

## The Socio-Political Role of Sharfo Rashidov in the Historical Processes of the 20th Century

**Radjapboeva Khurshida Maksudovna**

tutor of the graduate department of Andijan State Medical Institute

### ANNOTATION

This article discusses the socio-political situation of Uzbek society at the beginning of the 20th century. In the article, the author tried to philosophically analyze the role of Sharof Rashidov in this process.

**KEYWORDS:** writer, great statesman, socio-political situation, political will, moral courage.

The well-known writer and great statesman Sharof Rashidov was born on November 6, 1917 in the city of Jizzakh in a peasant family. After receiving his initial education at the secondary school named after Narimonov, he studied at the pedagogical technical school in Jizzakh. In 1941, he graduated from Samarkand State University. After that, he started his career as a teacher and reporter. In 1938-1941, he worked in the newspaper "Lenin Yuli" of Samarkand region. Participated in the war in 1941-1942. After returning from the front, in 1944-1947 he worked as the secretary of the party organization of Samarkand region.

In 1947-1949, he edited the newspaper "Kyzil Uzbekistan" ("Voice of Uzbekistan"). In 1949-1950, he was the chairman of the Union of Writers of Uzbekistan, in 1950-1959, the chairman of the Supreme Council of Uzbekistan, in 1959-1983, he worked as the first secretary of the Compartia of Uzbekistan.

Sh. Rashidov's creativity began in the second half of the 30s. At first, he dabbled in poetry and published his first poetry collection under the name "Samarkand Kuylari". His poems written during the Second World War were published in the collection "Kahrim" in 1945. At the same time, he worked as a literary critic and critic.

Article writing occupies an important place in Sharof Rashidov's work. That is why this spirit is leading in the examples of his artistic creations. The author's short story "The Winners" (1953) was reworked in 1972 and published as the novel "The Winners". The novels "Stronger than the Storm" (1958), "The Mighty Wave" (1964) are created. In them, the labor courage of the Uzbek people in the years of recovery after the war found its artistic expression.

The artist's lyrical stories such as "Kashmir Song" (1957), "Komde and Mudan" (1959) and the film story "Koinot" (1960) are written in the traditional Eastern epic style and are dedicated to the song of youth, spring, beauty, life. The story "Command of the Heart" created in the last years of the writer's life is dedicated to the image of the life-and-death struggle of the warriors who died on the land of Belarus during the war years. In 1981-1983, five volumes of the writer's works were published in Russian and Uzbek languages. He died in the fall of 1983.

In the 1950s, Merle Feinsod, an American historian and famous Sovietologist, assessed the

possibilities of political changes in the borders of the Soviet Union and said that “the main element of such changes will be the national leadership, the indigenous bilingual representatives of the numerous small Soviet nationalities occupying high positions in the Soviet political system.” He also sarcastically asserted that members of the national intelligentsia who had risen to the top within their systems, by demonstrating the strength of their political credibility, could ultimately aspire to not only formal, but real powers.

It is customary to believe that Central Asian elites played the role of intermediaries between the center and the periphery, showed their political loyalty to Moscow and the central leaders, but remained culturally with their homeland and compatriots. The first generations of Central Asian elites did not hide the fact that their ethnic ties took precedence over their international ideological commitments to Moscow and the “Russian method of Marxism”. However, during the period of Soviet rule, at least three generations of elites changed in Central Asia: the first were the pro-Bolshevik nationalist factions, their successors after the purges, and the new wave of leaders who came to power after de-Stalinization in 1960.

Despite its distance from the fervor and messianism of the revolutionary times, and a number of development problems, the expected independent "mavericks" did not appear in the main republics of Central Asia. On the contrary, the leadership of the republic, according to many external evidences, consists of conscientious, self-satisfied, even self-aggrandizing, loyal communists, who in many cases are “nobler than the Pope” or follow a more Muscovite ideological path than the Moscow representatives themselves.

There are several explanations for this. One asserts that the ties that local leaders developed with central leaders helped the former protect local interests, ensure development, maintain government, and boost their egos. A second version argues that the Central Asian elites themselves were the personal beneficiaries of the system and thus effectively co-opted by the center. The third version believes that the leaders of Central Asia sincerely believed in the Marxist-Leninist ideology and the political-economic structures of the Soviet Union. That is, they were staunch communists.

Obviously, local leaders were torn between the demands of the center and the hopes of their republics. From the perspective of the center, the ideal national leader is someone who is able to mobilize broad sections of the population and manage layers of bureaucracy to advance or achieve the goals of the central party or government. But if a local leader succeeds in realizing this ideal, it is dangerous because he has personal influence, loyal followers, personal popularity; that is, it can have political resources. For the center, this is a threat of subversion, corruption, patronage, nationalism and localism. To satisfy the needs of the center, the national leader must have the political resources to motivate, inspire, reward, and punish. There is nothing dangerous about a resourceful politician who rewards and punishes the center, can build independent loyalties and ultimately become nationalist. Hence, a national leader must cultivate his political resources and use them in such a way as to minimize their display. This contradictory position often proves the “dialectical theory” of nationalism, or the theory that Soviet politicians seek to satisfy conflicting criteria.

With the orthodox Soviet philosophy that “a bird finds its strength in the air, and a man finds it in his friends”, Rashidov focused on strengthening ethnic harmony. Rashidov put an end to the “serious mistakes” made by Stalin in Marxism and the national question, reversing the rapidly changing direction of the party and blaming the cult of personality for past failures.

In the national issue, Rashidov believed in the policy of "brotherhood of nations", which aimed at the rapid development of each nation as a national unit, as well as the rapprochement of nations through fraternal mutual assistance. Rashidov based his argument about "big brother" on several factors. First, the Russians had a special place in the Union because they were the first nation to introduce socialism. Secondly, according to Rashidov, the culture of Central Asia was based on feudalism, backwardness and exploitation until the arrival of the Soviet government. Third, he asserts, the progressive leaders of the revolutionary era in Central Asia used the Russians, not Tsarism. Finally, he believed that post-revolutionary development in Central Asia was the result of Russian generosity, and that Central Asian Turks should be grateful for that.

Then, Rashidov's national narrative called for struggle: (1) with all forms and remnants of nationalism and chauvinism, (2) with national supremacy and tendencies to idealize the past, (3) with customs and images that destroy communist construction.

Over time, Rashidov became more defensive against external attacks on national interests and customs, but among the national local intelligentsia, perhaps, he appeared to be a weak defender of interests locally. In 1963, he tried to implement the idea of establishing the Central Asia Bureau of the Central Asian Committee of the CPSU, the Central Asian Sovnarkhoz and other Central Asian bodies. But none of these organizations could work for more than a year.

#### References:

1. Ўроқова, О. Ж. (2022). Ш. Рашидовнинг «Кашмир қўшиғи» кинесининг романтик хусусиятлари. *Academic research in educational sciences*, 3(NUU Conference 2), 529-533.
2. Uroqova, O. (2021). Uraqova Oysuluv Jamoliddinovna Social and political views of jadides. *Архив исследований*.
3. O'raqova, O. J. (2017). The place of the jadids IN THE DEVELOPMENT OF THE UZBEK EDUCATION. *Теория и практика современной науки*, (5 (23)), 38-40.
4. Nurmatova, M. (2021). Family economy: Sources of income and types of costs. *Asian Journal of Research in Business Economics and Management*, 11(11), 69-73.
5. Ilxamovna, N. M. (2022, December). Zamonaviy ta'limda iqtisodiy fanlarni o'qitish usullari tahlili. In *E Conference Zone* (pp. 79-81).
6. Расулов, И. И. (2021). Фразеологические единицы русского и узбекского языков со значением качественной оценки лица. In *Система непрерывного филологического образования: школа–колледж–вуз. Современные подходы к преподаванию дисциплин филологического цикла в условиях полилингвального образования* (pp. 420-423).
7. Inamovich, R. I. (2021). The Concept of "Community/World" in the Linguistic and Cultural Aspect. *Middle European Scientific Bulletin*, 16.
8. Расулов, И. И. (2016). Особенности учебного перевода фразеологических сочетаний. In *Молодежь и наука: реальность и будущее* (pp. 330-332).

9. Расулов, И. И. (2019). О применении кейс-метода в учебном процессе. In *Молодежь и наука: реальность и будущее* (pp. 464-467).
10. Хамзаевна, Р. М. (2021). Современные педагогические технологии на уроках русского языка. *EPRA International Journal of Multidisciplinary Research (IJMR)*, 7(4), 148-150.
11. Мирзаюнусова З. И. Расулова М. Х. (2011) Роль образа исторической личности в воспитании гармонично развитой личности. *молодежь и наука: реальность и будущее* Материалы IV Международной научно-практической конференции, (572-573)
12. Kiramidinova, I. D., & Diyora, A. (2023). Importance of formation and development of creativity skills among students in teaching general technical subjects. *International journal of social science & interdisciplinary research ISSN: 2277-3630 Impact factor: 7.429, 12(03)*, 39-41.
13. Inamidinova, D. K., & Soliev, D. (2022). Innovative technologies in teaching students of technical higher education. *Journal of Pharmaceutical Negative Results*, 2423-2427.
14. Inamidinova, D. K., & Soliev, D. (2022). Innovative technologies in teaching students of technical higher education. *Journal of Pharmaceutical Negative Results*, 2423-2427.