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## The Place and Role of Intellectuals in the Cultural Life of Uzbekistan in the Second Half of the 20th Century

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**Abstract:** In this article, the Writers' Union of Uzbekistan and the intellectuals who worked in it glorified the past history, national traditions, and national achievements of our nation even in the extremely difficult conditions where the ideas of communist ideology were promoted, and with their artistic efforts the statement that high-quality works were created, imbued with national spirit and pride, that these works had a positive effect on the spirituality of the Uzbek people and helped to form a feeling of love for the Motherland in the minds of young people done.

**Key words:** Intellectual, knowledge, culture, science, intelligence, intellectual, development, science, creative, ideological corruption, future, Uzbek literature, republic, colonial system, supreme blessing, freedom, independence.

It is known that intellectuals are the owners of the nation's spiritual culture and an important layer that will pass it on to future generations. As mentioned in the scientific literature, national intellectuals play a huge role in the cultural life of the society, their representatives are among the people "intellectuals", "intellectuals" (old Uzbek "ziyo" - light, light, illumination).

As noted in the "Annotated Dictionary of the Uzbek Language": "Ziya (a.) - light, sparkle. 1. Light, light, light. 2. Knowledge, culture, anything enlightening. Ziyakor (a+f.) - intellectual, spreader of knowledge. Disseminator of knowledge, enlightener, promoter of knowledge. An intellectual is one engaged in intellectual work, knowledgeable, educated, enlightened.

Broadly speaking, the term "intellectual" means a spiritually perfect person, a learned, educated, enlightened person. In everyday life, the term "intelligent" is also used to refer to intellectuals. This refers mostly to the level of knowledge, thinking, and, moreover, the spiritual level of that person. After all, the term "intelligent" is related to "intellect", the mind, and therefore, in fact, it is synonymous with the Uzbek words "akil", "the owner of the mind".

At the same time, when the concept of "intellectual" is defined in the studies, for example, "intellectuals" means a social class that has a certain place in the social system and is mainly engaged in intellectual work. In this way, intellectuals encourage their people to live a free, independent and always independent life.

Islam Karimov, the first President of our country, paid great attention to the role and position of intellectuals in society in his speeches and said, "... The development of science is one of the most priority areas for us. We must take care of the level and reputation of the people who serve in this field, and pay attention to their contribution to our lives. ... As long as the people of knowledge know more than us, see farther, and think deeper, their place should be in the network," he said.

In fact, the burden of intellectuals is heavy compared to other categories. If he is an intelligent scientist, he studies life on a scientific basis and gives recommendations based on this. If he is a poet or a writer, he tries to positively influence people by way of example, reflecting certain aspects of reality in artistic symbols.

Unfortunately, the ruling communist ideology tried to alienate the Uzbek people from their national history, culture and values, like other nations that were part of the Union during the Soviet era. The Communist Party and the Soviet government, based on the idea of socialist realism, always tried to keep creative intellectuals under its ideological influence. This process became especially strong in the post-war years. Literary and scientific figures, in particular, experienced very difficult times in 1946-1952.

Creative intellectuals were criticized even more harshly at the sixth plenum of the Union of Writers of Uzbekistan held in August 1951. From the very beginning, the speech of the chairman of the Union of Writers was devoted to "criticism of ideological flaws in the work of some writers and poets. "In particular, it was noted in the lecture that "socialist reality and images of Soviet people are distorted" in Shaykhzada's works. It was noted that in the language of his works, "there are many Arabic, Iranian and Turkish words, and these are also in a religious spirit". S. Abdullah's poem "Alpomish" was declared as a harmful work that idealizes the feudal past. It should be noted that this work was very popular with the audience.

In the decision of the Central Committee of the Communist Party of Uzbekistan on April 8, 1951 "On the state of music art in the Uzbek USSR and measures for its further development", the great poet of the Uzbek people Alisher Navoi's "Farhod and Shirin", "Layli and Majnun" epics, "Tahir and Zuhra", "Alpomish" folk epics, creating and performing operas, ballets and musical dramas based on legendary folklore plots was assessed as "harmful". The creative staff who staged such performances were severely criticized.

On August 10, 1951, the press of the republic published an article entitled "On ideological corruption in the works of some poets", in which Kamtar Otaboev, Turob Tola, A. Bobojonov, Mirtemir, Sabir Abdulla, Habibily were unfairly criticized as nationalists. After that, the article "Uzbek Soviet literature is outside the tasks" was published, in which Oybek, H. Zaripov, H. Yaqubov, I. Sultanov and other figures of Uzbek literature were accused of "serious ideological errors and corruption".

Because during this period, the worship of the personality of I. Stalin was widespread. Based on the idea of "socialist realism", a number of decisions of the Central Committee of the Communist Party of the Communist Party of Ukraine (BCP) were made under the leadership of Stalin, with the aim of further restricting and imprisoning the artists whose will and voice were already under torture. These include, in particular, "Zvezda" and "Leningrad" magazines dated August 14, 1946, "Repertories of dramatic theaters and measures to improve them", 1948 "Great Friendship Opera" and other decisions.

Also, in these decisions, a number of critical official articles in "Pravda" newspaper and "Communist" magazine expressed strong opinions about "serious shortcomings" along with achievements in the fields of literature, art and culture. In particular, it was criticized that the ideas in these fields are artistically inferior and even imbued with the spirit of "despair", distrust of the future, ideologically "harmful" works. For a number of years (philosophy in 1947, biology in 1948, physiology and linguistics in 1950, and political economy in 1951), the Party Central Committee itself led the debates on science and culture issues. It was emphasized that in all fields of science, it is necessary not to deviate from the "valuable and unique theoretical conclusions" in the works of the "genius of nations". This situation put all intellectuals in a depressed mood. That is why, by the end of the 1940s and the beginning of the 1950s, a kind of creative depression was evident in the literary environment of the republic. In particular, during the years 1946-1952, a total of 5 novels, 6 short stories, 7 collections of stories, 3 pesa, 1 pesa for children were published in Uzbek. Navoi (1947), "Kutlug Khan" (1948), "Shabbodalar from the Golden Valley" (1950), "Slaves" by S. Aini (1952), "Lights of Koshchinar" by Abdulla Qahhor (1952).

Creative intellectuals who glorified the past history of our nation, national traditions, and national achievements showed their activity even in the extremely difficult conditions in which the ideas of the communist ideology were promoted. Notable works were created in the field of literature and

art despite the party-ideological reins. In this place, Oybek, O. Yakubov, P. Kadyrov, S. Ahmad, H. Tokhtaboyev, A. Oripov, E. Vahidov, R. Parfi, A. Suyun, H. Khudoyberdiyeva, O'. Hoshimov, O. Matchon, Sh. Rahmon and dozens of other young artists can be cited as examples. Thanks to their efforts, artistically high-quality works, imbued with national spirit and pride, were created between 1960 and 1980. These works gave great spiritual nourishment to the Uzbek people. They helped to form a feeling of love for the Motherland in the minds of young people. This creative environment paved the way for the emergence of a new generation in literature from the 60s.

Speaking about the artist Erkin Vahidov, his artistic work is distinguished from other artists by two features. First, he is described as a poet who thinks philosophically and gives a new spirit to the classical literary traditions of our nation, which has a history of thousands of years. Secondly, the problem of man and society is the main theme of the poet's poetry. In his poem "Man", whether it is about nature, social problems, or love, man takes the leading place. Erkin Vahidov deeply understands the essence of the social system. He does not like the authoritarian regime. He expresses the tragedy of the time with high skill in unexpected allusions. In particular, in the poem "Make a decision" he explains formality and formalism in a clear, popular language, simply and simply.

In general, according to the historical tradition, there were many creative intellectuals who worked in Uzbek art in 1946-1985 and made a worthy contribution to the spiritual culture of our nation with their lively and meaningful work.

In short, although the process of self-realization among creative intellectuals in Uzbekistan has been revived since the second half of the 80s of the 20th century, the growth of opportunities in it dates back to the years after the Second World War. No matter how difficult it was, intellectuals tried to positively solve various problems that arose under the conditions of the Soviet authoritarian system. But it cannot be said that all intellectuals in the republic actively contributed to the above actions. There are also some "fanatics" among the nation who are indifferent to the fate of their people, forgetting or not realizing their national pride. It is also necessary to objectively assess the activities of intellectuals aimed at finding solutions to social and political problems. Because they could not solve most of the issues they demanded or tried to solve. The reason is that it was not possible during the colonial regime. To achieve all this, it was necessary to achieve the highest blessing - freedom and independence.

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