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INFORMATION ABOUT THE FATE OF MUSTAFA SHOKAI AND PRISONERS OF WAR

Abstract. In the article, 1941-1945. The story tells about the fate of the Kazakhs who were captured by Germany during the war, how the Nazis, who forced them to serve themselves, created the Turkestan Legion. Particular attention was paid to the fate of those who were captured and returned to their country.

It is dedicated to the history of millions of soldiers of the Soviet army who were captured by the Germans during the Second World War. It is said that the conclusions were made based on the data of the studies that analyzed the illegal actions used against the prisoners of war. The fact that there were many representatives of the Turkic people among the prisoners of war gave birth to a plan to use the German leadership against the Soviet government. The personality activity of M. Shokai, who extended a helping hand to the Turkestans who were kept in unbearable conditions in the concentration camps, will be analyzed. In order to accuse Shokai, he was accused of creating the Turkestan Legion. It is reported that the accusation of "traitor who betrayed the motherland" created by the Soviet ideology is groundless.

At the same time, in the study of the issue of prisoners, it is reported that they did not pay much attention to the mood and social condition of the soldiers who entered the front, the attitude of the Soviet government, which created the chaos of the Kazakh country, and that when the Second World War began, the Soviet society was not unified from a political, ethnic, or socio-economic point of view. Confiscation of wealthy peasants, forced collectivization of agriculture, struggle with religious community, political repressions had a negative impact on the war. Therefore, it is reported that among the Turkestan prisoners of war, there were a few who voluntarily surrendered to the Germans.

Keywords: prisoners, war field, warriors, legion, repression.

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**МҮСТАФА ШОҚАЙ ЖӘНЕ ӘСКЕРИ ТҮТҚЫНДАР ТАҒДЫРЫ ТУРАЛЫ
ДЕРЕКТЕР**

Андатпа. Мақалада 1941-1945 жж. соғыс кезінде Германия жағына тұтқынға түскен қазақтардың тағдыры, оларды өзіне қызмет етуге мәжбүрлеген фашистер билігінің Түркістан легионын қалай құрғаны баяндалады. Тұтқынға түсіп, еліне оралғандардың да тағдырына ерекше назар аударылған.

II дүниежүзілік соғыс жылдарында немістердің тұтқынында болған миллиондаған кеңес әскері жауынгерлерінің тарихына арналған. Соғыс тұтқындарына қатысты қолданылған заңсыз іс-әрекеттерді деректік тұрғыда талдаған зерттеулердің мәліметіне сүйеніп, қорытындылар жасалғаны айтылады. Соғыс тұтқындарының арасында түркі халықтарының өкілдерінің де көп болуы неміс басшылығын оларда кеңес өкіметіне қарсы пайдалану жоспарын дүниеге әкелді. Концлагерьлерде адам төзгісіз жағдайда ұсталған Түркістандықтарға көмек қолын созған М.Шоқайдың қайраткерлік қызметі талдау нысанына алынады. Шоқайды айыптау мақсатында оны Түркістан легионын құрды деп кінәлады. Кеңестік идеологияның қалыптастырған «отанын сатқан опасыз» деген айыптауының негізсіз екендігі баяндалады.

Сонымен бірге, тұтқын мәселесін зерттеуде майданға кірген солдаттардың көңіл-күйіне, әлеуметтік жағдайына, қазақ елінің опан-топанын шығарған Кеңес өкіметінің көзқарасына онша мән бермегені, II дүниежүзілік соғыс басталғанда кеңес қоғамы саяси да, этникалық, не әлеуметтік-экономикалық тұрғыдан біртұтас болмағаны баяндалады. Ауқатты шаруаларды тәркілеу, ауылшаруашылығын күштеп ұжымдастыру, діни қауыммен күрес, саяси қуғын-сүргіндер ұрыста теріс әсер етті. Сондықтан түркістандық соғыс тұтқындары арасында саусақпен санарлықтай болса да, немістерге өз еркімен берілгендердің болғаны туралы баяндалады.

Кілт сөздер: тұтқындар, соғыс алаңы, әскери жауынгерлер, легион, қуғын-сүргін.

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СВЕДЕНИЯ О СУДЬБЕ МУСТАФЫ ШОКАЯ И ВОЕННОПЛЕННЫХ

Аннотация. В статье 1941-1945 гг. Повесть рассказывает о судьбах казахов, попавших в плен к Германии во время войны, о том, как нацисты, заставившие их служить себе, создали Туркестанский легион. Особое внимание было уделено судьбе тех, кто попал в плен и вернулся в свою страну.

Он посвящен истории миллионов солдат Советской армии, попавших в плен к немцам в годы Второй мировой войны. Говорят, что выводы были сделаны на основе данных исследований, в которых анализировались незаконные действия, применяемые в отношении военнопленных. Тот факт, что среди военнопленных было много представителей тюркского народа, породил план использования немецкого руководства против советского правительства. Будет проанализирована творческая деятельность М. Шокая, протянувшего руку помощи туркестанцам, содержащимся в невыносимых условиях концентрационных лагерей. Чтобы обвинить Шокая, его обвинили в создании Туркестанского легиона. Сообщается, что сформированное советской идеологией обвинение в «предателе, предающем Родину», необоснованно.

В то же время при изучении вопроса о пленных сообщается, что не обращали особого внимания на настроение и социальное состояние солдат, вышедших на фронт,

на отношение советского правительства, создавшего хаос в казахской страны, и что, когда началась Вторая мировая война, советское общество не было единым с политической, этнической или социально-экономической точки зрения. Конфискация зажиточных крестьян, принудительная коллективизация сельского хозяйства, борьба с религиозной общиной, политические репрессии оказали негативное влияние на ход войны. Поэтому сообщается, что среди туркестанских военнопленных были единицы, добровольно сдавшиеся немцам.

Ключевые слова: пленные, поле войны, воины, легион, репрессии.

Introduction

In the 20-50s of the last century, the territory of Kazakhstan reached the peak of political repression of the Stalinist totalitarian system. The totalitarian power, which persecuted the Soviet people as a whole, turned the country into a "prison of Stalinist peoples." The totalitarian system has ruined the fate of millions of citizens. In the 1930s, this policy, which innocently persecuted the intelligentsia, ordinary working people who defended the national interests, later deprived the entire peoples of the bordering region of their native land and forcibly transferred to another region.

Especially in the course of the post-liberation persecution of the military captured by the Hitler invaders during World War II, the camps were filled with millions of innocently punished residents. Under the pretext of helping the regime, the Germans of the Volga region, the peoples inhabiting the coast of the North Caucasus, Crimea also suffered from the consequences of World War II and forcibly deported to distant lands outside their homeland. Political repression did not stop for a moment and continued until the end of the fifties.

A prisoner of war is a military person captured on the battlefield. In whatever circumstances he is captured, his status is a prisoner. By the decisions of international organizations, there are Conventions adopted in authoritative confessions on this topic. At the request of international norms, the arresting party must treat prisoners humanely and they are not allowed to humiliate, harass, kill or use them as a means of experimentation. For various reasons, these norms were not implemented. For example, during the years of World War II, millions of Soviet prisoners of war, who were in the concentration camps of Nazi Germany, were killed by various methods of torture [1, p 35-39].

The main reason was that the Soviet Union did not recognize the terms of the Hague Convention, which regulated the norms for the detention and care of war prisoners. The situation of the prisoners was aggravated by the fact that the Soviet authorities categorically refused their captured citizens, did not recognize the requirements of the international conventions of The Hague (1889, 1907) and Geneva (1929), which established the rights of war prisoners. As a result, Soviet prisoners of war suffered mercilessly in Nazi Germany and millions were killed. The situation with war prisoners captured by the Allies was completely different. They were provided with humanitarian assistance, sanitary and medical conditions.

Research methods. As part of the program of full acquittal of the victims of mass political repression, methods of analysis and comparative assessment of the Turkestan Legion were applied to determine the role of Mustafa Shokai in the liberation of war prisoners from torture. With a view to hiding such a terrible crime, the Soviet authorities turned the research and study of the fate of war prisoners into a closed topic. It was impossible to study the difficult and forbidden topic. Methods of systematization of data on the status of war prisoners and their difficult fate, analysis of data on the assistance of Mustafa Shokai to war prisoners, comparative assessment were applied.

Analysis and results.

Today, on the pages of various publications, there are viewpoints that I. Stalin and his supporters did not pay attention to strengthening the defense power and the Western borders

of the USSR before the invasion of Germany in 1939-1941. The secret treaty signed by Soviet Foreign Minister Molotov and German Foreign Minister Ribbentrop is cited as an example. As a result, Hitler and Stalin are equated with each other as individuals.

However, it is clear that even before the start of World War II, the Stalinist totalitarian authorities knew for sure that there would be a war with Germany. Germany was also well aware of its geopolitical allies in the West and East.

In the investigative cases of the Kazakh national political elite, who were persecuted on charges of being enemies of the people during the "Great Terror" that hit the country in 1937-1938, Nazir Torekulov, Nygymet Nurmakov, Turar Ryskulov, Saken Seifullin, Sultanbek Kozhanov, Uzakbay Kulymbetov and others were persecuted because they were accused that "at the beginning of the war with Germany, they aimed to separate Kazakhstan from the USSR and make it a protectorate of Japan."

Among those who were shot with similar accusations were the military.

Seitkali Beisembayev (military commissar of South Kazakhstan region), A. Maldybayev (military commissar of Ayakoz district), R. Kurmangaliyev, Shamil Bakhytzhanovich Karatayev (military service in Orenburg in 1937), A. Maylybayev (commissar of the Kazakh National Cavalry Regiment) and others who served in the ranks of the Armed Forces of the Soviet before the war were repressed. They were needed to prove the assertion that there was a "military case" in Kazakhstan as well [2, p.4-5].

At the end of the war and after the war, not only Soviet prisoners, but also those who were suspected of treason were repressed. Thus, the former commander of the 12th Army, Major General Pavel Ponedelin, and the commander of the 13th Rifle Corps of this army, Major General Nikolai Kirillov, were called cowards, deserters and traitors by Order No. 270. After returning from captivity, they were shot on August 25, 1950 on charges of high treason, but both of them refused to join Vlasov's Army. The executed generals were acquitted only in 1956. This legal process became the basis for the rise of the issue of acquittal of war prisoners in the Soviet Union.

In total, according to official data, of the 1,836,600 former Soviet prisoners who returned to the USSR, 233,400 were imprisoned in camps for cooperation with the enemy.

In the inspection and filter camps established in 1942, former prisoners, as well as besieged people, were kept in prisoner positions and were subjected to forced labor, like Gulag prisoners. The former war prisoner Sergei Bibikov expressed the following opinion in this regard: "we are again faced behind barbed wire with reliable guards and a small supply of food for those under investigation; as the campers say, you live, but forget about everything". It was only the sorrow of one of the thousands of prisoners.

Among the researchers of this problem, there is no consensus on the total number of Soviet citizens who enlisted in the service of the enemy. Often from these numbers, there are not many Hivis and auxiliary police. In total, there were about 70 million Soviet citizens in the territories occupied by the Third Reich and its allies. From 1940 to 1945, up to 1.5 million citizens of the USSR served in the parts of the Wehrmacht (only in 1944 there were up to 1 million, about 3 million more). They were forced to labor as an ostarbeiter by the Third Reich.

As a rule, combat armed formations performed guarding and defensive functions in the German operational rear, and also participated in the conduct of punitive actions against partisans and civilians [3, p.45-55].

They included representatives of the nationalities of Central Asia, the Caucasus, as well as the people of the Islamic religion, inhabiting the Volga region, the Urals and the Crimea. The intention of the German-fascist commanders was to destroy the Soviet Union through non-Russian prisoners of war.

In the works of the historian K. Aldazhumanov, an expert in the military subject, it is noted that "There were from 310,000 to 325,000 people from the Volga region of the USSR, Kazakhstan, Central Asia and the Caucasus in the Eastern Legion. Namely, 180,000 Uzbeks, Kazakhs, Kyrgyz, Uighurs, Tajiks, Turkmens, about 28,000 to 30,000 natives of the North Caucasus, about 20,000 Georgians, about 18,000 Armenians, about 25,000 to 55,000 Azerbaijanis. About 40 thousand Tatars, Bashkirs, Chuvash, Mordva, Udmurts and Mari passed through the ranks of these eastern legions" [4, p.142-148]

In 1941-1945, the Republican commission on the issues of foreign prisoners of war and special regime of the Great Patriotic War was created, which was entrusted with the task of "organizing and ensuring the search, collection and systematization of information about foreign prisoners of war and special regime who were in the camps of the Ministry of Internal Affairs on the territory of Kazakhstan". Kazakhstan scientists have done a lot of work on the implementation of this task.

Military personnel released from captivity during the war in most cases were restored to military service after a short-term examination, ordinary soldiers and sergeants were mainly in ordinary military units, while officers were deprived of their officer rank as a rule, from whom offensive (punitive) battalions were formed. In the post-war period, the released officers were sent for a thorough examination to the camps of the People's Commissariat of Internal Affairs and to the auxiliary units of the Main Directorate for the formation and supply of the troops of the Red Army.

Ordinary soldiers and sergeants released from captivity after the war, who did not serve in the German army or in treacherous formations, were divided by age into two large groups - demobilized and non-demobilized age. In 1945, after the withdrawal from the reserve of soldiers of the same age, subject to the order for demobilization from the ranks of the Red Army, military prisoners and sergeants of the corresponding age were also returned home.

The prisoners experienced all the pain and suffered with a passion for life in the hope that one day everything would be over. They wished that every message was a joyful message of escape from captivity since, in such a difficult situation, it was impossible to think about something else, not freedom! In fact, even if the war had ended, their suffering would not have ended. After the end of the war, they were released from captivity and allowed to return to their homeland.

However, they regretted their return very much, as they were subjected to various punishments in their country; imprisonment, exiled and even execution. Because Stalin declared all the Germans prisoners of war to be traitors to their homeland. According to Stalin, the Germans were not Soviet prisoners, but only traitors.

Stalin did not care what painful suffering they experienced in concentration camps and he believed that they had no right to exist. According to him, Soviet soldiers should have died from German bullets, but should not have fallen into their hands. If a soldier did not die at the front, but was captured, and also survived after all the suffering in a concentration camp, then he was imprisoned and tortured in Soviet camps, prisons, exiled and even executed to death. Those who learned this felt the coming horror, and they did everything possible not to return to the Soviet Union after the war. Death sentences, imprisonment and exile were an insurmountable obstacle to meeting their family and relatives.

In Stalin's Order No. 270, issued during the war, it was said: "Some of the Soviet soldiers, preferred to surrender instead of destroying the enemy. They should be shot there" [5, p.65-67].

Gaipen Beisov, drafted from Kazakhstan, writes that they were sent to the front after a month of military training, and there was neither fuel, no cartridges for weapons in the tanks.

In addition to the difficulties caused by the civil war after the October Revolution and the changes in the system of power, the Soviet government, especially Stalin's ruthless policy,

exhausted the people. Strong oppression and tyranny were felt everywhere. The first group of intellectuals was repressed in 1929. In 1930-1933, more than 2.5 million people died of hunger as a result of the collectivization policy in Kazakhstan. Exhausted by such tragedies and mass genocide, the Soviet people expected support from other states against Soviet power. That is why the sudden invasion of the Soviet Union by the Nazis caused hope in the hearts of residents who were expecting for help from abroad. Some groups of intellectuals in Turkey wished the German Nazis victory since they supported the independence of their brothers in the Soviet Union.

Maksut Nabiev, who was captured in East Prussia in the fall of 1941, says that they drank only soup and had no normal food. Erturk, who was in Mariupol a concentration camp on the shores of the sea of Azov, says that he gave three prisoners a bowl of soup in 24 hours. He writes that the amount of half-burnt grains of barley and wheat in the broth did not exceed 25 percent.

In the concentration camp, knowledge of the German language was considered a great happiness for the prisoners. This was even one of the main conditions for survival. If the prisoner partially knew German, he could work in a concentration camp, and thanks to this, he had the opportunity to eat extra bread. As Erturk writes in his memoir, he owes to the two-year German language lessons taught at the faculty for his presence among the 2,000 survivors out of the 200,000 concentration camp prisoners [6, p. 21-25]

According to the story of Hussein Ikram, one of the Turkestan captives, more than two million Soviet soldiers died of hunger and thirst for weeks in concentration camps in the first three or four months of the war. From early morning, a fire was lit under the boilers, and at lunchtime a car loaded with potatoes approached them. Fifteen shovels of potatoes were thrown from the car into each pot. With sticks in their hands, the cooks constantly stirred the contents of the cauldron so that the food did not stick to the bottom.

Pits 15 meters long and 10 meters wide were dug. Maksut Nabiyev also says that the bodies of the killed soldiers were loaded into sleds and thrown into pits.

Preventing the conscription of Turkic-speaking peoples into the army was one of the fundamental directions of the Tsarist government in the policy of the nation. Thus, it was intended to destroy their military traditions. During the First World War, the Tsarist government, which was in a hopeless situation, was forced to recruit soldiers and Turkic-speaking citizens. Nevertheless, it was decided to send them to work in the rear to prevent them from mastering the art of war and the art of shooting weapons. This situation caused the National Liberation uprising of Turkistaners in 1916 [7, p. 3]. The policy of the Tsarist government continued in the Soviet period.

A German term “Stammlager” (stalag) means the concept of a base camp. Stalags are camps for ordinary prisoners of war of Nazi Germany in World War II. In 1941, there were about 80 such camps in Germany. Incredibly terrible things happened in them that hundreds of thousands of prisoners of war had to fight for their lives every hour and every day.

Although the bodies of the department for repatriation were established in the Union republics, they were not created in Kazakhstan.

The prisoners gathered at the same points were divided into different groups and sent further. For example, 1) ordinary soldiers and sergeants were sent to Army departure points and were transferred to Army and front-line reserve units after checking the documents;

2) those who served in military formations, special units on the side of the Germans, served as policemen and were in the Vlasov Army were sent to special camps of the People's Commissariat of Internal Affairs;

3) those who were captured with the rank of officer were also sent to special camps of enhanced discipline of the People's Commissariat of Internal Affairs;

4) non-military citizens were sent to collection and dispatch points and Border Inspection and selection points of the People's Commissariat of Internal Affairs, after which they were sent to serve in military units. Although others were sent to their former permanent places of residence, they were forbidden to live in such central cities as Moscow, Leningrad and Kiev;

5) orphans in captivity were distributed to boarding schools and orphanages throughout the Union [8, p. 41-45].

The total number of citizens of the USSR captured and forcibly deported to Germany in the fall of 1945 was 6 million 810 thousand 567 people, of which 2 million 16 thousand 480 people were directly Soviet prisoners of war. By the end of 1945, 5,352,963 people were returned to their homeland. However, the United States, England and other countries refused to hand over 322,581 people to the Soviet side. The reason was that some people did not want to return voluntarily, and those, who served the Nazis and stood out, escaped punishment and did not want to return to the country. It is known that there were more than a hundred Kazakhs among them.

The Allies died in the occupation zones of England, the United States, France, in the battles fought by the allies, because of illness and the burden of a difficult life. After the end of the war in Europe, according to the International Organization for Refugees, the largest group of Emig-rants was taken to the following countries: 319,913 to the United States, 180,477 to Australia, 131,987 to Israel, 86,202 to England.

The national composition of those who returned from captivity was as follows: Russians - 740,114, Ukrainians - 460,208, Belarusians - 134,776, Tatars - 32,178, Uzbeks – 29,588, Kazakhs - 24,448, Bashkirs - 4,578, Turkmen - 3,791, Azerbaijanis - 21,985, Kyrgyz - 4,299, Tajiks-4,258 [9, p. 148].

In addition to this, there were civilians in the German-fascist captivity. Among the peaceful (non-military) civilians released from captivity, 2,455 Kazakhs, 1,446 Uzbek and 1,500 Bashkir citizens were returned to the country. The secret of the capture of this peaceful people is as follows: part of them were those who were convicted and served sentences in Ukraine and Belarus, other places occupied by the enemy, and the other part consisted of Kazakhs who moved to the Stalingrad region of Russia, the Rostov region, as refugees of the Famine of the 1930s. It turns out that the Nazis drove them into slavery with other prisoners [10, p. 302-305].

Soviet citizens who did not return to the USSR under foreign policy were scattered in a total of 24 countries. At the beginning of 1952, their total number was 451,074 people, and, interestingly, 1,174 of them settled in Turkey. There is no doubt that the most of 839 Muslim peoples of the USSR settled in Turkey were from the Turkestan, Tatar, Caucasian, Azerbaijani and other Eastern legions. The exact number of Kazakh people settling in Turkey after the World War II has not been established yet.

The intelligence services of the United States and Great Britain used all kinds of ideological machinations to persuade prisoners not to return to their countries and to spy on their states. In the first place, they threatened and blackmailed them saying "you, wearing the uniform of the Nazis, broke the military oath, fought against your countries. For this, you will be shot when you go to the USSR,". Certainly, by ideological means they tried to take the advantages of Western democracy and persuade. First, those who saw the Soviet repressions with their own eyes believed in their propaganda.

Despite such propaganda and extortion, most of the prisoners rushed to return home. As an example, we cite the following fact of H. Aldazhumanov: "in Italy, the prisoners who fell into the trap of fate were handed over to representatives of the Soviets in groups. On November 20, 1944, 11 people were handed over to the Soviet delegation: lieutenant Khamza Zhumabayev (born in 1918), senior lieutenant said Zhoraev (1924), Sergeant Sultan

Buzaubayev (1924), Sergeant Andrey Seisengaliyev (1911), private Aitkesh Tolganbayev (1922), Omar Abbasov (1918), Tishkul Yermekov (1916), Sapa Sultanov (1920), Kabyken Imankulov (1917), Vladimir Lialin (1925) [11, p. 3-4].

These men had previously served in different regiments of the 101st Rifle Division established in Kazakhstan.

Mustafa Shokai is an outstanding public and statesman who advocated the independence of Turkestan, the unity of the Turkic-speaking peoples of the Soviet Union. The German fascists went to a concentration camp with him and offered to lead the Turkestan Legion. Shokai, who did not believe that the Germans would give Turkestan independence, refused the offer. On the way back from chestakhov to Paris, he fell ill and stopped in Berlin, and died. In connection with his refusal, there are suggestions that the Germans poisoned him.

Shokai endured the harshest conditions of the concentration camp and realized that in order to survive, he needed to raise the spirits of all prisoners and give them hope. Therefore, although he had no power in his hands, he tried not to succumb to the pessimism and despair of fascist ideology. That is why he deliberately lied and made false promises to boost the morale of the convicts. In a letter to his wife Maria, he writes: " I am very tormented, because I cannot help these unfortunate people who expect support from me. I promise to help by lying knowingly in order to raise and support their spirit.

When Hitler's Germany attacked the Soviet Union on June 22, 1941, about three hundred Russian emigrants were captured in Paris and imprisoned as "honorary hostages" in the Compien Castle near the city of Paris. Among them M. Shokai was also imprisoned in this castle for three weeks. When his wife Maria Yakovlevna recalls how Shokai was taken prisoner in her memoirs, she states that the captives received the answer "We had such an order, we do not even know the reason for the arrest" to their question, "Why are we being arrested, we are not Bolsheviks?" [12, pp. 14-15].

The death of Mustafa Shokai in unknown circumstances seems to have led to a classification among the emigrants of the Turkic peoples abroad. For example, one of the war prisoners, Kazakh Karys Kanatbay, who was actively involved in socio-political affairs in Germany, is suspected of murdering Mustafa Shokai, based on the reason for his separation from Uali Kayum Khan. Because an article published in *Türkeli* magazine stated that Uali Kayum Khan was an anti-national socialist, did not show sufficient respect for Mustafa Shokai, again argued for his place and eventually killed him. However, in scientific community there are also conclusions that this rumour was deliberately disseminated by employees of People's Commissariat of Internal Affairs. For example, in the Book of Akhat Andijan, " It is quite possible that Mustafa Shokai was killed not by Uali Kayum Khan, but by Soviet spies. Or there is a possibility that he died of typhus." Among the works that have fallen into our hands, the research work of the Kazakh scientist Amantai Kaken "Turkestan Legion" states that "According to the data in the National Security Committee "Uali Kayum-Khan killed Shokaiev and took the post of President of the TNC". This opinion is evidenced by the response of the accused Khakim Tynybekov and witness Shloms during the trial. No one has specifically studied the causes and consequences of Shokai's death, there is no official expert concept. Therefore, it seems appropriate to consider all this only as a forecast ".

In an interview with the newspaper " Kazakhstan-Zaman" in 1998, Uali Kayum openly says that "I did not kill Shokai". However, looking at Uali Kayum Khan's actions on the way to power and his actions demanding respect for himself, one cannot deny that in any case he wanted to get rid of Mustafa Shokai as soon as possible.

It is also established that the Turkestan Legion is divided according to its political views. In particular, the Turkestan Legion was multi-ethnic and seems to have been forced to obey the orders of the united German army. And among them were citizens capable of thinking for themselves. One of them was Alikhan Agayev. This question is written in detail

in researches of Atyrau nobleman Akkali Akhmet. In a conversation with the correspondent of the newspaper "Ural Region" he clarified some questions. In particular, in his address to the fighters of the "Alash" detachment he said: "We are no longer part of the Turkestan Legion. We are considered a separate Kazakhstani military group. We are not like the Turkestan legionnaires who fight for Germany for 600 grams of bread, our task is to fight in the rear of the Soviet Union, to free the Kazakh people from the shackles of Soviet power and to create an independent state in Kazakhstan. That is why the name of our camp is "Alash". Our difference from the Turkestan Legion is that we wear the symbol-emblem of the Alash party that existed in Kazakhstan. The fighters of the "Alash" detachment according to the military order greeted each other as "Alash". We believe that the transfer of the "Alash" flag to Kosyn on the occasion of Eid al-Adha has its own significance [13, p 104-105].

Karys Kanatbai, who was in captivity, later began to publish the magazine "Turkeli". The magazine "Turkeli" has been published since September 1951 as a printed organ of the Turkestan Liberation Committee. The magazine published articles by Karys Kanatbai and Oralbek Akhmetzhan. The magazine "Turkeli" mobilized all Turkic-speaking mujahideen to fight Bolshevism and contributed to the transition to the national movement. Certainly, this situation did not please Uali Kayum Khan, who considered himself the leader of the Turkic-speaking emigrants. He expressed his opinion that Zaki Ualidi Togan and Karys Kanatbay, founders of the magazine Turkeli, "want to create a common plan together with the Russians. Their goal is to come to unity and solidarity with the Bolsheviks and compromise with them". The current divisive situation is a great threat to the unity of Turkestan in the future." On the contrary, the "Turkeli" magazine also referred to the members of the Turkestan National Committee as "Kayumists" and criticized them as people of negative influence driven by the goal of ruling all the peoples of Asia and Europe.

When the Second World War broke out, Mustafa Shokai wrote in the last issue of "Prometai" magazine in April 1940, "both Hitler and Stalin are tyrants. Although one seems to be an extreme nationalist Nazi and the other an internationalist, the politics and tyranny of the two are on an equal footing: both make the world bloodthirsty, so one should not choose between plague and cholera epidemics". This was his clear conclusion that both systems, though seemingly opposed to each other, represent a scourge that brings disaster to all mankind.

K. Esmagambetov analyzed documents from the archive of Mustafa Shokai imported from abroad under the program "cultural heritage". As a result, it is concluded that 99% of the Kazakhs were captured under forced conditions, they did not have any ideological goals to compensate for the Germans. The proof of this is the following data found in the archive fund of M. Shokai: Kazakh prisoners in the camps presented to M. Shokai their requests written on a piece of paper in Arabic, Latin and Russian letters on a piece of paper hanging in their hands. Now let us pay attention to this.

1. Begimuly Atygay, Alzhapparuly Majit: "We can do any work, we studied in 4th grade as usual. At least, would you send us to a place where we can eat".

2. Amirzhanov Moldash (born in 1919, Shubartau district, Semey region): I was not accepted to study because "you are a child of the rich", I studied for 8 years while hiding. At the same time this person wrote that in 1928 his father was arrested and condemned as a "rich man" and that he was "a friend of Kunanbayuly Abai".

3. Abishuly Bekbaul (was a teacher in Zharkent district of Almaty region): "I would like to ask you to consider the possibility of employment for me".

4. Akbalauly Kamen. Camp Suwalki. 13.IX.41: "Would you employ me as soon as possible".

5. Baimaganbetov Kaiyrden: "I can read and write Russian, Arabic and Latin. My nationality is Kazakh. I finished school and worked as a teacher. My age is 23. I am ready to do any job.

6. Sultanuly, Nurbayuly, Anshibayuly: "We, that is your brother Kazakh children, say our begging words and make a request. If you take any of these Kazakhs, you will remember us. We are from the 4th group. 14.IX.41"

7. Bekarisuly Azbergen: "My relative, Uncle Museke!" Koke, take me away.

8. Ikhsanov Kabden, Toraliev Biyash: "We are combine harvesters, we herd cattle and can cope with any kind of work".

9. Simanov Barat (born in 1917 in Aulieata): "In October 1940 I went to the army in the 173rd rifle regiment. Grandfather Ismail-hajji lives in the city of Turkestan. My address is City of Dzhambul, Budenniy Street, 2nd dead end, house 15".

10. Seyit Esmurzaev (from Kyzylorda): "Look after your brother [14, p 104-105]..

Such requests, which have come down to this day from the concentration camps, make people think. You will be surprised at how cruel today's generation is towards them.

In his appeal, one of these prisoners, Kasenov Kazhygali, who was born in Petropavlovsk in 1917, he confessed that he was against the Soviet regime and was convicted twice for these actions, he was accused of being on the side of the "Kulymbetov, Eskarayev" persecuted in Kazakhstan, and asked to offer him one service.

One of these prisoners Absadykov turned out to be relative of M. Shokai. He writes that, "I read about you in a book called the history of the Civil War, and since I am a close relative of Suleiman Eskarayev and Temirbek Zhurgenov, I ask you to speak to me personally. I heard that you were born and raised in Sulutobe, Kyzylorda".

While meeting with M. Shokai on September 13, 1941, Akshayevich Demenbay, Arabovich Makesh, residents of Kazalinsky District of Kyzylorda region, Dzhaksybayevich Madiyar, Turgambayevich Kalka, Kozhakhmetovich Nurmambet, Sultankuly Abdalim, Sozakbayevich Zarlykhan residents of Almaty region said that one of their fathers was a rich, one of them was a Bolys and was persecuted.

Such "appeals" of war prisoners in the personal archive fund of M. Shokai are not limited to this. The truth inherent in all of them is that not one of the Turkestan prisoners asked M. Shokai "please send me to the front against the Red Army", and everyone asked to return to a peaceful life and get a job.

In the appeals of the prisoners to M. Shokai, there is a clear understanding of their resentment for the tragedy that the monstrous changes of the broad reforms brought to their lives.

M. Shokai himself did not take the initiative to form an army from Turkestan prisoners and send them to the front on the side of the Germans. Speaking to the Turkestan prisoners of war in the Suvalki camp with a tear in his heart, he said: "My main goal is to employ you in various special jobs in order to obtain the profession necessary to build our future homeland – Turkestan"

According to the list provided by M. Shokai, most of the Turkestan captives became employed in peaceful jobs offered by the Germans. And in 1942 Created in August, the "Legion of Turkestan" team was forced to join, whether they wanted it or not.

K. Esmagambetov and A. Akhmet write that only Mustafa Shokai came to the aid of the turkestans in the German camps. On behalf of the German command, which intended to use prisoners for their own benefit, he visited concentration camps on Polish soil to collect the necessary information. In August-November 1941, he visited the camps of Prostken, Suvalki, Pagegen, Debisa, Deba, Yaroslava, Lemberg, Ebenrod, etc., where he got acquainted with the situation of Turkestan prisoners. In the library of the National Institute of Oriental Languages and civilizations of France, M. Shokai's personal archival fund contains a variety of

documents on the conditions under which the Kazakh, Uzbek, Kyrgyz, Turkmen and Tajik youth were captured. One of them is the document "Mustafa Shokai's service in Germany in 1941: contacts with prisoners of war – residents of Turkestan", written on the basis of information received from Turkestan prisoner.

Kazakh prisoners who were members of the "National Committee of Turkestan" used the instructions of the Germans to "foster a sense of nationalism in their people" to promote Kazakh history and culture. For example, at that time, Mazhit Aitbayev wrote the saga about Abylai, conducted a study of the structure and artistic features of Abai's poems; H. Abdullin expressed his longing for his homeland in a poem, went through hell and translated the famous Georgian poem "Zholbarys tongi zhinakez" into Kazakh; H. Tynybekov made a report in which he expressed concern about the fate of the Kazakh language.

Volume 11 of the complete works of M. Shokai presents Mustafa Shokai's requests written on papers received by some Turkestan prisoners of war, and a list of Turkestanians drawn up for the purpose of employment in the German administration. M. Shokai clarifies the data in his articles published in the press that he did not intend to form troops from Turkestan prisoners and fight them on the side of the Germans. According to the data of the shokaite studies, according to the lists in German with the camp number and specialty of the prisoner, it was established that 1592 people from Lemberg, Yaroslava, Debitsa-Kochanovka, Deba-Maidan, Oflag 325 were recommended for employment by Mustafa Shokai in his report to Geibel, the head of the commission for determining the year of birth, nationality, profession of Turkestan prisoners in the camps.

Prisoners of war were not limited to suffering in Nazi camps, but were necessarily subjected to Stalinist punishment. In particular, the Turkestan Legion has become a special topic. Speaking of Mustafa Shokai's visit to the prisoner camps in Soviet historiography, G. Kokebayeva considered Mustafa Shokai as the creator of the Legion. In the summer of 1941, among about 600 people in 25 commissions created with the aim of visiting prisoner camps, determining the number of prisoners and orienting their moods, there were representatives of all Soviet peoples-political emigrants... In the fall of 1941, Mustafa Shokaiulu came from Paris to join the commission." However, Shokai did not come to Germany of his own free will; he was brought from Paris at the insistence of the Ministry of the East. From the memoirs of Maria Shokai, it follows that Mustafa Shokai was captured by the Nazis in France on June 22, 1941, and later released. In early August, the military arrived and took him to Berlin. A letter sent by the Wehrmacht high command to the Foreign Ministry on November 20, 1941, also indicated that the commissions' tour of the camps began in August. In the memoirs of Maria Shokai, it is said that Mustafa Shokai openly protested against the plight of Turkestan prisoners in the camp and wrote a letter to the German administrative positions, gave it to V. Kayum for submission to the appropriate places, and gave a copy of this letter to Maria Shokai Kayum, who came to Berlin when Mustafa Shokai's death".

M. Shokai was not limited to Turkestanis, he extended a helping hand to everyone, regardless of their nationality and religion. A former member of the State Duma of Russia, Minister of Internal Affairs of Georgia, in 1942, A. Chenkeli spoke fervently about the activities of M. Shokai in that period (1941): "During the Soviet-German war, in one of the prisoner-of-war camps, M. Shokai saved dozens of young Georgians who were perceived by the Germans as Jews and sentenced to death. He risked his life to explain a terrible mistake and stop the execution of the sentence.

Attempts to find fault with the work and personality of Mustafa Shokai, the great fighter and ideologist of the national independence of Turkestan peoples, often arise from the philistine view of the Soviet ideology, which treats Soviet prisoners of war as "traitors". The authors of such opinions do not hesitate to take into account the complex situation at the beginning of the war and other factors that created the phenomenon of prisoners of war. The

fact that the Soviet troops suffered equally heavy losses on all fronts during the summer and autumn months of 1941 determines how the Soviet soldiers were captured by the Germans, and in particular, the human factor played an important role here.

From August 26 to December 9, 1941, Mustafa Shokai visited the German camps of Debitsa, Suvalki, Lemberg, Yaroslava, Deba, Prostok, Ebenrod, Pogegen, Chenstokhov and others. According to the general mobilization in them, nine out of ten Turkestan prisoners taken to the front did not know how to hold and use rifles. In the event of war, as M. Shokai said, the conscripts, "even a certain percentage of professional Red Army men do not know the rifle. Many turkestanians carry out military service outside the military ranks: in a caravan with carts, as a shepherd, as a nurse, in a warehouse, as an intendant".

Lists of prisoners in German camps from September to December 1941 were compiled by Turkestan captives. M. Shokai himself directly involved in the compilation of a list of 50-60 people only in two cases. These unique documents, which contain information about the name, year of birth, motherland, social surname, profession, education, in some cases, the year of invitation, are analyzed by M. Shokai in two directions: first, in order to verify the correctness of the conclusions made during the twenty-year struggle abroad for the creation of the Turkestan national state; secondly, for the selection of candidates from prisoners for employment. In both cases, M. Shokai believed in the correctness of his position.

On November 10, 1941, Mustafa Shokai completed the first version of a list of only 471 people to present to the Geibel Commission. However, the final list of who was nominated for what position was made in German. However, those who were selected from the Turkestanians in the Czestochowa camp were not included in this document since Mustafa fell ill and later died in hospital his way back to Berlin.

According to the lists in German with the prisoner's camp number and specialty, it is established that Mustafa Shokai recommended 1,592 people to the Geibel Commission for employment from Lemberg, Yaroslava, Debitsa-Kochanovka, Deba-Maidan, Oflag 325 [15, p. 59-67].

Among the prisoners of Turkic origin, Mustafa Shokai was used for propaganda work. When visiting the camps, Shokai's mood did not match their purpose. Fascist looked at M. Shokai with suspicion. "If there is a document accusing M. Shokai in the Russian archives, why has it not yet been published?" In the German archives, I saw a letter from the USSR State Security Committee with an order to the GDR Ministry of State Security to collect materials on Tatar emigrants, but there was no such order in connection with Mustafa Shokai. Thus, G. Kokebaeva concludes that the representation of Mustafa Shokai as the founder of the Turkestan Legion does not correspond to reality.

Conclusion

In summary, those captured during the Second World War and called as prisoners of war represent a special category. The reasons for their imprisonment, its consequences and the trampling of their civil rights during captivity, as well as the fact that they were persecuted by totalitarian authorities after their release from captivity and return to the country constitute an entire historical problem. The time is near for the people of Kazakhstan, who experienced the terrible fate of those prisoners, to be given full political vindication.

It was issued on December 17 and included Turkmens, Uzbeks, Kazakhs, Kyrgyz and Karakalpaks. 1942 Turkestan Battalions were formed initially first. Regarding the activities of this legion, Soviet ideology conducted a great deal of propaganda against the Shokai.

Relying on prisoners of war, the Nazis aimed to incite ethnic enmity among the peoples of the USSR. In the fall of 1941, commissions for Soviet prisoners were created in German camps, and a list of "Turkic-Muslim" prisoners of war of the Red Army was drawn up. The order on the creation of the camps was issued on December 17, 1941 and included Turkmens, Uzbeks, Kazakhs, Kyrgyz, Karakalpaks. At the beginning of 1942, the first Turkestan

battalions were established. In relation to the activities of this Legion, the Soviet ideology carried out a great propaganda work against Mustafa Shokai.

Rescuing prisoners of war from concentration camps, Mustafa Shokai offered to employ them only in peaceful professions, and did not recommend anyone for military service. At the same time, Shokai had nothing to do with the selection of prisoners for the Turkestan Legion. This process began in 1942. At that time, Mustafa Shokai was not among the living. Thus, there is no basis for the words of those who defend the deep humanistic step of Mustafa Shokai, who helped the Turkestan prisoners and fought for their survival. As the saying goes, "It uredi, keruen koshedi (The dog barks, the caravan moves)", the selfless act of Mustafa Shokai to save from death the representatives of Turkic peoples, including the Kazakh people, who were captured by the German fascist invaders is regarded as a great contribution to the Turkic peoples and will remain in historical knowledge forever.

We see that Mustafa Shokai's socio-political and creative activities for the independence and unity of the Turkic peoples ended with his selfless work to save the prisoners of World War II from the impending death. We think that even this terrible argument makes Shokai's personality higher than others.

As a conclusion, we were convinced that Soviet historiography in the matter of prisoners of war was aimed at justifying the illegal repressive actions that were used against them, accusing them of "betrayals of their homeland." Now it is clear that the activities of the "Turkestan Legion" in relation to Kazakhstani prisoners of war were so exaggerated that they came up with one of the most disgusting forms of prosecution. Among them, we can mention the popularization of the famous novel by such writers as S. Shakibayev. In recent years, the search and presentation of original archival data on prisoners of war has updated historical knowledge about prisoners of war and formed new views.

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