



FROM THE HISTORY OF PATRIOTIC RELATIONS WITH UZBEKS ABROAD

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Rezyume: Ushbu maqolada o‘z asl Vatani – O‘zbekistondan boshqa mamlakatlarda muhojir sifatida istiqomat qilgan va XX asrda umrguzaronlikda bo‘lgan millatdoshlar taqdiri haqida fikr yuritiladi. Shuningdek, chet el o‘zbeklari bilan O‘zbekiston o‘zbeklari o‘rtasidagi vatandoshlik aloqalarining shakllanishi, bu yo‘nalishda tashkil etilgan uyushmalar matbuot organlari faoliyati, bu borada to‘siq va muammolar, imkon qadar xronologik izchillik asosida ochib berilgan.

Реюме: В данной статье рассматриваются судьбы соотечественников, проживавших в эмиграции в странах, отличных от своей первоначальной родины – Узбекистана, и всю свою жизнь проведших в XX веке. Также на основе хронологической последовательности раскрываются вопросы формирования патриотических связей между зарубежными узбеками и узбеками Узбекистана, деятельность органов печати объединений, организованных в этом направлении, препятствия и проблемы в этом направлении.

Reyume: This article discusses the fate of compatriots who lived as emigrants in countries other than their original homeland - Uzbekistan, and spent their whole lives in the 20th century. Also, the formation of patriotic ties between foreign Uzbeks and the Uzbeks of Uzbekistan, the activities of press bodies of associations organized in this direction, obstacles and problems in this regard are revealed on the basis of chronological consistency as much as possible.

Tayanch atamalar: muhojir, vatandosh, xorij o‘zbeklari, vatan xoini, “sotqin”, maktub, sog‘inch, O‘zODKS, vatandoshlar bilan aloqa; seksiya, bo‘lim, Milliy assotsiatsiya, chet el; Nizom, avlodlar almashinuvi, ma’naviyat, vatanparvar.

Основные условия: эмигрант, соотечественник, зарубежные узбеки, предатель, «предатель», письмо, тоска, УзОДКС, общение с соотечественниками; секция, секция, Национальная Ассоциация, зарубежная; Хартия, смена поколений, духовность, патриотизм.

Basic terms: emigrant, compatriot, foreign Uzbeks, traitor, "traitor", letter, longing, UzODKS, contact with compatriots; section, section, National Association, foreign; Charter, generational exchange, spirituality, patriotism.

Enter. Man, who is the supreme gift of nature, witnesses a lot of events and processes during his life. The fate of each person is unique, he faces obstacles and problems, successes and failures, good luck and bad luck in life. A person does not choose the Motherland, but the Motherland determines his destiny. The motherland is as sacred as the mother earth where the blood of the human navel was shed. The homeland is where the wandering spirits of the ancestors lie, it cannot be given to anyone, it cannot be sold to anyone.

Everyone who has been brought up by their ancestors does not voluntarily leave the Motherland inherited from their ancestors, does not choose the fate of living as a wanderer in a foreign land, abandoning their motherland and people and relatives.

However, if we look at history, today we cannot find a country where a single nation and ethnic group live on earth. Due to migration and diaspora factors, Uzbeks who are strongly connected to their homeland and tried to stay in their country despite all the inconveniences and difficulties, have also spread to dozens

of countries of the world. On the basis of historical research, it is certain that the history of Uzbek emigration goes back many centuries, but it never took such a mass form as it did in the second half of the 19th century - the 20th century. Waves of emigration occurred during the military conflicts associated with the subjugation of the Turkestan region by the Russian Empire, and then during the popular uprisings that occurred during the colonial years (1867-1917). Representatives of the Uzbek people left their ancestral land due to persecution, tax oppression, and death threats to their personal and family lives.

History itself is a witness that during the years of Soviet power, there were mass waves of emigration in several stages.

Thousands of patriots (soviet sources called them "stages") who entered the field of struggle against the Bolsheviks' policy of great statism and national discrimination died in uneven military conflicts. During the struggle for the freedom of Turkestan in 1918-1924, 1.5 million people were forced to seek refuge abroad.

As the Soviet government consistently pursued its policy of discrimination, it brought unprecedented hardships on the heads of ordinary people and leaders of the nation. Waves of emigration due to a number of economic and social campaigns carried out in 1920-1930, such as "Attack", "Struggle for Godlessness", "Land-Water Reform", "Communization", "Repression", etc. escalated.

In particular, the policy of collectivization of agriculture in 1929-1933 caused the biggest waves of emigration. Analyzing the processes related to the emigration of the Uzbek nation, it becomes clear that a whole nation has been torn apart. The first group includes those who opposed the Soviet system of the population and were completely swayed by this system. The members of this group were former "printers", their spiritual leaders, modernists and progressives, leaders of national associations and hundreds of members.

The second group was made up of those who got used to any injustice, national discrimination and violence policy of the Soviet government and lived in their homeland even though they had to make their way under Sikuv for a lifetime.

The third group included those who were forced to leave their country and emigrate to save their lives and families. The results of the research show that it was not easy for the three groups of our compatriots who were divided. Immigrant Uzbeks were forced to leave Uzbekistan and live among the people of other countries. In order to survive and make a living, they adapted to any conditions, learned new professions, engaged in agriculture and commerce.

The mentality of the Uzbek people, which is related to hard work, endurance and will, patience and humility, has preserved them. During the years of national independence of Uzbekistan, the process of migration of Uzbeks abroad did not stop. This confirms the idea that immigration is an objective historical process. Representatives of the Uzbek nation went to foreign countries for temporary, and in some cases, permanent emigration due to various factors, such as economic factors, thinking about the future of children, getting education, winning grants. It should be noted that in the last years of independence, the number of compatriots scattered across dozens of foreign countries is not small.

The main part. Although the historical roots of the Uzbek emigration go back centuries, the history of establishing kinship and patriotism ties with them through some organizations and associations dates back to the end of the 50s of the last century. This aspect is related to the fact that the Soviet authorities treated Uzbek immigrants in the same way for a long time. In general, the attitude towards foreign Uzbeks in Uzbekistan during the 20th century and the first decades of the 21st century can be conditionally divided into the following stages.

The first stage. Waves of Uzbek emigration took place from the 1920s to the second half of the 1950s. The peculiarity of this stage is that the Soviet authorities had the same negative attitude towards all immigrants, leading the trend of viewing them as "traitors of the Motherland" and "traitors". A baseless slogan was put forward: whoever is not with us is our enemy. Ultimately, Uzbekistan turned into a closed, "Iron Cage" for all Uzbeks¹.

Among Uzbeks, the psychology of living "in fear" has arisen, and foreign Uzbeks have kept

1 Look. Ҳайитов Ш. Ўзбек муҳожирлиги тарихи. (1917-1991 йиллар) -Т.: "ABV MATBVOT-KONSAIT"; 2008. -Б 184-199. (208 p)

information about themselves secret, not revealing it to their relatives in Uzbekistan. They were afraid that their relatives in the motherland would be persecuted and persecuted. At the same time, Uzbeks who had relatives abroad had almost no information about them, those who had information would get to know about them through the conversation of older adults in the circle of a narrow family, whispering in a low voice through relatives. However, the Soviet special service agencies collected information about Uzbeks abroad and distributed pamphlets and books in various languages that spread slanderous news about them².

The second stage. This stage began after the adoption of a special decision (1956) aimed at ending the consequences of the cult of personality, which began in Soviet society after the death of the "father of nations" I.V. Stalin (1878-1953) during the period of "Warmness". During this period, the "Cold War policy" (1945-1991) intensified, and the struggle between the camps of "capitalism" and "socialism" intensified. In order to increase its supporters, the Soviet state approached the immigrant Uzbeks on the basis of three dimensions, such as "friend", "neutral", and "enemy"³. At this point, it is worth noting that the task of converting a large number of Uzbek immigrants to the side of the Soviet state and influencing them ideologically was put forward. For this purpose, the Society of Friendship and Cultural Relations of Uzbekistan with Foreign Countries (UzODKS) was established in 1958. This society worked under the leadership of the "Soviet Union Friendship Society" (SSOD - the first chairman of the board, the first woman cosmonaut was Valentina Tereshkova)⁴. After the establishment of UzODKS, Uzbek immigrants addressed this organization with hundreds of letters.

When studying their letters stored in the funds of the National Archives of Uzbekistan, compatriots give information about themselves in the letters. They remember that they are looking for their relatives in Uzbekistan, their ancestors and relatives who lived in Uzbekistan are homesick.

Help with literature on the Uzbek language and Uzbek literature, sending gramophone records and cassettes of Uzbek music, helping to get a visa (invitation) to Uzbekistan was expressed in the letters. . UzODKS faced a number of problems in establishing relations with immigrant Uzbeks, first of all, immigrant Uzbeks wrote mainly in Arabic spelling, partially in Latin spelling, and expressed their opinions in the old Uzbek literary language. The writing and reading language for compatriots is in the Cyrillic script, and the general population and the public have completely moved away from the Arabic script. Secondly, UzODKS operated very cautiously under strict control and under the pressure of communist ideology.

Thirdly, this association did not have the authority to organize the visit of immigrant Uzbeks to independent Uzbekistan. However, the establishment of patriotism ties with immigrant Uzbeks was the first meritorious step in this direction.

In 1961, due to the growing need to establish compatriot ties, the "Section of Communicating with Compatriots" was established under UzODKS. If we remember that Tashmuhammad Qori Niyazi, who was the President of the Academy of Sciences of Uzbekistan for the first time, the first head of UzODKS was Professor Hujuma Shukurova, Doctor of History⁵.

In 1873, the establishment of the "Department of Liaison with Compatriots" was also an important event⁶.

In establishing cooperation relations with Uzbeks abroad, the scientific staff of the Institute of Oriental Studies, the Institute of Oriental Studies of the UzFA tried to use the power of experts in the field of "old script" Persian-Tajik, Arabic language.

In 1968, Aydin newspaper, a special periodical press for Uzbeks abroad, was founded. Until 1992, the newspaper carried the slogan "If your motherland is safe, your color will not be straw"⁷ was published in

2 Ойқорали М. Туркистонни "Озод қилувчилар"нинг ҳақиқий башараси. -Т.: 1963 (араб имлосида ўзбек тилида); Sport light on Doktor Kha it/ Toshkent – 1967 (ўзбек, немис, француз тилларида). Ойни этак билан ёпиб бўлмиш... -Т.: (араб имлоси); Фазилов И. Фурбатда ғариб. Т.: 1981 (араб имлосида); Фармонов З. Бўхтоннинг умри қисқа // Гулистон; 1985. -№5. -Б. 18-19 ва ҳ.к.

3 Ҳайитов Ш. Ўзбек муҳожирлиги тарихи... Б.192-193

4 National Archives of Uzbekistan, fund 2661, list 1, collective volume 105, sheets 75-76.

5 UzMA, fund R-2661, list 1, collective volume 364, sheets 63, 65, collective volume 233, sheet 20.

6 UzMA, fund R-2661, collection volume 302, sheet 2.

7 Ҳайитов Ш ва бошқ. Хориждаги ўзбеклар. Т.: Фан, 1992. -Б. 57-62; ЎзМА, Р-2661-фонд, 1-рўйхат, 222-йиғма жилд, 47-48-варақлар, Ойдин газетаси, 1987-1988 май сонлари. "Мактублардан сатрлар", 1988 йил декабр сони (араб имлосида).

Arabic and Latin spelling under the slogan. Although the number of fans of the newspaper abroad is not large, information about those who read and followed each of its issues has been stored in archival sources.

It can also be noted that "Vatandosh" radio station started working in 1961 under the Committee of Television and Radio Broadcasting of Uzbekistan. "Vatandosh" aired for immigrant Uzbeks for 1 hour after half an hour (30 minutes), and later for 2 hours and 10 minutes. Vatandosh broadcasts in dozens of columns. "Vatandosh" broadcasts were carried out in dozens of columns, and foreign Uzbeks were very interested in the changes in Uzbekistan, Uzbek national songs, and information about their relatives. In their letters to the address of the radio station, they broadcast Uzbek national songs instead of ideological speeches and broadcasts related to "party meetings", "compartial decisions", the policy of the Soviet government about "friendship of peoples". Those who asked to describe the lessons of teaching the Uzbek language, to provide information about new literature published in Uzbekistan. The establishment of a specialized association in the field of relations with compatriots abroad dates back to 1976. In 1976-1992, the "Vatan" society was established to connect with Uzbeks abroad. "Vatan" society has been operating under a number of departments for 16 years. This society, as a "secret" society, worked for many years with "extreme caution". "Motherland Society" somewhat expanded its legal boundaries and powers during the period of the reconstruction policy in Soviet society (1985-1991). However, when one of the authors of this article addressed the head of the society with a special letter about the use of the society's funds (1990), the mother, who worked for many years in a leadership position in the Soviet offices, said: There are no documents in the "Vatan" society, you go to UzODKS!" did not allow that. However, with the help of people like Akhmadjon Lukhmanov, the scientific advisors of the "Vatan" society, who are deeply aware of the changes in the society, got acquainted with the information of the current archive of the "Vatan" society.

Summary: The history of patriotic relations between Uzbeks who were sentenced to emigration during the years of Soviet power and Uzbekistan dates back to the mid-1950s. This cooperation and fraternal relations are UzODKS, Department of Relations with Compatriots under this society (1961, 1973), "Vatan" society (1976-1992). "Vatandosh" radio station (1961). The newspaper "Oydin" (1968-1992) was launched later by "Soviet Uzbekistan" ("Uzbekistan-kontakt").

The above-mentioned associations and press bodies could not break out of the communist ideology and operated in a limited state and under control. In the end, for Uzbek compatriots, the association and press bodies could not become a public, reliable object. However, the activities of these societies in establishing relations with compatriots did not go without a trace. Dozens of Uzbeks abroad were given practical help in finding their relatives, a number of Uzbeks were in Uzbekistan after a long separation. Even one of the immigrant Uzbeks, Jora Qori Botakoz (nicknamed Surgun), worked as a consultant in the "Vatan" society for a while. Uzbek compatriots were sent gramophone records, Uzbek language textbooks and literature, hundreds of copies of press samples printed in Uzbekistan, practical experience of working with them was collected.

It is worth noting that thanks to the independence of Uzbekistan, the gates of free entry and exit to the free and independent Motherland were opened for immigrant Uzbeks. This issue will be the subject of future articles.