



THE ACTIVITY AND TRAGIC FATE OF YOUNG UZBEK EDUCATORS IN 1917-1938

Muhayo Srajidinovna Isakova¹, Yulduz Tursunova²

¹Doctor of historical sciences (DSc), main researcher of the Institute of History of Academy of sciences of the Republic of Uzbekistan

²Post-doctoral student at the Institute of History of Academy of sciences of the Republic of Uzbekistan

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ABSTRACT

The controversial, complex and tragic page in the history of Uzbekistan of the twentieth century begins with the policy of the Soviet government, called the red and great terror. The true young sons of the Uzbek people, who fought with honor and dignity for the freedom and prosperity of the Motherland, were subjected to repression. The iron curtain of terror, which fell over the head of the nation, instilled fear, forced to conceal the feeling of striving for state independence for many years. Modern researchers are making every effort to familiarize the general public with archival documents previously restricted for free access under the headings "secret" and "top secret", reflecting the life and activities of the Jadids, unfairly denigrated in Soviet historiography. Nevertheless, it is necessary to note the small number of works that objectively assess the changes in the consciousness of young people in the 1920s, shedding light on why young educators, who initially completely rejected Soviet ideology, were forced not only to recognize it, but also to serve its interests.

In this regard, on the basis of a compilation analysis of monographs, collections of documents and identified archival sources, this article attempts to give a new interpretation and conclusions about the tragic fate of young educators under the leadership of Makhmud Khodiev, convicted by the Soviet authorities in the 30s of the XX century under the loud title "The case of the People's Commissariat for Education". In general, as studies have shown, among young people whose life was full of tragedies, but serving as a lesson to their predecessors, there were such progressives as Abdulla Kadiri in the prime of his youth who were deprived of their lives for open speeches about freedom of the Motherland, or who superficially entered into a compromise with the Soviet regime, but ideologically those who fought for independence, as well as those who, seeing the impending threats of reprisals against close relatives, were forced to conceal their hatred under a long silence.

KEYWORDS: Jadid, education, enlightenment, youth, freedom, repression, nationalist, progressives, literature, kurultay, training, ideology.

INTRODUCTION

From the first years of independence, the activities of the Jadids were studied mainly by writers[1]. A number of measures have been taken to acquaint the public with the great and valuable scientific and literary heritage of the enlighteners[2]. It should be noted that most of the scientific collections published by the State Museum in Memory of the Victims of Repression were prepared by writers[3].

The progressive movement of the early twentieth century was also studied by foreign authors, and articles published in the national press gave a positive assessment of the activities of the Jadids on the basis of an analysis of archival sources in Russian[4].

RESEARCH METHODS

The lack of research by our own historians[5] is obvious. Their analysis is a historical process that influenced the formation of the Jadid movement, the ideological essence of the reform of the education system, its roots, the reasons why young enlighteners worked for the Soviet government shows that holistic and in-depth research that has comprehensively explained complex issues such as their repression has not yet been undertaken.

RESULTS AND DISCUSSIONS

It should be noted that research on the repressive policies of the Soviet government included research on the tragic fate of educators who were persecuted in the 1930s as part of the "Criminal Case of Public Educators" ("Narcompro Case"). This "work" has found different value in individual



scientific articles[6], collections of documents (memoirs)[7] and in-depth works[8].

However, many authors support the general conclusion that the Criminal Case of People's Educators was deliberately fabricated by Soviet officials, that Mahmud Khodiyev and his colleagues were unjustly branded "nationalists," and that their names were justified after Stalin's death.

In the 1920s, the Jadid movement in Turkestan became widespread, and its leaders put forward progressive ideas for reforming the education system. But they encountered several obstacles. The most dangerous force was the Bolsheviks, who, by means of "divide and rule", intensified the disagreements between the progressives, directed the movement to the confrontation between the ancient and the Jadids, and ultimately emphasized its division. In this way, talented young people who are just entering the political arena, who do not have a strong mind, are separated from the influence and ranks of experienced Jadids who are firm in their ideas. This dealt a significant blow to the Jadid movement and led to their subsequent defeat.

Nevertheless, national progressives have found strength in raising the literacy and thinking of the population, developing new programs to improve education, and promoting it among the general public. First of all, special emphasis is placed on teaching in prestigious educational institutions abroad in order to nurture innovative, open-minded and talented young people.

Abdurauf Fitrat, the leader of the Young Bukharans, has mentored such young people as Shokirjon Rahimi, Qayum Ramazan, Shorasul Zunnun, Mahmud Hodiev (Botu), Abdulhamid Sulaymon (Cholpon), Mashriq Yunusov (Elbek), Bois Qoriev (Altai), who are just entering the field of literature. The youngest of them, but intelligent, the speaker Mahmud Hodiev quickly began to stand out.

Mahmud Hodiev was born on May 5, 1904 in Qatortarak mahalla of Shayhantahur district of Tashkent. His father, Maqsud Hodiev (1873-1945), was a shoemaker(Mahsido'z) and later a fabric weaver(Bo'zchilik). As an intelligent person, he paid special attention[9] to the reading and upbringing of his children. Mahmud's love for literature came from his mother, Zayniddin's daughter Tokhta[10] (1888-1952), who was interested in folk art and helped him to memorize it. The family had four sons and a daughter, and Mahmud was their eldest. All the children were intellectuals with higher education[11]. This leads us to conclude that the biography of the Hodievs, whose parents were uneducated and simply poor, was compiled by the demands of the time, when in fact they were enlightened people.

At the age of five, Mahmud memorized the popular Tahir and Zuhra. At the age of six, he began studying at one of the old methodical schools in Tashkent. In 1914-1917 he continued his education at the Russian-style school in the city. Mahmud Hodiev writes in his memoirs that the children of the poor did not study at this school, and that his father spent all his money to create conditions for his education.

After graduating in 1918 and attending teacher training courses at the age of 14, Mahmud simultaneously studied

literature and ideas of the new national revival from the young poet Jadid leaders Munavvar Qori Abdurashidkhonov and Abdurauf Fitrat. In 1919, he wrote his first poem, Workers' Day[12], and showed it to his teachers. After that, Abdurauf Fitrat gives the student the literary nickname Botu[13].

Although he does not fully understand the political process in the country, 15-year-old Botu became a member of a literary circle headed by 18-year-old Akmal Ikramov in Beshyogoch and serves as a secretary. Despite the age difference, they make friends and often meet at Botu's house and organize literary evenings[14]. Despite his young age, Mahmoud strives to understand the political processes in the country beyond literature and to become a participant in them. In 1918, he became a member of the group "Izchi"[15], founded at the initiative of Said Ahrori[16] at the school "Vatan".

Abdurauf Fitrat together with his students organizes free classes for school teachers on the study of the Turkish language and literature in Khadra, Tashkent. Botu, who taught them, met many other young people who followed the Soviet government through Sultan Sigizbaev[17], a graduate of the Tashkent Gymnasium. Mahmud, who left the Izchi group, became a member[18] of the Komsomol[19] and began working in the Muslim bureau of the Central Committee of the Turkestan Youth Union.

In 1920, Mahmud became a member[20] of the "Chigatay Gurungi", which was founded on the path of educational and literary reform. At the same time, he worked as a secretary[21] of "Tong" magazine, edited by Abdurauf Fitrat.

In January 1921, he participated as a speaker at the First Congress on "Uzbek language and spelling", organized by the "Chigatay Gurungi" in the building of the Executive Committee of the Old City of Tashkent. Along with well-known Jadids Abdurauf Fitrat and Ashurali Zohiri, 17-year-old Mahmud Hodiev will deliver his first speech on national enlightenment and education reform. The issues of formation of the "Scientific Board" under the Commissariat of Education will be heard at the meeting (Sarv va Nahv[22], Sanoi nafisa[23] va adabiyot) [24].

On the first day of the meeting, Ashurali Zohiri argues that switching to a script based on the Latin alphabet will take us away from reading our Arabic sources and, moreover, from the Islamic world. In response, Botu said in his report: "The backwardness of the nation is due to the fact that this writing has not developed. If it is switched to the Latin script, it will accelerate the development of writing and lead to an increase in the literacy of the nation. If you want to go to the train station, you can get there faster by car, not on foot. The speed of Latin writing is similarly... »[25], noting that Latinization is a requirement of the period. Botu tried to substantiate his point with examples such as the small number of letters in the Latin alphabet and the fact that they were easier to spell than the Arabic letters in terms of form and calligraphy, which soon made it possible to teach a large population. At the congress, the parties that could not agree on the issue of Latinization will disband, and the "Chigatay Gurungi", which was persecuted by the Soviet authorities, will be closed.



Due to his eloquence, Botu soon came to the attention of the Soviet leadership, which was carrying out targeted work to find and attract talented young people who would propagate the ideas and ideologies of the Bolsheviks among the common people. In 1921 he was sent[26] to study at the Pokrovsky Workers' Faculty in Moscow. After graduating from the Workers' Faculty in 1923, Mahmud Khodiyev entered the economics department of the Moscow State University's sociology department, took an active part in public affairs, and headed[27] a political literacy circle at the Krasnaya Premya factory and illiteracy schools in a village along the Leningrad railway.

It should not be overlooked[28] that the government's policy of strengthening the influence of Soviet ideology and accelerating the Russification of the way of life of dependent nations also provided for the marriage of Uzbek boys to Russian girls. Botu married[29] Valentina Petrovna Vasileva in 1924 in Moscow.

It is impossible not to notice that since the first quarter of the twentieth century there have been some dramatic changes in Botu's views. For example, he distances[30] himself from his teachers Abdurauf Fitrat, Abdulhamid Cholpon, Abdulla Qodiri, and later even begins to criticize their work.

While Botu was studying in Moscow, his father, Maksud Hodiev, fell ill. As the eldest son, he had to help financially support his school-age brothers. He works and teaches at the Bukhara House of Education in Moscow, and at night he also works as an interpreter. During his vacation, he teaches Uzbek language at the Central Asian Bureau in Tashkent. He went on a business trip to Fergana, where he worked[31] for a newspaper and in teacher training courses.

In 1925, his collection of poems "Sparks of Hope" was published in Tashkent. The next collection was published in 1929 under the title "Sparks of the Wave". In the poems of the poet he led the nation to development, knowledge, enlightenment. At that time, the song "Gulyor", written in honor of his teacher Munavvarqori, was composed and became popular[32] as a song.

Mahmud Khodiyev, a young economist who graduated from the university with honors in 1927, was appointed by the Central Committee of the All-Union Communist Party (Bolsheviks) to head the General Cotton Committee in Moscow. However, at the request of Akmal Ikramov, he was returned to the Uzbek SSR.

When he arrived in Uzbekistan, he eagerly joined public and state affairs. From January 1927 he worked[33] as an instructor in the press department of the Central Committee of the Communist Party of Uzbekistan, a speaker and leader of the Central Party School in Samarkand. In August, Botu became the head of the press department of the Central Committee and an adviser to the statistics department of the Uzbek SSR. A year later, he was elected to the Samarkand district party committee, where he headed the advocacy activities department. He founded the youth magazine "Alanga" and participated in the literary process as its first editor, organizer and head of the literary association "Red Pen".

At the IV Congress of the Communist Party of the Uzbek SSR (February 17, 1929-March 2, 1929) A. Ikramov and his supporters, including Botu, are accused[34] of "nationalism." In the same year, the Soviet authorities exposed and arrested the National Independence Organization, founded by Munavvarqori. Mahmud Hodiev was also accused[35] of being a member of the organization and was branded[35] the first nationalist. But this time he was released due to insufficient evidence. Botu explains his ideas to his wife, Valentina Petrovna, and repeats that if we reveal our nationality correctly, then no one will accuse us of being "nationalists"[36].

On August 21, 1929, Moscow decided to send Botu to the Council of the People's Commissariat of Education of the Uzbek SSR. According to that, the 25-year-old Botu will be appointed commissioner of public education, but the "nationalist" label on him will prevent this[37]. Therefore, Mannon Ramzi[38] is appointed chief and Botu is appointed his deputy[39].

Botu, who started working in the Ministry of Education, was the first to address the issue of establishing the Academy of Sciences and providing Samarkand University with qualified teachers. After the young deputy minister appealed to Moscow, in 1929 the Uzbek State Research Institute was established as a branch of the Russian Academy of Sciences. It is headed by the leadership of the Ministry of Education.

At the heart of Botu's education reforms was the focus on national schools and national specialists. According to N. Karimov: "Botu understands that it is impossible to improve the education and culture of the Uzbek people without training the staff of the Commissariat of Public Education and its branches from indigenous peoples, and will fight valiantly against the great Russian chauvinism in this system"[40].

In the early 1930s, Mahmud Hodiev and his supporters were persecuted by the Soviet regime. An investigation into the "criminal case of public educators" has led to the repression of a group of educators. According to the investigation, on June 21, 1930, the poisoning of Obid Saidov, a spy of the State Political Department, a key witness in the "Kasimovchilik" case[41], led to the opening of the "Criminal Case of Public Educators".

During the investigation, Nosir Saidov was charged with receiving an order from education officials to poison his brother. After that, a group of 20 people (according to new data 30 people[42]) in the system of the People's Commissariat of Education, along with Manon Ramzi and Mahmud Hodiev, will be arrested. They are accused of opening a "criminal case of public educators" and creating a secret counter-revolutionary organization in Samarkand[43]. The prisoners were taken to Moscow and interrogated for three years in Butyrka prison[44]. During the interrogation, two educators, Abdurahmon Goyibov and Jabbor Narzikulov, died[45] as a result of torture.

According to new information obtained by researcher S. Hoshimov in the Russian archives, the investigation revealed that the name of the counter-revolutionary group formed by secretly formed educators in Samarkand in 1929-



1930 was "Enthusiasts". The chairman of the organization was Botu, and its members were more than 30. The organization had fought against Soviet colonialism and set itself the goal of gaining independence as a democratic republic. The Enthusiasts group included prominent members of the national intelligentsia, most of them teachers and students.

The long-awaited court will consider the criminal case and make a decision in just 15 minutes. On March 31, 1933, along with Mannon Ramzi, Nosir Saidov, Sabir Kadyrov, Qayumkhoja Aliyev and Qamchinbek (Abdulla Gaynullin), Mahmud Hodiev (Botu) was sentenced to death[46]. However, the sentence was later commuted[47] to 10 years in prison. Botu is sent to a concentration camp in the Solovets Islands[48]. He works there as an economist. He spent seven years in Tashkent and Moscow prisons and on the Solovets Islands[49].

So why was the death penalty replaced by 10 years in prison? Because the origins of the Soviet regime at that time were not class-based, and the plan to ensnare other leaders who were trying to separate the Uzbek SSR from the empire failed. According to court documents of 1937, the chairman of the Communist Party of the Uzbek SSR, Akmal Ikramov, and the chairman of the Council of People's Commissars, Fayzulla Khodjaev, were also involved in the case, but escaped only because there were no evidences to accuse them. Survivors in exile were later called as witnesses. When his family was aware that Botuni had been brought to Tashkent for re-investigation in 1937, they hoped[50] he would be released. But these attempts are ineffective. His father-in-law, Pyotr Vasilyev[51], was soon arrested and charged with counter-revolution. Botu was taken to Moscow and secretly shot on May 9, 1938, along with many other Uzbek enlighteners.

The Soviet regime took revenge not only on its enemies, but also on their families. Order No. 400486 of the USSR Commissioner of Internal Affairs of 15 August 1937 instructed the Military Board and the Military Tribunal on 1 August 1936 to repress the wives of those legally or civilly married to those convicted of being enemies of the people, members of the right-wing Trotskyist spy organization. Women are sentenced to at least 5 to 8 years in prison. Despite having breastfed, sick, minor children, she was sentenced to direct deportation. According to the order, children under the age of 3 should be sent to orphanages under the Health Commissariat, children under the age of 15 to reception centers, and those over the age of 15 are considered[52] socially dangerous.

As a result of this order, in 1941, Mahmud Hodiev's wife, Valentina Petrovna, was arrested as the "daughter of a counter-revolutionary" and "the wife of a nationalist" and exiled to Magadan for ten years. Erkli, 15, and Naima, 13, who were left without parents, were to be deported by a decision of the Home Office. Erkli and Naima are taken to a distribution facility, but with the help of an unknown person, the children are allowed to remain in the care of Botu's parents. Shortly afterwards, Erkli was sentenced to 10 years in prison, along with other "enemies of the people" children aged 15-16. In 1946, Erkli Hodiev was released 4 years early for good discipline.

In 1950, after ten years in prison, Valentina Petrovna returned to Tashkent. In 1951, his daughter Naima Mahmudova[53] graduated from the Tashkent Medical Institute and was sent to work in Khiva. Repressed families were not allowed to live in the capital. Valentina Petrovna, whose house was confiscated, lives in Khiva with her children. Taking advantage of the process of acquittal that began after Stalin's death, Valentina Petrovna appealed to several agencies to justify herself and Botu's name, thinking about the fate of her children. Even Botu, in fact, agreed with the staff of the United State Political Administration to enter the Uzbek SSR's People's Commissariat of Education to expose the "nationalist and counter-revolutionary organization" and provide details, including his arrest in 1930 as part of the plan. Tries[54] to justify that he served sincerely. In 1956, when the tragedy of the cult of personality began, investigators abused their positions, imprisoned, tortured, and tortured anyone, resulting in the policy that "repressed intellectuals actually served the development of the Soviet state," and in 1958 Valentina Petrovna herself, On November 24, 1959, Mahmud Hodiev's name was "justified"[55]

CONCLUSION

It is clear that Mahmud Hodiev's life and work will have to be studied through the eyes of a historian, and more research will be needed to fully assess it. Much will depend on the new archival documents to be found. At the same time, it is clear that there are no two opinions on the fact that his fate was as tragic as that of other people who served the Soviet government.

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 9. National Archive of Uzbekistan. R-2555-fund, list 1, collection 32, sheet 2
 10. L. Azzoda, B. Sharipov. *Shoir va jamoatchi*. Tashkent. 1979. Pages 42 - 43
 11. In particular, 1) Siddiq Maksudovich Hodiev (1909-1987) graduated from the Central Asian State University, Faculty of Physics and Mathematics, where he taught mathematics. He was later forced to leave university because he was the brother of an "enemy of the people". In 1956 he passed his final examinations at the Institute of Commerce in Moscow and worked in the Ministry of Commerce until the end of his life; 2) Homid Maksudovich Hodiev (1912-1968) graduated from the Institute of Architecture in Moscow. From 1936 he worked in the project department of the Tashkent city executive committee. During the war he went to Kiev and lived there. Their children still live in Kiev; 3) Yunus Maksudovich Hodiev (1915 - 1972) graduated from the Tashkent Medical Institute, therapist; 4) Hayriy (Hayri) Maksudovna Hodieva (1920) graduated from the Central Asian Industrial Institute, Faculty of Architecture
 12. National Archive of Uzbekistan, fund R-2555, list 1, collection 33, page 2
 13. Botu va Munavvar Qori. // *The newspaper "O'zbek adabiyoti va san'ati"*. May 28, 2004
 14. National Archive of Uzbekistan. R-2555-fund, 1st list, 32nd collection, 13th sheet
 15. Said Ahrori - a man who came to Turkestan among the Turkish officers and was engaged in enlightenment here
 16. Sultan Sigizbaev (1899-1939) was the executive secretary of the Koshchi Association from 1921. From 1923 he was the editor of "Fergana" newspaper. From 1937 to 1938 he was chairman of the Council of People's Ministers of the Uzbek SSR. Member of the "troika" of the Uzbek SSR. He was shot and killed on February 25, 1939, when he was persecuted in 1938
 17. National Archive of Uzbekistan, Fund R-2555, List 1, Collection 33, Page 1
 18. "Комсомол" – Коммунистической союз молодёжи. Youth Organization of the Communist Party of the Soviet Union, founded on October 29, 1918
 19. *Making Uzbekistan: Nation, Empire and Revolution in the early USSR*. P. 189
 20. *Botu. Tanlangan asarlar*. Page 5
 21. *Sarf is the science that teaches different types of words that mean different things. Nahv is the grammar of the Arabic language. The emergence and development of the science of grammar is directly related to the emergence and formation of Islam. Because the Arabs did not need such rules before Islam. See details. <https://arabic.uz/darslar/30-nahv-sarf.html>*
 22. *Sanoi nafisa, that is, fine art - theatrical art*
 23. H. Jamolkhonov, Q. Sapaev. *Imlo muammolari*. Tashkent. 2007. p.13
 24. *Making Uzbekistan: Nation, Empire and Revolution in the early USSR*. P. 263 - 264
 25. National Archive of Uzbekistan. R-2555-fund, 1st list, 32nd collection, 14-sheet
 26. *There*. R-2555, List 1, Volume 32, 15-sheet
 27. For example, A. Ikramov's wife Evgenia Lvovna Zelkina, Abdulhamid Cholpon's wife Ekaterina Ivanovna Tokareva, F. Khodjaev's second wife was Fatina Mikhailovna Petrova (see more: *Qor qo'ynida lolalar. Qatag'on etilgan ayollar haqida ocherklar*. Tashkent. 2001. pp. 104 - 111, 171 - 176).
 28. Valentina Petrovna Vasileva was born in October 1904 in the village of Rjavo, Kursk region, in a pop family. From 1924 to 1927 he studied at the Plekhanov University of Economics in Moscow. As early as 1937, she officially divorced her husband and transferred her children to her name. Thus Erkli became Erik Valentinovich Vasilev, and his daughter Naima Valentinovna Vasileva. (See more: *Qor qo'ynida lolalar. Qatag'on etilgan ayollar haqida ocherklar*. Tashkent. 2001. pp. 29-39)
 29. *Tarixning noma'lum sahifalari. Hujjat va materiallar*. *The first book*. Page 134



30. National Archive of Uzbekistan. R-2555 Fund, List 1, Vol. 33, sheet 15-16
31. On March 30, 1921, Munavvarqori was arrested as a suspect in the "Karimi case". Botu writes this song, very saddened by his teacher's imprisonment. Botu va Munavvar Qori. The newspaper "O'zbekiston adabiyoti va san'ati". 2004. 28 May
32. National Archive of Uzbekistan, Fund R-2555, List 1, Vol. 33, sheet 1.
33. There. Sheet 23/
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35. National Archive of Uzbekistan, R-2555-fund, 1st list, 34 vol. sheet 2.
36. In the same place. R-2555-fund, 1-list, 33-volume, 2-sheet
37. Mannon Ramzi (born 1895 in Tashkent) - 1923 Chairman of the Executive Committee of the Old City of Tashkent, 1924 - 1926 editor of the newspapers "Turkiston" and "Qizil O'zbekiston", head of the Tashkent regional party committee, 1927-1930 and editor of the magazine "Maorif va o'qituvchi", March 28, 1929, director of the Samarkand Research Institute. In 1930 he was arrested in connection with the "Criminal case of public educators." He was shot in 1938
38. Botu. Tanlangan asarlar. Page 11
39. In the same place. Pages 14 – 15
40. "Kasimov case" - a criminal case in the name of Sadulla Rashidovich Kasimov, acting chairman of the Tashkent regional court (1925 - 1926), chairman of the Supreme Court of the Uzbek SSR (1926 - 1929)
41. C. Hoshimov. "Narkompros ishi" bilan bo'g'liq yangi ma'lumotlar. Andijan State University. "Ilmiy xabarnomasi". 2012. № 1. p.82
42. Botu. Tanlangan asarlar. Pages 18 – 19
43. The prison is located on Novoslobodsky Street, Tver District, Moscow. It is currently the largest pre-trial detention center
44. Botu. Tanlangan asarlar. Page 19
45. Tarixning noma'lum sahifalari. Hujjat va materiallar. The first book. Page 100.
46. O'zbekiston tarixi (1917-1991). The first book. 1917 - 1939. Page 450
47. The Solovets Island is the largest island in the Solovetsky Archipelago in the Arctic Ocean. Administratively, it is located in the village of Solovets, Primorsky District, Arkhangelsk Oblast, Russia. In 1920, the first concentration camp in the USSR was established there.
48. H. Karimov. Istiqlolni uyg'otgan shoir. Page 26
49. National Archive of Uzbekistan. R-2555-fund, 1st list, Vol.34. sheet 3.
50. Pyotr Mikhailovich Vasilev (1876) was a teacher and then a priest in the village of Rjavo, Kursk region. He moved to Tashkent in 1924, where he worked as a party and trade unionist, a researcher in the archives and a school teacher. (See more: Qor qo'ynida lolalar. Qatag'on etilgan ayollar haqida ocherklar. Tashkent. 2001. pp. 29-39).
51. <http://www.demoscope.ru/weekly/2003/0103/tema02>
52. Naima Mahmudova (1928 - 2017). doctor, statesman and community leader. Until 1958 he worked as a chief physician in the Department of Sanitary Epidemiology of Urgut district, then in 1963 as Chief doctor of the Department of Sanitary Epidemiology of Samarkand region. In 1963 he moved with his family to Tashkent. 1963-1971 - Deputy Minister of Health of the Uzbek SSR. 1971-1977 - Deputy Chairman of the Board of the Uzbek Trade Union. 1977-1986 - Chairman of the Board of the Uzbek Trade Union. From 1986 to 2000 he headed the Department of Social Hygiene of the Tashkent Pediatric Medical Institute (since 1997 - the Department of General Hygiene, Social Hygiene and Health). Since 2000, he has been working as a consultant to the department.
53. National Archive of Uzbekistan, Fund R-2555, List 1, Vol. 123, sheet 4.
54. In the same place. R-2555-fund, 1st list, 19th collection, 3rd sheet