

THE START AND ATTEMPT FORCES OF THE ARMED MOVEMENT AGAINST THE SOVIET REGIME

Botirjon Makhamadaliyevich Tojibaev

PhD in History, Assistant Professor at the Department “Theory of civil society” of Andizhan State University, Republic of Uzbekistan

***ABSTRACT:** The article describes the beginning of the armed movement against the Soviet regime in the Samarkand region, the protests of ordinary people against the Soviet government, and its driving forces. At the same time, it was revealed that the development and escalation of the armed movement against the Soviet regime in the Samarkand region was strongly influenced by the specific colonial policy pursued by the Bolsheviks.*

***KEY WORDS:** Autonomy of Turkestan, Samarkand, Bolsheviks, Kurbooshi, Red Army, protests, front, armed movement, colonial policy, Turkestan.*

INTRODUCTION

There were historical factors and serious reasons for the beginning of the armed independence movement at the end of February and beginning of March 1918 in the Turkestan region, including the Samarkand region. This situation is primarily explained by the fact that the 50-year colonial policy of the Russian Empire continued even during the new Soviet regime. On February 19-22, 1918, the Turkestan Autonomy [1] government that operated in blue was violently terminated by a detachment of Red Guards sent from Tashkent and Skobelev and a group of Armenian soldiers, and in early March 1918, the chairman of the Council of People’s Commissars of Turkestan. The massacres caused by Kolesov’s military attack on Bukhara made the local population disillusioned with the Bolsheviks and the Soviet authorities.

RESEARCH METHODS

It is known from history that the armed independence movement against the Soviet regime in the Turkestan region first started in the Ferghana Valley, more precisely, in the vicinity of Kokand [2]. Not long after that, an armed movement

against the Soviet government and its military forces, the Red Guards and the Red Soldiers, began in the Samarkand region.

RESULTS AND DISCUSSIONS

The fact that the armed movement against the Soviet regime in Turkestan began with the defeat of the Turkestan Autonomous Government [3] is acknowledged in the works of almost all historians. At the same time, there were a number of other serious reasons for the start of the armed movement:

First, the communist ideology promoted by the Bolsheviks and other left-wing political forces that took place in 1917 and the resulting violent seizure of power was a completely foreign concept to the people of Turkestan. The local population could not absorb this idea from the beginning and resisted it.

Secondly, from the first days of the establishment of the new Soviet government, representatives of the local people were not involved in the management of the government, their national pride and rights were denied. It was clear from those early days that the Soviet power established by the Bolsheviks in Turkestan was a new form of colonial policy of the Russian Empire.

Thirdly, from the first days of the establishment of the new regime, the traditions and national values of local peoples formed over the centuries were suppressed. Sharia-based judge courts were abolished, waqf lands were confiscated, and all forms of ownership were put to an end [4].

The development and escalation of the armed movement against the Soviet regime in the Samarkand region was strongly influenced by the specific colonial policy pursued by the Bolsheviks here. The local population turned against the invaders and looters, as the Red Army fighters presented themselves as real looters and rapists as the occupying army, and the life-and-death struggle of the pro-independence forces also escalated in Samarkand.

According to one of the archive documents, “Red soldiers attacked the mosques and threw bombs on the monks and clerics who were praying”. As a result, all the scholars and scholars joined the ranks of freedom fighters. The matter even reached such a level that the assassination of Lenin in Moscow caused the

repression of people in Ferghana. They were called “You fools, you assassinated Lenin!” - they arrested.

In Samarkand, “a competition was held among the punishment squads about who could shoot the most prisoners at night” [5]. In the Turkestan ASSR in 1918-1924 there were 5 oblasts (Syr Darya, Samarkand, Ferghana, Transcaspian [Turkman from August 1921], Semireche [Ettisuv from 1922]), one department (Amudarya; it was later transformed into Amudarya Oblast), 30 uezds and 473 volosts. Samarkand the oblast had the following 4 uezds: Samarkand, Kattakorgan, Jizzakh, Khojand. After Khojand uezd was transferred to Ferghana oblast in 1920, Oratepa uezd was established in Samarkand oblast. In 1924, 18 volosts were included in Samarkand oblast [6].

As a result of the colonial policy of the Soviet government, the political and military situation in the Samarkand region became tense from the beginning of 1918. The armed movement against the Soviet regime, which began in the Turkestan region, spread widely in the Samarkand region from the spring of 1918. The armed movement in Samarkand (during the Soviet period, this movement was wrongly called the “resister” movement, the participants of the movement were called “resister men”) was led by such big fighters as Ochilbek and Bahrombek.

According to archive documents, in Samarkand uezd and Urgut, Mirza Polvan, Haji Abdul Qahhor, Mulla Karimjon, Islam; Niyozbek (Administrator Niyozbek), Turobbek, Abdulhamidbek, Mulla Hamrokul [8] in Jizzakh uezd; Khojand uezd and Oratepada Kholbotabek, Saidmurad, Norkozi, Masharif, Turdiboy, Tursunboy, Mulla Javlon, Muhammad Murad [9]; In Kattakorgan uezd, commanders such as Karakulbek and Matcho Ahmadbek and Asrorkhan [10] led the fight against the Soviet authorities and the Bolsheviks’ military forces, the Red Army. Their number was 10,000 in 1918, and in 1920, 27,000 workers participated in battles against the Red Army in Samarkand region. This information in archival documents is confirmed by other sources and historical research (newspaper material, memoirs of contemporaries, historical research created in Soviet times and today, books published abroad).

The chauvinistic policy of the Soviet government, that is, disdain for the representatives of the local population, their non-involvement in the work of government administration, the introduction of forced labor, the mobilization of horses owned by the local population to the front, the conscription of representatives of the indigenous population into the ranks of the Red Army, grain monopoly and food distribution, in short, as a result of the “military communism” policy of the Bolsheviks, all peasants and artisans in the Samarkand region, as in the entire Turkestan region, rose up against the Soviet power and the new regime of the Bolsheviks, and filled the ranks of patriots.

In fact, in 1918, a popular uprising against the Soviet regime began in the entire Turkestan region, including the Samarkand region. This movement intensified by 1919-1920 and included the territories of Bukhara and Khorezm in addition to the Turkestan ASSR. This movement acquired a political content from the beginning, and it was not at all a movement of banditry or “resister”.

The patriots who fought against the Soviet regime were constantly supported by the local population. The Soviet military command and the Bolsheviks were enraged by this and responded by arresting and shooting hostages of members of the armed groups, as well as their families and civilians. So, in Samarkand too, the Soviet government pursued its repressive policy.

The Soviet authorities wanted to end the “resister” movement at the same time with both fire and sword. For this purpose, large and small villages “poisoned by the press” were mercilessly destroyed by the Red Army, and their inhabitants were increasingly alienated from Soviet power [11]. This situation occurred not only in the Samarkand region, but also in the entire Turkestan ASSR, in particular, in the Ferghana Valley. For example, in 1919, the Soviet authorities sent 30,000 red soldiers to Ferghana at one time, and special military garrisons of red soldiers were established in all large villages.

The tactics of the Soviet government and the command of the Red Army against the pro-independence forces were carried out in disgusting ways. According to the chairman of the Council of People’s Commissars of the

Turkestan ASSR, the policy of punishment against the rebels was regularly pursued. The hostage experience also lasted a long time. So many hostages are taken that there is no place to hold them. Even shooting hostages in groups cannot stop the “resisters”. movement. Soon there will not be a single local employee who is not suspected of being associated with the “resisters” that is, the Muslim communists [12]. The representatives of the Soviet authorities and the Center see a “resister” in the form of any national communist or leading personnel. Having made many mistakes in the fight against the “resisters”, the Bolsheviks changed their tactics of struggle and made other new mistakes. Their punitive policy will be replaced by a new system of combating the “resister” movement - a system of accounting and recording all “resisters”. According to the instructions developed in this regard, the Cheka’s local bodies begin to register “resisters” by asking local residents.

Here again, the Soviet authorities and the Chekists committed not only another mistake, but serious crimes. Local revolutionary committees, revkoms, used names that were completely foreign to the Chekists because they knew that the “resisters” would immediately slaughter the traitors. Catching the rebels on this list had extremely unexpected consequences. The Chekists began to take away, punish and shoot people who had not participated in the armed movement in their lifetime. This situation had a negative effect and led to the growing strength and development of the independence movement in Samarkand region.

The main driving force of the armed movement in Samarkand region was peasants, laborers, artisans and artisans. According to one of the leaders of the Turkestan ASSR, farmers and artisans mainly took part in the armed movement [13]. They were joined by the majority of the city’s population: representatives of very wealthy households, merchants, mullahs and eshans who were religious figures of Islam, Qalandars and some rich people. Literate people - intellectuals, who understood black and white, made up the majority in the ranks of the independentists, and they were many Jadids who were the leading representatives of Turkistan’s progressives.

Thus, the participants of the armed struggle against the Soviet regime can be divided into the following groups according to their interests and social origins:

1. Peasants participated in this movement to protect their own piece of land and the crops on it.

2. Artisans and artisans took up arms for destroyed and derelict tools and equipment.

3. Laborers and chorikors, who had neither husbands nor means of livelihood, filled the ranks of the rebels en masse.

4. The intellectuals, most of whom are Jadids, served the ranks of the armed movement with their ideological ideology and national faith, and became propagandists and promoters of the armed movement.

5. Merchants and the nascent national industrial bourgeoisie defended the independence of Turkestan primarily from an economic basis, and they supported the movement from the material side.

6. Eshans and mullahs, who were ulama (religious figures), together with the Jadids, claimed to be the ideological leaders of the armed movement, and in most cases they succeeded.

7. The rich and other wealthy people did not want to be completely deprived of their property and wealth in accordance with the class politics of the Bolsheviks. They provided food, fodder and clothing to the soldiers and young men. That is why, together with the clerics, they formed armed groups fighting against the Soviet regime in many cases.

CONCLUSION

Thus, among the participants of the national liberation movement there were people belonging to all classes of local peoples. The social structure of the movement expanded and developed more and more. The essence of the armed movement against the Soviet regime in Samarkand, as in the entire Turkestan region, was considered a national liberation movement, and the participants of the movement fought not only for Samarkand, but also for the freedom and independence of Turkestan. The struggle against Soviet power rose to the level of a

national uprising in the Samarkand region. However, as a result of the unstable political and military unrest of this period, various criminal groups emerged from the local population and escaped from prisons in Russia: thieves and bandits (many of whom were also armed) looted and killed civilians. Together with these thieves and bandits, the Bolsheviks and their local gangs labeled the pro-independence people “resister” and intensified propaganda and propaganda against them. However, historical sources testify that there was no closeness and connection between the thieves and robbers who were engaged in robbing the people and the independents who fought the armed struggle against the Red Army.

REFERENCES:

1. Azamkhozhaev S. Turkestan Autonomy: the experience of building a national-democratic statehood. -Tashkent: “Manaviyat”, 2000.
2. Rajabov K.K. Struggles for the idea of independent Turkestan (1917-1935). -Tashkent: Uzbekistan, 2000.
3. National Archives of Uzbekistan, Fund 17, List 1, Case 90, Sheet 329.
4. New history of Uzbekistan. Book 2. Uzbekistan during the Soviet colonial period. Scientific editor M. Joraev. - Tashkent: “Shark”, 2000. -P. 84-85.
5. National Archives of Uzbekistan, Fund 17, List 1, Case 45, Sheet 126.
6. Rajabov Q., Qandov B., Rajabova S. Important dates in the history of Uzbekistan (from the earliest times to the present day). Completed and Revised Sixth Edition. -Tashkent: “Uzbekistan”, 2015. -P. 152, 157, 165, 176.
7. State archive of Samarkand region, fund 21, list 1, case 14, sheet 5
8. Komilov O. Land reclamation and irrigation measures of virgin lands in Karshi Steppe // Frontline Social Sciences and History Journal 2 (01), 2022.p.35.
9. State archive of Ferghana region, fund 435, list 1, case 44, sheet 76.
10. Komilov O. From the history reforms in national education of Uzbekistan // Scientific research results in pandemic conditions.1 (02).2020.-P.73..
11. Paporov Yu. “White Sun of the Desert...” // “Youth” (Moscow), 1990. No. 1. –p. 80-85.
12. Komilov O.K (2022). From the history of irrigation and land reclamation in Uzbekistan// American Journal of Interdisciplinary Research and Development.10, P.416-417.
13. National Archives of Uzbekistan, Fund 17, List 1, Case 45. p.45.