

## **THE ACTIVITY OF UZBEK EDUCATED WOMEN IN THE 20-30S OF THE 20TH CENTURY (IN THE EXAMPLE OF MARYAM SULTONMURODOVA)**

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**Abstract:** This article describes the difficult and persecuted life of Maryam Sultanmuradova, one of the talented Turkestan students who studied in Germany in the 20s of the 20th century, her contribution to the field of science, and the bitter memories narrated by her daughter Anor Davronova.

**Key words:** Maryam Sultanmuradova, Germany, SSSR, Khorezm, Young Khiva people, Berlin, Darmashtat, "Gulistan", "Bright existence", Krasnoyarsk, Bukhara Soviet Republic, Turkestan Soviet Republic.

Women have had an important place in human society since ancient times. Every sphere of society cannot be imagined without them. In the 20s and 30s of the 20th century, the activities of a number of talented artists are clearly visible in the cultural life of the Uzbek SSR. But most of these enlightened women became victims of repression. Below, we will provide detailed information about the life path of one such talent. Maryam Sultanmuradova, an enlightener who left an indelible mark on the history, was born on February 13, 1905 in the city of Khiva. His father, Jumanyoz Sultanmurodov, who was engaged in farming in the village of Chandirkiyot, was one of the active participants of the "Yosh Khivaliker" organization and was persecuted for his opposition to the khanate system. In 1917, he and his family left the khanate and had to live in Tortkol until 1919. As a result of the revolution, Jumaniyaz Sultanmuradov, who returned to the territory of the Khiva Khanate, worked as the head of the Military Tribunal, the chairman of the Council of People's Commissars of the People's Republic of Khorezm, and the secretary of the Khorezm Communist Party with the help of the Bolsheviks. [4].

In 1911, Jumanyoz Sultanmuradov, as a progressive person, sent his daughter Maryam to a new-style Nogay (Tatar) school in Urganch. After studying there for five years, Maryam continued her education at the Jadid school in Tortkol because her family moved. After graduating there, he studied at the gymnasium of the Maarif school in Tashkent, and then entered the Orenburg Tatar Pedagogical Institute for higher education. Maryam, who came to Khorezm during the summer vacation of 1921, was appointed to head the literary department and then the women's department at the Central Council of the Khorezm Communist Party. Maryam struggled to fulfill

this task, because the difficult historical conditions did not allow her to work as she wished. As a result, he returned to Tashkent in 1922 and applied to the Faculty of Labor of the Central Asian State University.

In October 1922, Maryam Sultanmuradova was included in the list of students sent to study in Germany by the government of Bukhara. In 1922-1923, Maryam lived in a German apartment in Berlin and completed a 6-month German language course at the University of Berlin. In 1924, he went to Darmashtat and studied at the teacher's seminary with the intention of contributing to the enlightenment of our country together with young people from different countries. He came to Berlin in 1927 and spent a year in practical training. He was not financially well-off [1:146], but he finished his studies in 1928 and returned to the SSR. At first, she was the head of the academic department at the communist university in the old city of Tashkent, then from 1935 she worked in the magazine "Gulistan" together with the leading Uzbek women journalists of that time, such as Sobira Kholdorova, Tajikhon Shodiyeva, Saodat Shamsiyeva. started working. He wrote a number of stories and essays about the past of Uzbek women and their lives at that time. Looking at her personal life, Maryam started a family with Askar Akhmadbekov at the end of 1929 and lived in Kattakurgan for four years. Soon after her husband was imprisoned, in the fall of 1937 Maryam was accused of being a "German spy" and a "supporter of fascism" and was sentenced to 10 years in prison. During the search, his passport, diplomas, employment record, letters, books, 35 personal photos were confiscated. After him, his mother Durdijon and his son Polatjon were crying hard. When Maryam was six months old, she and her daughter Anora were put in prison. On March 30, 1949, he was imprisoned again, and this time for his old "crimes" under Article 57, Part I (treason, selling military and state secrets, espionage), Article 67 (membership of a counter-revolutionary organization) of the Criminal Code of the UzSSR was used and exiled to the distant land of Krasnoyar. When Maryam wanted to get out of prison and fix her life, another ignorance prevented her from living in her beloved profession and in the circle of her family. Although it cost him a lot, he was not given the opportunity to demonstrate the knowledge he had acquired abroad in his field. He wrote that he was not guilty because he was an innocent victim of the politics of that time and the investigators were extremely unfair: "...I have never gone against the government and I have never done anything against the revolution in good faith. Considering myself a victim of circumstances, I ask you to reconsider my work.

I consider the accusations against me to be groundless on the following grounds: I am accused of being a member of the counter-revolutionary espionage organization "Free Turkestan" during my stay in Berlin, and acting on the orders of this organization in favor of Germany. I went to spy. I have never been a member of any counter-revolutionary organization. I heard about the existence of the organization "Free Turkestan" for the first time during the investigation. As far as I know, in 1922, about 60 people from Bukhara Soviet Republic and Turkestan Soviet Republic were sent to study in Germany. In the fall of that year, by the decision of the Bureau of the Central Committee of the Khorezm Party, I was included in this list. I agreed to study there after they told me that now we have the task of catching up and surpassing European science and technology. I was in Berlin from 1922 to the beginning of 1924, then I went to study in Darmstadt. That's why I rarely interacted with our students. At that time, I only knew that these students were united in the community of compatriots called "Students of Turkistan". It is an open organization with a sense of patriotism, and its activity was connected with the mediation of our state. Later, this association was merged with the "Students of the All-Soviet Union" in Germany. I don't know what other student union there is. When I arrived in Tashkent, I was

accused of espionage through a professor named England. This is slander! I have never met such a person. I heard from the investigator that there is such a person... What information did I give to the enemy and how was it implemented? The witnesses did not show any facts or evidence for such accusation... They refused to face the person who gave false testimony against me. Therefore, he shows that the accusation against me is false and fake. I was accused of following the path of anti-revolutionary-nationalism when you were working in the magazines "Gulistan" and "Bright existence ". They didn't tell me what my activities were like... They said that I met Mustafa Chokai when I was in Paris. That's right. But the meeting was accidental and for a minute... I was only 17 years old when I was studying in Berlin and I didn't know anything about counter-revolutionary-nationalist organizations and their members... Could it be that for every random person I met during my travels, the answer if I should give it?" [2:109-110].

No matter how much Maryam Sultanmuradova proved her innocence during the investigation process, the investigators threatened the woman with violence and forced her to sign and confirm the false charges and crimes. Maryam Sultanmuradova writes again about the baseless nature of the accusation against her: "I was accused of organized crime. But I was separated from them and tried separately. If the accusation against me is true, I think they should have an open model trial..." [2:111].

In the darkness of the prison, Maryam lived in agony in the cold land, thinking that she and her children's lives were in a pitiable condition. However, these hardships and slanders could not overcome Maryam's strong patience. "My conscience is clear," he writes. - My only fault is that I agreed to go to study in Germany... If it wasn't for this terrible mistake, my fate would have been completely different and I wouldn't be the unhappy person I am today. I am suffering from the injustice of my past. For almost 20 years, not only me, but also my children, brothers and sisters and my mother have been suffering from these false slanders. Therefore, I ask you to review my case and save me from sinless sins." [2:112].

Even after Maryam Sultanmurodova's application to the Prosecutor General of the USSR on May 10, 1956 after Stalin's death, the Soviet legislators were in no hurry to acquit her. 4 months after this application, on September 13, 1956, Major Kruglishev, the special investigator of the Khorezm region of the State Security Committee under the Council of Ministers of the Uzbek SSR, asked Maryam Sultanmuradova as a witness, as if she did not know anything and did not see anything. called the rock. Again, his study in Germany questioned one by one the accusations made during the two previous investigations. Maryam Sultanmuradova revealed that she was not shown the report of the interrogation of December 21, 1937, that she did not give instructions to the investigator as written in the report of the interrogation, and that she put her hand on it as a result of being beaten.

On August 2, 1957, at the session of the panel of the Military Collegium of the Supreme Court of the USSR chaired by Justice Colonel Likhachayev, the case of Maryam Sultanmurodova, a former literary employee of the magazine "Yorkin Khabi", was considered and her acquittal was announced.

He concludes his letter home on September 1, 1954: "Dear ones! Today we are free from exile. If we can sell the house and goods at their price, we will go to October. If we can't sell, we will winter here. God bless you. See you in good health. Write a letter, greetings to all of you, Maryam [2:105].

"According to my mother," her daughter Anorkhan Davronova recalled with anguish, "on August 30, 1937, two men in military uniforms came early in the morning to house 13 Uyezdn Street near the Oloy Market in Tashkent and took my mother with me when I was 5-6 months old. together they were suddenly taken to prison. When my mother came out of prison for the first time in 1947, we did not see the light of day. Before that, I lived with my aunts, my brother Polatbek Akhmedbekov first in an orphanage, and then with my aunt Gulchehra. Because at that time, Gulchehra's aunt's husband, the well-known literary scholar Rahmat Majidi, was slandered as an "enemy of the people" and was in long exile. According to my mother, he experienced a lot of pain and suffering, humiliation and oppression in prison and exile. From September 1937 to 1939, they were imprisoned in the cities of Tashkent, Kazan and Suzdal, then exiled to "Dalstroy" under the bitter cold of Kolyma. Although they worked here until September 13, 1947, they were imprisoned and exiled two years later. My brother Amon was born in exile during those last years of exile. In 1954, when I was studying at ToshMI and picking cotton at the "Malik" state farm, one of the autumn days, my mother was excused, returned from her last exile, and came to the cotton field looking for me. At that time, the leaders of the sanitary-hygiene department did not allow my mother, who had returned from exile for seventeen years, to come home for a day or two, and she died crying from humiliation until morning in an apartment here. we spent The next day, my mother went to Urganch, and I went to the cotton field. Until the end of her life, my mother had to work in the village of Chandirqiyat, Urganch city, the village where she was born, in a completely different profession from the journalism she loved. they left All their young lives were wasted under the tyranny of the age. Because even after returning from prison, they lived for a long time without seeing the light behind the old stain. My mother was not allowed to live and work in Tashkent. His certificates of studying in Germany were also confiscated by NKVD officers and were not returned. Even in Khorezm, they did not believe that my mother would work properly in the press. We visit his grave in Urganch every year with our children. My brother Amon Sultanmurodov is a history teacher at the school there. My mother has been giving education and training to the children of her compatriots without turning off the light of enlightenment that she lit. After the independence of Uzbekistan, this lamp is burning brighter and brighter. It increases the love and affection for our country in our hearts." [5].

The words of Anor Davronova with these heartaches express how much the society trampled on the woman who sought knowledge and loved her profession and filled her life with suffering.

Maryam Sultanmurodova's life, full of persecution and oppression, ended in 1971. The stories "Say Thank You", " Willow", " The moan of my heart", " Affection is in the eye", "When the Caravans Come", "Unexpected Happiness", "Silly guy" remain from him. He was always in search of knowledge and was trying to fill the society with intellectuals.

In conclusion, it should be said that the fate of more than 70 students who studied in Germany during the authoritarian regime was sad. Many of them returned to their country to benefit the society, but they did not see the light. Some students died while traveling far from their homeland and were slandered as traitors. Among them there are several brave and enlightened women. We have given a little information about Maryam Sultanmuradova, the first enlightened and progressive woman of the society, who survived not one but two exiles, who was slandered in the path of such knowledge. No matter how miserable the life path of a person is, it encourages women to be enlightened.

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