



THE HISTORY OF COVERAGE OF ISSUES OF IDEOLOGICAL STRUGGLE IN THE HISTORY OF UZBEKISTAN IN THE 20'S XX CENTURY.

Lobar Eryigitova - Doctor of Sociological Sciences, Termez Institute of Engineering and Technology

Annotation: This article is devoted to one of the most important topics in the history of Uzbekistan. In particular, the history of the struggle of our people for their freedom and independence in the 20s of the last century was covered and falsified according to the existing principles of the historiography of that time - the principle of classicism and partisanship. Despite the difficult situation, it was our national intelligentsia, our great-grandfathers, who first of all began to truthfully illuminate the historical truth. Western historians have also carried out considerable scientific research to examine the historical truth on a scientific basis, especially in the coverage of issues related to the policy of bloodshed initiated by the Soviets.

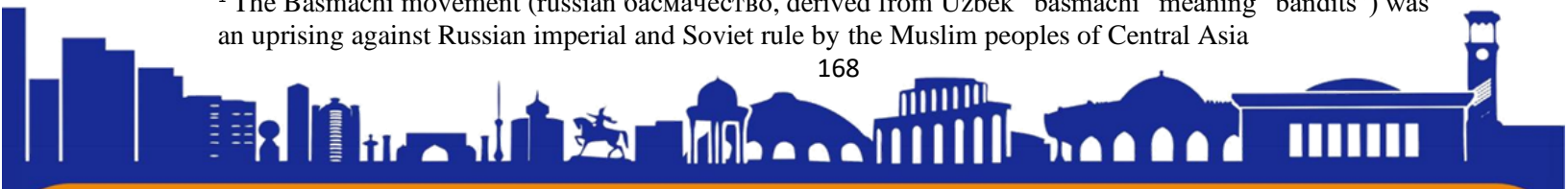
Key words: the principle of classicism and partisanship, historical methodology, the school of Sovietologists, pan-Turkism, pan-Islamism, "basmachi movement"¹, scientific and theoretical views of the national intelligentsia.

The science of history studies the ways of development of society on a scientific basis. And the history of society is the history of the productive forces of man - the totality of man-made tools of labor and production relations - from primitive political associations to the modern state system. As humanity begins to live in the form of society, the scope and content of historical science expands. History is a laboratory. By studying the past, we observe the importance of our present day, draw conclusions and lessons for tomorrow. The past of our ancestors is full of bright pages. But it is clear that history is not only victories, but also ups and downs, ups and downs and crises.

Before our independence, historical science was politicized, subordinated to the interests of the dominant ideology and the dominant political party.

In the scientific methodology of the Soviet era, the period of the struggle of our people against the authoritarian system was assessed one-sidedly, and those who fought for the freedom of their people were mistakenly assessed as "oppressors". The origin of the national liberation struggle, the main periods and stages of the struggle of this important period, the main driving forces of this movement, its national structure and the factors of its victories or the reasons for its defeat were misinterpreted. In this

¹ The Basmachi movement (russian басмачество, derived from Uzbek "basmachi" meaning "bandits") was an uprising against Russian imperial and Soviet rule by the Muslim peoples of Central Asia



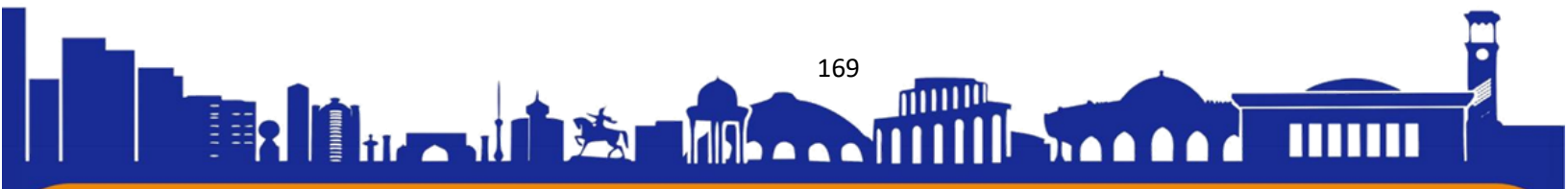


existing structure, this struggle for freedom could not find its true meaning. That is why this important historical period was falsified in Soviet historiography.

In the historiography of Uzbekistan, the issue of "basmachi movement" has been dealt with since the 20s of the 20th century. On this issue there was a great ideological struggle even at a time when the national liberation struggle was in full swing. The communist historians of that time approached these issues from the point of view of classism and partisanship and could not show the true nature of this movement. In their opinion, it was an armed movement against the Soviets, propagating the ideas of pan-Turkism, pan-Islamism, organized by the hand of international imperialism, and even in these movements, local and falsifications of the events of the October Revolution of the Russian bourgeoisie and feudal-clerical circles. When substantiating their ideas, they take into account the opinion of local Soviet figures, such as N. Torakulov, M. Shklyar . (M.A. Shklyar, From way x Impressions of Fergana - Military thought of the book. I; Dervesh.T. Fergana problem - Military thought book II, Modern Basmachi "Communist 1922 No. 3)

Later, on this occasion, A. Vinogradov, V. A. Gurko- Kryazhin published a number of articles in the journals "Istorik-Marxist" for 1923 and 1926 and tried to prove that the British imperialists had a hand in creating a "basmachi" in Khorezm and Fergana.

One of the local leaders of that time, G. Safarov, was able to give a correct assessment of this movement. His 1921 work titled The Colonial Revolution (The Experience of Turkestan) was later denounced, he was removed from positions of responsibility for the truth, and in the late 1920s he was accused of "Trotskyism". Although G. Safarov was a communist, he summarized with sufficient evidence the true nature of the national liberation movement, the reasons for its emergence, and explained that this movement was popular and was the result of a great mistake by the Soviets in national policy. According to G. Safarov, the economic, social and political situation in Turkestan before the revolution could not be a factor in the preparation of the revolution. The people of Turkestan were not ready for the revolution, the ideas of the revolution were alien to the faith and way of life of the peasant people. The revolution was "exported" to Turkestan from Russia. At the same time, G. Safarov justified the fact that the Soviets continued the colonial policy of tsarism from the first days of revolutionary upheavals. In his opinion, the national composition of the "basmachi" movement is made up of ordinary people - the poorest Uzbeks, Tajiks, Turkmens, Tatars, Kyrgyz, etc.

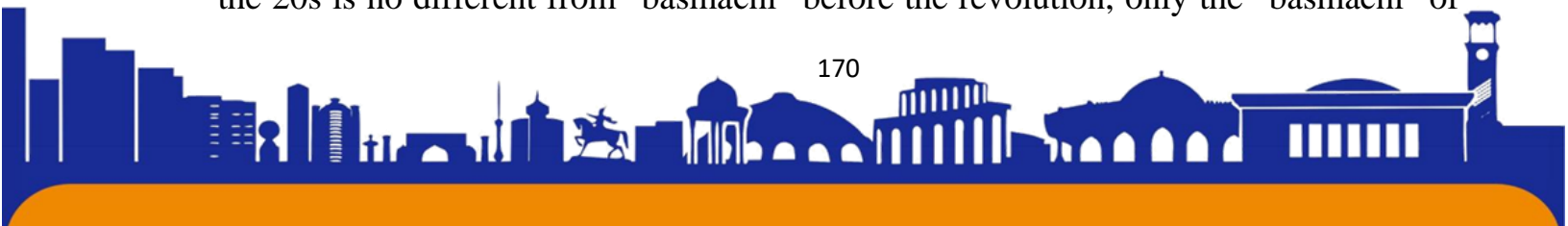




In fact, the first political parties that formed in Turkestan, the first national government - the Turkestan autonomy, were met by all the peoples of this land with great goodwill, and the people openly supported the activities of this government. This was contrary to the essence of the colonial policy that the Soviets began to pursue in our country at that time, so this government was formed on legal grounds and had neither a religious nor a nationalist spirit. At the same time, the Soviets lost the self-confidence of the local population. The destruction of the Turkestan Autonomous Region was an important factor that led to the beginning of the national liberation struggle, first in Ferghana, and then throughout the territory of Turkestan.

Even then, local communists recognized this and emphasized it in their reports. The commander of the Turkestan Front, M. V. Frunze, said: "... basmachis are not simple robbers, otherwise we would have quickly defeated them, they are a great force in helping the people." D. Manjara, who was one of the responsible Soviet leaders of the 1920s, also expressed the following opinion: "The basmachi arose from our mistake in national politics, and each of our mistakes fills their ranks." Already in the 1920s, the views of a number of historians and persons holding responsible positions in government, G. Skalov, S. Ginzburg, G. Safarov, were accused of "benevolence towards the basmachi." In the study of the history of the national independence movement, a new era began in the 70s and 80s of the last century. A. I. Zevelev, Yu. A. Polikov, L. V. Shishkin were active among those who again and again revised Budavr, or rather falsified it. Moreover, at the same time they want to prove that such active actions in the countries of Asia, Africa and neighboring countries, such as Afghanistan, are due to the underdevelopment of the backward feudal or tribal system, as in Turkestan. In fact, after the Second World War, the USSR exported the socialist system and the "revolution" and wanted to turn socialism into a world system by building a society similar to its own in a number of countries in Asia and Africa. In my opinion, the processes in the countries of Angola, Mozambique, Syria and Egypt can serve as examples.

Historiography, opposing the views of G. Safarov on the independence movement of that period, included opinions and ideas expressed by local statesmen, historians and publicists, such as F. Khodzhaev, P. Aleksenkov, S. Ainy, N. Paskutsky Di Moore and others. Especially on the eve of the 30s of P. Aleksenkov "Peasant uprising in Ferghana" - Tashkent - 1927, "What is Basmachism?" - Tashkent - 1931. "His works say that in the life of the Turkestan peasants before and after the October Revolution there was a "basmachi movement", and the basmachi of the 20s is no different from "basmachi" before the revolution, only the "basmachi" of





the later period changed its appearance, and the main goal was the same as in the old era. Hence, we conclude that in the historiography of the Soviet period, the history of the national liberation struggle of our people against the tsarist occupation before the revolution was frankly distorted. Aleksenkov also rejects the mistakes made by the Soviets and the shortcomings in the origin of the "basmachi" in this matter, in the national question, which is supposedly a single bloc of Russian kulaks and local exploiters, in the Soviet historiography of the events of the 20s of the history of Uzbekistan, a scientific personnel base sufficient to cover their ideological struggles. Special attention was paid to the task of collecting archival sources, since they were often concentrated chiefly on reports or stories, personal assumptions and other aspects of Soviet, party officials.

In general, "foreign counter-revolutionary forces" or Sovietologists, as the Soviets claimed, almost did not exist at the beginning of the 20th century. Before 1914, very little attention was paid to the study of Russian history in the USA, Great Britain, France and other European countries. It was only in 1915 that a school for the study of the history of the Slavic and Eastern European peoples was first established in London. In 1916 and 1918, similar centers of scientific prohibition were set up in Kensington and Breslau, and in 1920 scientific centers for Slavic studies were set up in Paris. Soviet historians associate the creation of such centers with changes after revolutionary upheavals.

It is gratifying that significant work is being done in our country today to create a true history of our people. In particular, this task is served by the goals and objectives of the concept of development of the history of Uzbekistan until 2030. In addition, "this important issue is reflected in the 77 goals of the Development Strategy of the Republic of Uzbekistan for 2022-2026, which places a great responsibility on resource scientists and the issue of conducting activities based on modern approaches.

List literature:

1. "Development strategy: from national revival to national recovery. T., 2022
2. Mirziyoev Sh.M. New Uzbekistan. T., Uzbekistan, 2021. 443 p.
3. Khamid Ziyoev, "Uzbekistan in torture of colonialism and oppression" - Tashkent
4. Zevelev A.I., "The truth of history and the fiction of falsifiers" - Moscow, 1986 - 46-87.
5. H.Sh. Inoyatov, "A Brief Historography of the Civil War in Central Asia" - Tashkent - 1974, pp. 192-198

