



THE FATE OF AN EXILED WOMAN OR AN UZBEK JADID WOMAN

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***Abstract:** This article is devoted to the coverage of the difficult life path and selfless services of Maryam Sultanmurodova in the path of knowledge. The article provides information about her early education, her studies in Orenburg, the period of her departure to Germany, her imprisonment upon her return and life in exile, as well as her letters in exile and the end of her life. During the research, the main place is occupied by Maryam Sultanmurodova's personal and social struggle, her bold steps towards her dreams despite difficulties.*

***Keywords:** Turkestan, Jadids, nationalism, enlightenment, journalist, national cadres.*

By the beginning of the 20th century, the Jadidist movements in Turkestan were developing further, and by this time the Jadids were faced with the issues of education of young people. In this situation, the issues of their education in foreign countries were touched upon, and the ranks of young people going to Germany, Turkey and similar European countries and the interior of Russia to study continued to expand. Among such new-comers who thought about the future of the nation, there were also devotees of their country who were studying abroad for the prosperity and national freedom of their country. Among them were several girls and young men like Maryam Sultanmurodova. Maryam was

one of the brave and enlightened figures of her time, and with her scientific and social activities she became an example for many generations. Throughout her life, she faced difficult political and social conditions, but these difficulties did not prevent her from gaining knowledge and taking bold steps towards her dreams. Maryam's life and work have attracted the attention of many researchers, and her letters and personal memoirs clearly reflect the events of that time, the human struggle and the desire for independence. Maryam Sultanmurodova - was born on February 13, 1905 in Khiva. He is a journalist by profession and comes from a civil servant background [1.112.].

She first started studying at the new-style Tatar school in Urgench and Tortkul at the age of 6–7. Here, the young Tatars got along well with the Uzbek youth and became literate. Her father, Jumaniyoz aka, was quite intelligent for his time and was a friend of progressive enlighteners and reformers like the “young Khiva people”, so he dreamed of educating his daughters in new, modern schools and educating them in science. It is probably for this reason that, after graduating from school here, in 1919 he sent his daughter Maryam to study at the Tatar Educational Institute in Tashkent, which trained teachers. After studying there for about two years, the young, diligent and thirsty for knowledge Maryam went to Orenburg in 1920–1921 and studied for a while at the Tatar Pedagogical Institute there [1.131.].

Mariyam Sul-tonmurodova studied at a modern Tatar school from an early age, communicated with representatives of different nationalities early and became literate. Her father, Jumaniyoz, was a progressive and enlightened person of his time, and encouraged his daughter to receive a quality education. Maryam was distinguished by her diligence and thirst

for knowledge and helped her expand her knowledge. This period became the foundation for Maryam's pursuit of knowledge, striving for enlightenment, and future activities. Later, with the help received from the people and the initiative of the Jadids, charitable societies were organized. As a result, with the help of these financial resources, work began on sending young people to Germany. These financial resources are considered to be the collected support for the "Jamiyat Khayriya" and "Komak" associations [5.56-57.].

According to researcher Sh. Turdiyev, it is said: - "At the end of 1922, about 70 local young men and women of different ages from Turkestan and Bukhara were sent to higher and secondary specialized educational institutions in various cities of Germany to study agriculture, textile industry, chemistry, electrical engineering, mining, philosophy, pedagogy, medicine and other important fields. Among them at that time were Saidali Khojayev, Sattor Jabbor, Ahmad Shukriy, Ahmadjon Ibroqimov, Khayriniso Majidkhonova, Maryam Sultanmurodova and others" [2.10.].

The aspirations of such promising young people to study abroad were inspired and united by the highest goal of contributing to the prosperity of the country, as well as by great tasks such as the development of spirituality and science. It was precisely the new enlighteners who connected the path of development with the field of education and European experience. The result was education, development was modern knowledge, and the solution was the study of foreign experience. The students named above were national cadres who would later serve the development of society. In particular, the sending of girls like Maryam Sultanmurodova was also a novelty for social life. With the

knowledge and skills these young people received, it was expected that they would play an important role in the future in science, education, and the system of state administration. In 1922-1923, he lived in a house with Germans in Germany, first completing a 6-month German language course at the University of Berlin. Then in 1924 she went to Darmstadt and studied at the teachers' seminary until 1926.

In 1927 she came to Berlin and spent a year in practical training. In 1928 she graduated and returned to her homeland. Here she first worked as the head of the educational department of the Old City Evening Communist University in Tashkent. Then, from 1935, she worked in the magazine "Guliston" together with such progressive female journalists of that time as Sobira Kholdorova, Tojikhon Shodiyeva, Saodat Shamsiyeva. She wrote a number of stories and essays about the past and present life of Uzbek women in the pages of the press. She published articles about the great figures of Russian and German classical literature A.S. Pushkin and I.V. Goethe. She reflected on their place and significance in the history of these national literatures [1.131.].

Studying in Germany broadened her horizons, especially her familiarity with the European education system and culture. The study process in Berlin and Darmstadt strengthened her knowledge and skills, laying the foundation for her future career. Upon returning to her homeland, she applied her knowledge in practice and worked in a leadership position in the field of education. This shows that she was active not only as a creator, but also as an organizer. In particular, her work as the head of the educational department demonstrates her pedagogical potential. Later, through her work in the magazine "Guliston", she delved deeper into the creative direction. Her work with

progressive female journalists indicates that special attention was paid to women's issues at that time. The stories and essays she wrote in the press about the life, past and social role of Uzbek women indicate that she contributed to highlighting the place and role of women in society.

Maryam's joys and dreams did not last long. Like other swallows of the generation of free women, she, too, fell into the bloody torture of the tyrannical regime in the 1930s, when she was still flying. In the fall of 1937, she was suddenly accused of being a "German spy" and a "supporter of fascism" and sentenced to 10 years in prison. After her prison sentence ended in 1947 and she returned to Khorezm, she was imprisoned again in 1949. This time, she was interrogated on charges such as having suspicious connections with a counter-revolutionary nationalist organization called "Free Turkestan" in Berlin, having met Mustafa Chokayev when she went to Paris with her friend Hayriniso, having promoted nationalist ideas in the press, and having hired a German spy for Professor England [1.131.].

The 1930s are considered to be a period of deepening of the totalitarian regime's policy towards intellectuals, especially free-thinking women. Labels such as "German spy", "supporter of fascism", "nationalist" are unfounded and political in nature, and are typical of that era. This shows that in fact Mayram was innocent and was innocently punished. Also, her release in 1947 and her subsequent re-imprisonment show the totalitarian regime's indifference to human fate. This situation is not only a personal tragedy, but also a sign of the strength of the atmosphere of injustice and fear in society.

According to her daughter, "From September 1937 to 1939, my mother was first exiled to Tashkent, Kazan, and Suzdal prisons, then to

the bitter cold of distant Kolyma to “Dalstroy.” She worked there until September 13, 1947, and although she was later acquitted, less than two years later she was imprisoned and exiled again” [1.132.]. During the search, her passport, diplomas, work book, letters, books, and 35 personal photographs were confiscated and everything was taken away. After that, her mother, Durdijon, and her son, Pulatjon, could hardly cry. Maryam was sent to the prison with her daughter Anora when she was six months old [3.1.]. If we look at her letters from exile, written during this period of exile, her suffering is described in detail. According to him: - “My dears! We are released from exile today. If we can sell the house and goods at their own price, we will leave at the foot of October. If we cannot sell, we will winter here. Be well. Let's see you when you are well. Write a letter, greetings to all of you, Maryam.” This is how he concludes his letter home on September 1, 1954 [3.2.]. According to the above information, his personal life was also disrupted - he was separated from his family, he suffered with his children. His letters from exile indicate that he lived with hope and patience, and despite all the difficulties, he did not lose his spiritual strength. According to later information, based on his application dated May 10, 1956, his case was re-examined.

During the interrogation in September 1956, he recounted all the experiences he had experienced. For example: “I returned from exile in the Krasnoyarsk Territory in 1949-54, and now I work as a nurse in the village of Karaman. There was an organization called the “Turkistan Student Association” in Berlin. But at its events there were only scientific discussions, we discussed the problems of students in the educational process and economic issues.” He remembered that among the leaders of the organization, Tolagan Muminov was very knowledgeable, Sultan

Matkul was extremely calm and thoughtful, Temur Kazbekov was cheerful and humorous, and Sattor Jabbor was an accomplished scholar and a person familiar with literature [4].

Through this information, we can see the process of Maryam Sultanmurodova's acquittal and attempts to defend herself. She filed a petition in 1956, openly describing all the injustices she had experienced. Through her statements during the interrogation, she shows that the accusations against her are unfounded, in particular, that the "Turkestan Students' Union" was actually engaged in scientific and educational activities, not political ones. She also mentions the members of the organization as positive people, emphasizing their closeness to science and literature. This once again proves Maryam's innocence and the injustice of the policy of repression.

After that, the guardians of justice began to reconsider the case of Maryam Sultanmurodova. On August 2, 1957, at a meeting of the Military Collegium of the Supreme Court of the Uzbek SSR, chaired by Colonel Likhachev, the case of Maryam Sultanmurodova, a former literary employee of the magazine "Yorqin Şimh" (Bright Life), was reconsidered and her acquittal was announced [1.137.].

After her acquittal, Maryam devoted her life to doing useful work for society, made a great contribution to the development of women's rights and educational activities. Her work left a bright mark in the history of Uzbek culture and journalism. At the same time, her acquittal marked not only the restoration of her personal truth, but also the opportunity to achieve justice for an entire generation of innocent victims. These events, which occurred in the process of the development of the enlightenment movement, could not but hit the intelligentsia of society, which led to an

artificial suspension of national progress. Among them, Maryam Sultanmurodova became a shining example of the sacrifice of every son and daughter of the nation for the prosperity of the country. Even today, we are proud to strengthen the national spirit among the youth.

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