

VICTIMS OF STALINIST REPRESSION IN THE QARAOZAK DISTRICT: MEMORY, HISTORY, AND LESSONS**Bazarbaeva Anargul Gayratdin kizi**

A second-year master's student at Karakalpak State University

e-mail: anargulbazarbaeva23@gmail.com, +998905925494

Abstract. This article is dedicated to the victims of Stalinist political repression in the Qaraozak district during the 1930s–1950s. It analyzes the causes, implementation, and consequences of political repression during that period. The article presents factual data and information about individuals who were subjected to repression in the district. The study is based on scholarly research and archival materials. Special attention is paid to reconstructing the life histories of the victims of political repression and restoring their honor and dignity. The research reveals how the political situation of that era influenced human destinies. It is demonstrated that the victims of Stalinist repression caused damage not only to individual lives but also to the spiritual and cultural life of the entire nation. The article raises the issue of restoring historical justice and honoring the memory of repression victims. This work is of great importance for the present generation in studying historical lessons and preventing the recurrence of such tragedies in the future.

Keywords: Karakalpakstan, Qaraozak district, Stalinist repression, victims, political persecution, execution, exile, A. Dosnazarov

The Qaraozak district, like the entire territory under Soviet rule, endured severe oppression, especially during the years of Stalinist repression. During this period, political persecution directed against the consciousness and culture of the local population, inhumane persecutions, and forced deportations became widespread. Among the victims of repression were intellectuals, public figures, religious scholars, peasants, and representatives of various social strata. The primary objective of repression was to intimidate the population, enforce obedience to the Soviet regime, and eliminate free thought at its roots. The bloody crimes committed during this period have remained permanently engraved in the memory of the people.

Among those subjected to repression were individuals who made significant contributions to the development of the district. Through their knowledge, experience, and dedication, they exerted a strong influence on the economic and cultural growth of the region. However, these individuals, imprisoned on false accusations, were unable to fully realize their potential.

Among those politically persecuted were individuals sentenced to execution as well as those deported into exile. During the Stalinist repression, many innocent people in the Qaraozak district of Karakalpakstan became victims. Political activists such as A. Dosnazarov were also subjected to repression. When the Qaraozak district is mentioned, the name of Allayar Dosnazarov comes to mind first. These tragic events left a deep mark on the history of Karakalpakstan; therefore, his life and political activity deserve particular attention.

According to Bahavetdin Allaniyazov, Allayar Qoroz og'li Dosnazarov was born into a peasant family in the Kokozak volost of the Chimboy uyezd of the Amu Darya region (according to the administrative division of that time). His year of birth was 1896.

Qirqboy Bayniyazov provides the following brief information about his political activities: Allayar Dosnazarov was born in 1896 in a poor peasant family in a place called Terbenbes,

located in the Kokozak volost of the Chimboy uyezd of the Amu Darya department. His childhood and youth were spent in the village of Qarabuğa (currently within the territory of the citizens' assembly named after A. Dosnazarov in the Qaraozak district).

In order to improve his literacy, Dosnazarov first studied at a traditional village school. However, he was unable to continue his education. From an early age, due to difficult living conditions, A. Dosnazarov was forced to work in other people's households as a daily laborer. Initially, he herded livestock belonging to wealthy locals in Qarabuğa village. Later, he worked as a fireman for Tatar and Armenian merchants in the city of Chimboy, and also as a temporary laborer for engineer-geodesists who came to study the territory of Karakalpakstan. These experiences helped him gain a deep knowledge of his native land and learn the Russian language.

In search of employment, he was compelled to travel to Petro-Aleksandrovsk (present-day To'rtko'l), which at that time served as the industrial and administrative center of the Amu Darya region. There, A. Dosnazarov served in the household of a wealthy man named Rabilov, performed domestic duties at the residence of the local elder, and also worked as a guard at the pharmacy office and at the council of the head of the Amu Darya department.

According to Jumaboy Ubbiniyazov, from January 1 to February 5, 1910, Allayar Dosnazarov worked as a laborer at the Toshhovuz cotton-ginning factory belonging to the "Greater Yaroslav Manufactory," separating cotton from the stalks and transporting it to the factory by sled. After this period, he worked as a hired laborer at cotton-ginning factories in the cities of Urgench and Khiva.

Between 1918 and 1921, Allayar Dosnazarov served continuously on the Turkestan Front and also participated as an ordinary soldier on the Ural Front in 1919. At the same time, due to his organizational abilities, he became known among the public. While studying in Moscow, on December 30, 1922, he participated as a representative of the Karakalpak people in the session of the All-Russian Central Executive Committee dedicated to the establishment of the USSR.

In January 1924, A. Dosnazarov participated as a delegate from the Amu Darya region in the 12th Congress of the Soviets of Turkestan. The People's Commissariat for Land Affairs of the Turkestan ASSR appointed him head of the forestry department of the Amu Darya region. On April 1 of the same year, Allayar Dosnazarov was elected chairman of the Control Commission of the Amu Darya regional branch of the Russian Communist Party (Bolsheviks).

Together with I. Bekimbetov and O. Ermanov, he provided significant assistance in determining the total population, territorial boundaries, and future map of the autonomous republic of the Karakalpak people, as well as in the work of the special commission responsible for defining national-state borders. A. Dosnazarov spoke at meetings held in To'rtko'l, Khiva, Kyzylorda, Tashkent, Orenburg, and Moscow, presenting convincing arguments for the necessity of uniting the Karakalpak people as a distinct nation and establishing an autonomous region.

For example, on September 6, 1924, at a meeting of the Territorial Commission, Allayar Dosnazarov, together with Kalugin, delivered a report entitled "On the Karakalpak Autonomous Region." In his speech, A. Dosnazarov expressed dissatisfaction that the Karakalpak issue had not previously been discussed and stated the following: "The Karakalpaks must and will receive autonomy, because they exist and are living today. Territorial delimitation will further expand their rights. Autonomy is not granted to the Karakalpaks as charity but is provided through the internationalist line. If a different view prevails here, the Karakalpaks will appeal to the Comintern, because we believe that our interests and demands must be defended and that autonomy will be achieved."

On September 16, 1924, A. Dosnazarov spoke at the third extraordinary session of the Central Executive Committee of the Turkestan ASSR. In his address, he emphasized that the demands of certain nationalities were still not being given sufficient attention. As an example, he referred to the Karakalpak people, stating: "At a time when the issue of national self-determination in Central Asia is under discussion, all nations are interested in the resolution of the Karakalpak question and are awaiting its prompt solution." His speech was translated into Russian by A. Abdijabbarov.

On September 25, 1924, by decision of the Executive Committee of the Amu Darya region, Allayar Dosnazarov, Ibrahim Bekimbetov, and Oraz Yermanov were sent on an official mission to Moscow as representatives of the Karakalpak people to seek autonomy. On September 27, 1924, they participated in a meeting of the KirObkom in the city of Orenburg. The agenda included consideration of the petition submitted by the Karakalpak representatives regarding autonomy. Allayar Dosnazarov spoke on this issue, and Ibrahim Bekimbetov supported his position, stating that the Karakalpak people were scattered across different territories and requesting the creation of broad opportunities for uniting Karakalpaks living in the Kazakh ASSR and Khorezm into a single autonomous entity.

Subsequently, Allayar Dosnazarov's life took a tragic turn. He remained under constant surveillance, was arrested multiple times, and ultimately became a victim of repression. In 1935, he was arrested in Moscow on fabricated charges and sentenced to ten years of imprisonment. By the decision of the NKVD Special Troika dated November 10, 1937, he was sentenced to the highest punishment—execution. On December 8, 1937, he was shot. Only 21 years later, on September 27, 1968, A. Q. Dosnazarov was posthumously rehabilitated.

Information about the victims of Stalinist repression in the Qaraozak district is primarily based on historical archival documents from the Soviet period; however, these materials may be incomplete. Obtaining comprehensive information about the number and fate of repression victims remains difficult, as many of these events were kept classified for a long time. Other public figures who served the interests of the people in the Qaraozak district also failed to survive the repression. Based on the available historical sources, information about some of them is presented below.

According to Sobit Nurjonov, the then secretary of the Qaraozak district committee, S. Eltezerov, as well as the head of the Qaraozak district executive committee, Beknazarov, and others were expelled from the Communist Party and brought to trial for allegedly assisting wealthy individuals, concealing their social origins, and failing to adhere to class-based principles in their activities.

Regarding Ismetulla Bekbauliyev, he was born in 1900 in the Esimo'zak volost into a middle-income Karakalpak family. From 1935 to 1937, he served as the First Secretary of the Chimboy District Committee of the Communist Party (Bolsheviks) of Uzbekistan. On September 16, 1937, he was arrested by the People's Commissariat for Internal Affairs and charged under Articles 58, 63, 64, and 67 of the Criminal Code of the Uzbek SSR. On October 13, 1938, he was sentenced to execution by the Military Collegium of the Supreme Court of the USSR, and the sentence was carried out on the same day in the city of Tashkent. He was rehabilitated in 1957.

Baynazarov Khojamurat, a 75-year-old Karakalpak man, was born in the 7th village of the Qaraozak district. He possessed religious education and studied at the Madrayim Khan madrasa in Khiva. His occupation was agriculture, and his financial condition was stable. In 1929, he was accused of tax evasion and, by decision of the district people's court, was deprived of civil rights and had his property confiscated. On May 26, 1930, he was arrested and imprisoned in the Chimboy prison, where he was investigated. His family consisted of four members: his wife

Gulqatsha, aged 55, a homemaker; his son Bagadulla, aged 18; and his daughter Zibayda, aged 15.

Qosimbetov (Irmanov) Baqiy Eshon, aged 71, was a religious leader (eshon) of Karakalpak ethnicity residing in the 11th village of the Qaraozak district. He possessed religious literacy and studied for seven years at the Olloqul Khan madrasa in Khiva. He owned a private mosque and was responsible for the economic affairs of the Qoraqum Eshon madrasa. On November 26, 1930, he was arrested and detained in the Chimboy prison. He had two wives: Nurgul, aged 50, and Janil, aged 36, both homemakers.

During the Soviet period, repression policies were carried out in the Qaraozak district as ruthlessly as in other regions. Many leaders, intellectuals, and ordinary people were executed or deported to Siberia on false charges. Among them were scholars, teachers, farmers, and representatives of various professions. The names of the victims will forever remain in history. Remembering them and honoring the past is our important duty. The memory of repression victims calls us to unity and urges us to prevent such mistakes in the future.

Idirisov Najim was born in 1901 in the 7th aul of the Qaraozak district of the Karakalpak Autonomous Soviet Socialist Republic. He owned a private household. Until 1929, he lived under the care of his elder brother. His household included ten cows, one bull, and one horse. He was of Karakalpak nationality and the son of Maqsim Eshon, who died in 1927. In 1938, as the son of an eshon, his property was confiscated by the state. In 1929, he was imprisoned for one and a half years and deprived of civil rights. Due to failure to fulfill the cotton production plan, he was exiled for three years and served one and a half years of this sentence in Khojali and Chimboy. His wife Ayimbike, aged 36, resided in Chimboy, and his daughter Tojikhon was seven years old. From November 28, 1929, to February 3, 1930, Idirisov Najim was detained in the Chimboy correctional facility until the end of the investigation and was released by order of a GPU representative. A written explanatory document confirming this case exists.

Uvays Tajetdinov descended from the well-known Qoraqum Eshons and was born in the 11th village of the Qaraozak district. He did not recognize any ethnic affiliation and identified himself as belonging to the "Khoja lineage, descendants of Muhammad." He claimed succession to his deceased brother Idris Qoraqum Eshon and sought the position of the religious leader of the "Khavs Orda." Due to his affluent social background, he held significant influence among clergy in the northern districts of the Karakalpak Autonomous Region.

He had numerous followers in the Karakalpak Autonomous Region, the Oqtepa district, and Turkmenistan. On September 19, 1929, he was arrested as an influential member of a counterrevolutionary organization. This information is drawn from a report by Velonogov, head of the GPU of the Karakalpak Autonomous Region, concerning members of counterrevolutionary organizations in the northern districts. Uvays Tajetdinov was held in the Chimboy prison, and his post-revolutionary socio-political activities were investigated. He was considered one of the most influential eshons in the northern districts and a member of a counterrevolutionary organization in Chimboy.

Sogidulla Habibullayev, aged 45, was the son of a mullah-eshon, himself an akhun with intermediate religious education and not a party member. In 1931, he was punished as a kulak. He was expelled from the collective farm, deprived of rights, and accused of anti-Soviet activities. For conducting anti-Soviet and subversive propaganda among collective farmers, he was charged under Part 1 of Article 66 of the Criminal Code of the Uzbek SSR.

In a highly classified letter No. 82/2 dated June 12, 1930, Poznyakov, head of the Executive Committee of the Karakalpak Autonomous Region, reported that in 1929 alone, 7,041

individuals were deprived of civil rights in the districts of Chimboy, Qo'ng'iro, Taxtako'pir, Qaraozak, Shabboz, and Sho'raxon (To'rtko'l).

The years of repression destroyed the lives of the most worthy sons and daughters of the people. Among them were researchers, teachers, poets, writers, and organizers of mass production. Through their patriotism and labor, they made significant contributions to the development of the country.

Qaymakov Tleubergen Akhun was born in 1880 in the village of "Esim O'zak" (present-day Qaraozak district) of the Taxtako'pir district into a well-off Karakalpak family. His social origin was classified as wealthy kulak; he was an imam and mullah. At the time of arrest, his household possessed one horse, two cows, one camel, one bull, and six sheep. He had no prior convictions. His family included his wife Nesibeli, aged 37, sons Abdikarim (12), Aminbek (5), Abdijalil (2), Abdraxim (1 month), and daughters Satima (15) and Jamila (11).

On September 2, 1937, by decision of operative officer Kiri of the 2nd department of the NKVD of the Karakalpak ASSR, Qaymakov Tleubergen was arrested and charged under Part 1 of Article 66 of the Criminal Code of the Uzbek SSR. The arrest was approved by Tereshchenko, head of the NKVD Taxtako'pir district department. On September 3, assistant operative officer Nizomov urgently interrogated Qaymakov and established that he was a former kulak and religious functionary. It was alleged that he conducted counterrevolutionary religious services among members of the "Bo'zatov" collective farm, spread rumors that the Soviet government unjustly imprisoned innocent people, and claimed that foreign powers would soon overthrow the Soviet regime. He was accused of anti-collective farm propaganda and inciting collective farmers to engage in prayer and religious rituals.

Based solely on the testimonies of two witnesses, an indictment was prepared, and the case was referred to the NKVD Troika of the Uzbek SSR. On October 28, 1937, Case No. 585 was reviewed by the Troika, which sentenced Qaymakov Tleubergen to execution with confiscation of property. The execution was carried out on November 29, 1937, as confirmed by an official report signed by Baranenko, secretary of the OGPU Troika of Central Asia.

Twenty-one years later, on August 11, 1958, Deputy Prosecutor of the Uzbek SSR, State Justice Counselor of the 3rd rank P. Kopeyko, reviewed the archival materials and submitted a supervisory protest to the Presidium of the Supreme Court of the Karakalpak ASSR. Upon review, it was established that the accusations were not supported by material evidence, witness testimonies were contradictory, procedural norms were violated, and the accused did not admit guilt. Consequently, on September 23, 1958, the Presidium of the Supreme Court of the Karakalpak ASSR annulled the decision of the NKVD Troika and fully acquitted Qaymakov Tleubergen.

Conclusion

Extensive research is currently being conducted in the Qaraozak district to perpetuate the memory of victims of political repression. Archival materials are being thoroughly examined, and interviews with witnesses of that period are being organized. These efforts contribute to restoring historical justice and returning the names of repression victims to the pages of history. Commemorating the victims of repression is not only an act of respect for the past but also an important lesson for preventing such tragedies in the future. Their lives and courage serve as an example for younger generations. We preserve the memory of repression victims in our hearts and bow before their legacy. Remembering the victims of repression is our moral duty, and their lives remain a source of inspiration and guidance for future generations.

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