

INTENSIFICATION OF PROTESTS AGAINST THE DICTATORSHIP IN THE SOUTHERN REGIONS OF UZBEKISTAN

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ABSTRACT: From ancient times the life of all peoples living in the Turan region was directly related to the military sphere. Because at different times Turan was attacked by several invading nations. The Turkic peoples were constantly ready to defend their country from such invading peoples. The marches of the colonialists to our country have forced the indigenous peoples to turn their attention to the military sphere in terms of self-defense.

KEYWORDS: Turkestan freedom, Soviet state, districts, administrative-territorial reforms, liberation movement, national delimitation

INTRODUCTION

In Turkestan, too, since the October coup, the Bolsheviks have been intolerant of the local people's liberation movement. They were ready to stop any movement for the liberation of Turkestan, to establish their own statehood. Also, from the very beginning, the idea of the division of Turkestan prevailed in the central leadership, and they were opposed to any idea or idea that it could remain a single state. The subsequent processes in the Soviet state confirmed this fact, especially after the events of the 1920s. This situation was reflected in the views on the re-demarcation of the Autonomous Republic of Turkestan after the abolition of the Turkestan Autonomy, the formation of the TASSR and the promulgation of the Constitution of the TASSR.

It should be noted that after the national demarcation, a new administrative-economic and territorial division was introduced in Uzbekistan. Uzbekistan was first divided into 7 regions in 1925, with Samarkand as its capital.

(Samarkand was the capital of Uzbekistan in 1925-1930, and the capital was moved to Tashkent in 1930). Also, Sherabad, the center of Surkhandarya region, and Behbudi (Karshi), the center of Kashkadarya region, established by the decision of the Revolutionary Committee (RevKom) on January 29, 1925, were designated. Until September 2, 1920, Kashkadarya and Surkhandarya regions in the south of Uzbekistan were part of the Bukhara Emirate, which included

the principalities of Karshi, Kitab, Yakkabag, Chirakchi, Guzar, Shakhrisabz, Boysun, Sherabad, Sariosiya, Yurchin. At that time, the population of Kashkadarya was about 288,026 people, and the population of Surkhandarya was 93,715 people. In general, about 40% of the population of the Emirate of Bukhara lived in these areas, and the Kashkadarya and Surkhandarya oases supplied 3/1 of the grain, cotton and astrakhan products produced in the emirate. Surkhandarya region includes Yurchin, Termez, Sherabad, Boysun districts, Kashkadarya region includes Karshi district with 6 volosts, Guzar district with 3 volosts and Shahrisabz district with 4 volosts.

In 1927, the republic began to be divided into districts instead of provinces. Starting from January 1 this year, 10 districts have been established in Uzbekistan instead of 7 regions. They consisted of 87 districts and 1746 village councils. From 1930 the division into districts was abolished. But then the counties began to recover again. In 1935, Surkhandarya and Kashkadarya districts began to be rebuilt. After some time it was again divided into provinces, and some districts were incorporated into the provinces. Samarkand was established on February 14, 1938, Surkhandarya on March 6, 1941, and Kashkadarya on January 22, 1943. Prior to the formation of Surkhandarya and Kashkadarya regions, these two regions were part of Bukhara region.

Such administrative-territorial reforms in Uzbekistan were carried out under the pretext of strengthening Soviet power and bringing them closer to the people. In fact, they were carried out by the communist regime in order to strengthen the unlimited domination of the party-state apparatus.

The Soviet state carried out the October coup under the attractive slogans of social equality and social justice. The new government has declared that "all working people in society" will enjoy all the benefits of life equally. But subsequent processes have shown that this is a dry promise. This was especially evident after the national demarcation in the 1920s and 1930s.

At the same time, local intellectuals, who were striving for the future development and prospects of the country, began to work in state-owned enterprises to improve the social life of the local population in the promised "socialist society". This did not frighten the Soviet leadership. In the republic, the orders of the center began to be followed without deviating from the instructions of the party. A slight deviation from the party's guidelines was described as a "counter-revolutionary" move. The proclamation of "right-wing bias in the party" by the Central Committee of the CPSU (b) intensified the pressure on the intelligentsia and set it on fire. People with an independent mindset in society began to fall victim to this persecution.

It is impossible to ignore the fact that during this period there were certain changes in the life of society. The increase in literacy, the increase in the general level of the population, the increase in the self-awareness of the people, the increase in the number of schools, secondary special and higher education institutions have been such positive changes. However, from the second half of the 1920s, the command-and-control system began to take shape in public life, which led to radical changes in the political life of Uzbekistan and the escalation of repressions.

There was a great contradiction between the ideas of "socialist humanity" proclaimed by the Soviet state and the reality of justice. This situation is characterized by a misunderstanding of the essence of national spiritual life and an attempt to destroy centuries-old spiritual values. This was especially the case under the line of repression. Thus, a totalitarian regime was established and strengthened in Uzbekistan, which trampled on the principles of humanity and democracy, forcibly suppressed any dissent, and massacred tens of thousands of people in the homeland by mass arbitrariness and violence. As a result, the repression of the Bolshevik state against its own people in the late 1930s was particularly widespread. In one district or village, if a leader was turned into an "enemy of the people," another 50 to 60 people were deported or imprisoned as his "tail." That is why the repressions shook the socio-political life of the republic and aroused constant fear in the people. The Union's penitentiary system and its structures in the republic fabricated fake "cases" against several innocent people, mass arrests were made, thousands of public figures, great scientists, literary and artistic figures, farm workers, workers, peasants, clergy and others went without trial. were imprisoned without question.

In the years under study, a system was formed that sought to elevate colonial policy to the skies, to allow the use of the repressive apparatus, which was carried out in a unique way in all regions of the republic. The southern regions were one of the cattle-breeding regions of the republic, and the climate was adapted to agriculture. The repression also spread to the southern provinces, where employees of state farms and party organizations were expelled from the party on trumped-up charges and fired.

The Soviet state also paid great attention to the training of party-Soviet workers from the local youth in order to create a "layer" of confidence in the Soviet system, supporting the Bolshevik policy among the local population. In 1923, schools were opened in Tashkent, Almaty, Ashgabat, Samarkand and Kokand. The total number of teachers in Uzbekistan in the 1922-1925 academic year was 1,465,000. In the southern provinces the number of teachers was 31 in the 1922-1923 academic year, while in the 1925-1926 academic year their number reached 143.

After the formation of Kashkadarya and Surkhandarya regions on November 1, 1924, in Kashkadarya and Surkhandarya, the Soviet government immediately began to seize and confiscate the property of the owners, punishing them under Soviet law. Moreover, the drought in southern Uzbekistan in 1925, including in Kashkadarya, and the shortage of grain products accelerated the people's dissatisfaction with the newly established Soviet regime. During these years, the party began its ideological movements, but in the southern regions of the republic, protests against Soviet rule were growing.

On October 19, 1925, at the 2nd conference of the Kashkadarya regional party committee of the Communist Party of Uzbekistan (b), the issue of combating such protests was considered. Conference meetings were held in Russian, and lectures in Uzbek were translated into Russian. The resolution strongly criticized the resistance and stressed the need for a united struggle against it. Jabborbek, Doniyorbek, Avliyokulbek, Bozorbek, Turdi Tuqsabo, Tangri, Berdi Dodho, Mulla

Abdurahmonbek, Mulla Juma Qorovulbegi, Juma Qorovulbegi, Tora Mangabek, Bahrom boyvachcha, Mulla Abdurazzoqbek, Mavlonbek are included in the list of Kashkadarya and Surkhandarya regions.

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