



## The Activity of Uzbek Intellectuals in the Field of Cultural Heritage Protection and its Interpretation in the Press

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**Abstract:** *The article analyzes the activity of Uzbek intellectuals in the field of preservation of cultural heritage and its interpretation in the press. Also, in the periodical press, not only important information and statistical data on socio-economic life, but also the views of the contemporaries of the event, the opinions of representatives of various categories were analyzed.*

**Keywords:** *cultural heritage, periodical press, Soviet state, workers-peasants, Commissariat of Education.*

In the years of independence, as one of the main tasks of the science of history in Uzbekistan, "the history of the Uzbek people and their statehood, the ethnogenesis of the Uzbek people and the results of archeological and all kinds of written sources research on these problems, comprehensive scientific and comparative analysis and coordination" was defined. In fact, the study of history based on primary sources is important for the objective assessment and truthful interpretation of the processes that took place in the life of society in the distant past. At this point, the press of that time deserves special attention as an important source in covering the history of the Soviet era in Uzbekistan. After all, the periodical press as one of the sources that appeared in the new historical period, the important information that reflects all the processes of that time, embodying different views, the press of this period is an example of the publications of newspapers, magazines, scientific societies, among them newspapers held a special place. Newspapers provide information about daily processes and happenings quickly in the form of smaller publications, while monthly magazines publish articles with general information of a problematic and analytical nature[1].

The recognition of the periodical press as an important historical source was first noted abroad, in particular, in the work of J. J. Begley, devoted to the sources of English history, in which the author noted that a number of new historical sources, including newspapers, appeared in 1660-1760 [ 2].

Taking into account the above points, it is appropriate to analyze the issues covered in the press of Uzbekistan in the 20s and 30s of the 20th century from an economic, political and social point of view. For example, in the 105th issue of 1924, "Azod Bukhara" newspaper, a journalist named Nurmat published an article with the following content: "There are two different types of press on the surface of the earth. One of them is the press of the rich, and the other is the press of the poor. Everyone knows that the rich class, without working, rides on the shoulders of the poor and takes advantage of their labor. Their situation is like an insect. All their lives they feed the stomachs of those who are weaker in terms of investment. In this regard, the press gives them many aspects in some places. As there are two main classes in the world, the press is also divided into two. The press of the rich and the poor. The press is the mirror of its class, it organizes the class in a certain framework. In this case, it is a very important occupation to improve a class.

In every part of the world, the rich form the importance of the class. Although many countries currently have a government of the rich, some of them are not ashamed to declare themselves the government of the people. In the press of the rich, they turn a blind eye to their various



shortcomings, and after seeing one mistake of the poor a thousand times, they attack them fiercely and scare the poor. They guide the rich to oppress the poor. When a poor person demands his dues and opposes a rich person, they shout that he has acted as a breadwinner. The press of the rich is subject to their whims and alms. Why, if one or a group of workers, unable to agree with the rich on working hours and wages, quit or go on strike, the press of the rich panics the world. The press supports the rich people who grow bellies without working, without having the right to live" [3].

As can be seen from the above article, despite some reforms in the economic and social spheres carried out by the Soviet state in the 20s and 30s of the 20th century, there were no positive changes in the lifestyle of the population. Therefore, it is possible to get information about the economic and social condition of the population of Uzbekistan in the 20s and 30s of the 20th century through the materials published in the press of that time.

In addition, in this period, specific press publications of the workers-peasants appeared, in which the main attention was paid to the differences of the press of the workers-peasants from the press of the rich. We can learn this from the facts presented in the following article: "Even before the change, our working-peasant press had to live in a very difficult situation in terms of moral and material support and technology. could do it. His task was to fight against the opinion of the rich Mensheviks (Mensheviks - M.M.) against their press, to spread the opinion of our faction in front of the masses of working peasants, to prepare them for class consciousness and the power of revolution, and to organize organizational propaganda among them. Therefore, from the day of its first appearance, our press came into close contact with the working and peasant masses, and spread among them. He gave importance to their life and needs, he was an eye and ear to them, and its pages were full of reports of reporters who came out of working peasants and articles of comrades who lived only for the benefit of working people.

After the new economic policy, our press has experienced materially difficult times for the sake of the Union of Soviets, but in contrast to the new tasks facing it in this period, its basis is to develop from year to year to gain strength and rise in all aspects. caused. At present, the number and circulation (copy) of general newspapers are much ahead of the previous situation. Newspapers of various types such as youth and working peasant newspapers are growing and growing. Finally, our national newspapers are also developing year by year. Our press is the powerful weapon of our sectarian government against internal and external enemies, that is, the working and peasant masses, as well as the organizer of the propaganda of the country. This role of the basis of our press will continue" [4].

The people's cultural values and spiritual heritage have served as a powerful source of spirituality for the peoples of the East for thousands of years. Despite the long-lasting ideological pressure, the people of Uzbekistan have managed to preserve their historical and cultural values and unique traditions that have been passed down from ancestors to generations.

In the 20s and 30s of the 20th century, significant changes were made in the social, economic and cultural life of Turkestan, Bukhara and Khorezm. During this period, on the one hand, the progressive movement, which appeared at the beginning of the century, and on the other hand, the Russian Bolsheviks, who were entering the stage of history in opposition to the power of the Russian Empire and this movement, began a sharp struggle.

After the February revolution of 1917 and the October coup, new socio-political processes took place in the country. The Bolsheviks led by V. I. Lenin, who raised the slogan of independence for the peoples oppressed under the colonial oppression during the Russian Empire, forcibly overthrew the Turkestan autonomy in early 1918 and established the Turkestan Autonomous Soviet Republic. At the beginning of September 1920, the order was abolished in Bukhara and replaced by the Bukhara People's Soviet Republic. Leaders like Fayzulla Khojaye, Turor



Riskulov, Abdulla Rahimboyev, who lived with the dream of national development of the local people, now had the task of saving Turkestan, Bukhara and Khorezm from economic, political and cultural backwardness and turning it into a progressive country. To solve this very important and difficult task, it was necessary to train highly qualified national personnel working in all spheres of the country's life. For this purpose, it was necessary to send young people from Turkestan, Bukhara and Khorezm to study in the central cities of Russia, such as Petersburg and Moscow, as well as to the developed countries of Europe, including Germany [5]. After that, the Turkestan Education Commissariat decided to send about 10 young Uzbeks and Kazakhs to study in Germany at its own expense. The issue of sending students abroad, especially to Germany, began to be raised in Bukhara on a national scale. In the middle of 1922, a number of young people from Bukhara were sent to study in Germany. The main role was played by the Chairman of the People's Republic of Bukhara, Faizulla Khojaev, and the Inspector of Education, Fitrat. They also included students from the Republic of Turkestan studying in Germany through the "Komak" society among their stipends.

On August 13, 1922, the members of the state commission to take students from Bukhara to Germany (Olim Idrisov, Abduvahid Burkhanov, Fyodor Aleksandrovich Chemnitz) took the young people there and placed them in a dormitory and with German families. Pupils from Bukhara (group 1 - 39 people on September 27, group 2 - 4 people on October 5, group 3 - 3 people on October 14) arrived in Germany in September-October 1922. At the end of that year, Faizulla Khojaev also went to Germany for treatment and to find out about the condition of the students.

Uzbek intellectuals who went to Germany in 1920-1922 and studied in higher and secondary educational institutions of this country - Salih Muhammad, Abduvahob Murodi, Sattar Jabbar, Rauf Rasuli, Khairiniso Majidi's daughter. such big experts were arrested and shot on the basis of malicious accusations and slanders. Some of them did not return to their homeland because they were afraid of mass repressions [6]. It is known that strict measures were taken against national intellectuals and specialists.

Such fierce struggle brought miserable days to Maryam's head, but the stains on her name were erased. Mulla Jumaniyaz's daughter Maryamkhan Sultanova (son Polatbek Akhmadbekov, daughter Anorkhan Davronova, son Omon Sultanov) first studied at the new method school opened by Uzbek and Tatar intellectuals in Khiva, and after the revolution at the Soviet school in Urganch. starts crying. During these years, he also joined the ranks of the Komsomol. After arriving in Tashkent, he first studied at the faculty of workers, then at the Oriental Institute in Orenburg. He works in the department of work with women under the Central Committee of the Khorezm People's Soviet Republic.

He recalled [7], "In 1922, about 60 people from the Bukhara People's Republic and the Turkestan Soviet Republic were sent to study in Germany. In the autumn of the same year, by the decision of the Bureau of the Central Committee of the Khorezm sect, I also came here. I agreed to study there (he was 17 years old at the time) after they told me that now we have a task to catch up and surpass European science and technology. I was in Berlin from 1922 to the beginning of 1924, then I went to study in Darmstadt (it is said that he was sent to study in Germany in August 1924[8]). Therefore, I had little interaction with our students and I did not even know many of them personally. At that time, I knew that these students were united by the community of compatriots named "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 union was merged with the All-Soviet Union of Students in Germany.

As a conclusion, it can be noted that in the 20s and 30s of the 20th century, gradual positive changes began to be observed in the press of Uzbekistan. The main part of these changes is



characterized by the emergence of new press publications, the breadth of issues raised in them, and the beginning of objective analysis of changes in the standard of living of the people.

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