear, and his brother Abdusaid Isaev was found to be the assistant of the ear, and both of them were sent as ear.



We are not giving these examples for nothing, that is, you should pay attention to the fact that ordinary peasant workers, although not sufficiently literate, were elected as the chairman of their newly established farms and were soon discredited. Land and water reforms were carried out in Surkhandarya in 1928-1929, and the policy of attaching farmers to collective farms was implemented. In fact, preparations for its implementation began in 1927. (7) Finally, on November 1, 1928, the Central Executive Committee of the Uzbek SSR adopted Decree No. 192 "on ending the use of land by the rich without labor[17]." According to the decree, it is large in Surkhandarya district more than 20 hectares of irrigated land of the rich and more than 45 hectares of dry land were confiscated. It was also decided to liquidate the property of priests, former emir officials, rich people, merchants and usurers, regardless of the amount. The Soviet regime paid particular attention to the loss of influence of the clergy among the population. Priests are called "mufti", "mudarris", "mulla", "imam", "hatib", "naib", "eshan", "miën", "orak", "khwaja", "haji", "khalifa". the representatives of the religion named by the names were understood. After them, it was planned to confiscate all the property of the officials who served during the reign of the emir. ", "Darga", "Yasovul", "Arbob", "Amin", "Elder", "Sarkar", "Zakatchi", "Jevachi" titles were introduced. It is noteworthy that the Soviet regime, knowing these people to be dangerous for itself, repeatedly sent inspection teams to identify them. Each group "tried to contribute" to the work of identifying "people alien to the Soviet system", identified farms that the previous group could not find and included them in the general list. The situation has reached such a level that even four inspection teams have been sent to some villages. After the lists are formed, a map of the farm is drawn up, which will be completed by the Land and Water Commission. It includes information on the number of family members, land, real estate, work tools and animals, livestock of the person being liquidated. Then a decision was made to liquidate the farm, and a document was drawn up on the confiscation of the rich man's property. At the end, the village councils issued a certificate about the termination of this farm. All property of emir officials, priests, merchants and rich people was confiscated[18].

No chance was left for them to live. As a result of land and water reforms carried out from November 1, 1928 to the end of January 1929, 531 large landowners were officially liquidated in Surkhondarya district. This was 1.22% of all farms. 8,995 hectares of irrigated land were confiscated from the owners, which was 8.03% of all land in the district. But the archival research conducted by I. Umarov showed that the number of people whose property was confiscated and repressed as a result of land and water reforms was even greater. (9)

A total of 1,335 former emir officials, priests and rich farms were liquidated, and their owners were repressed. It was found that 4,642 people live in 621 repressed families, and 68 people have gone abroad. Only a few rich people who served the Soviet



regime were given privileges because of their large families, and a small part of their property was left[19]. They were also abolished as kulaks in 1930-1933. When we think about those who were repressed, during the years that the representatives of today's generation call the "Red Terror" in Uzbekistan, from the end of 1936 to 1940, 5758 people from writers, journalists, state, public figures and others were imprisoned, 4811 of them were shot. In 1937-1939, more than 41,000 people were imprisoned, 37,000 of them were punished, and 6,920 were shot (10).

About the persecuted Surkhandarya people A. Under the scientific guidance of Boqiev, professor S. Tursunov, E. In the 1st volume of the "Memorial Book of Repression Victims" co-authored by Qabulov, I. Umarov and others, the authors indicated the number of repression victims by period as follows:

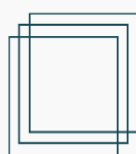
3290 people who were repressed by the permanent regime or went abroad, including 57 people who fought against the Soviet invasion in 1917-1924, 2180 people who were repressed in 1925-1936, 926 people who were imprisoned or sentenced to death in 1937-1938. Information is provided about 59 people who were punished in 1940-1950, and 68 people who were brought to criminal responsibility in 1983-1991 in connection with the "cotton case" and "Uzbek case". In the next volumes of the book of memory, preparations are being made to provide information about other repressed oases[20]. It can be said without any exaggeration that the Uzbek people have experienced various sufferings, tortures and injustices in the way of their will for centuries. Especially during the authoritarian regime, there were many victims of repression. This is evidenced by the documents stored in the Soviet-era funds in the Surkhandarya regional state archive. Therefore, the memory of those who died on the way to the freedom and liberty of our country, protecting the honor of our people, our national traditions and customs, and the hard struggles against the invaders and evil forces, should be preserved forever in the memory of the grateful generations.

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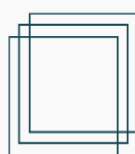
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