

## From The History of the Armed Struggle against Soviet Power in Turkestan (Based On Periodical Press Materials)

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### *Abstract*

*As matter of the article is illuminated history of the armed movement against the Soviet regime in Turkestan on pages of periodical press. Given the material of the reasons of the resistance its beginning, progress, results chronological and geographical border, were illuminated constantly in the newspapers and magazines published at that period. The author highlights the ideological struggle and the hostile attitude of the Soviet press against this movement.*

**Keywords and expressions:**  
*“basmachies movement”, periodical press, kurbashi, “Krasnaya Ferghana”, “Turkiston”, “Krasnaya kazarma”, “Qizil bayroq”, “Shit naroda”, Ferghana valley*

The glorious life of our ancestors who struggled for the freedom of the country, for the sake of the Uzbek people, is a great lesson for today's generation. Their national - liberty struggle for the freedom of the future generations is on the pages of our history. In the first half of the 20th century, the events that took place in the lands of our Homeland were one of the most vigorous of our people's struggle for the national independence. Studying the lives and activities of our ancestors who have spent the liberation struggle

during this period is one of the most important challenges facing our youth. The President's remarks on this issue are worthy of note: "... today we should not judge our parents with such artificial colors and try to understand their life and the essence of the time they lived." [1]

The independence movement, which took place in Turan in 1918-1935, was the toughest fight of our ancestors against the metropolis for the establishment of an independent state. Bolsheviks, who were well aware of the essence and origins of the independence movement, resorted to the worst and most cruel measures against independence movement. The bloodshed of the Turkestan Autonomous Republic was a shameful act of the Soviet government. The nation's pride, the rights to which the rights were abolished, and the new appearance of colonialism, the aggression of the Bolshevik system and the fury of the national traditions that had evolved over the centuries, began the movement for independency with the abolition of the Turkestan Autonomous Union [13.85].

The center of this movement was the Fergana valley, where the autonomy was declared. The independence movement was directed against the Bolshevik system, and its main driving force was farmers, craftsmen, migrant workers and chorus. But there were both

rich people and intelligentsia, military and politicians, as well as people from all walk of life.

This movement, which shook the Soviet authority, was one of the most pressing issues of the periodicals. The Independence Movement has been regularly published in the periodical press. A large number of materials were published on local movements (eg, "Ulug' Turkiston") and newspapers in the opposition ("Turkiston", "Qizil Bayroq", "Qizil Uzbekiston", "Наша Газета" and others). Most of them have maintained to this days.

The newspapers at that time also provide information with the origin and causes of the independence movement. The "Ulug' Turkiston" newspaper, which continuing its work in Turkistan in the early days of the independence movement, expressed its attitude to the movement. However, this attitude was short and quite blurry. According to the newspaper, the independence movement was formed after the defeat of the Autonomy and was supported by the whole nation [11].

The newspapers in the former Soviet Union have been regularly perturbed by an act of independence or "basmachi". The reasons for the emergence of an independence movement in these newspapers are, of course, differently understood. People were persuaded that the main driving force of the movement of the "basmachi" was simply the people of the rich class or Kurbashi. And the movement is interpreted as a national warfare - a civil

war that is in their own interests. Against the background of the emergence of an independent movement, the following events are also mentioned:

1. Cotton growing at the beginning of the 20th century;
2. The low grain yield and Fergana's meltdown turned to the wheat from Russia;
3. In May, cotton growers gradually began to separate from their land, and all the land began to gather in the hands of the rich;
4. The number of local people and expatriate working in the cotton industry all day increased;
5. Empowering of the local rich people;
6. The shortage of harvest in 1917 [3; 5;].

We cannot present the events listed in this list as the motives of the independence movement. But we can state with certainty that the events listed in this list are socio - economic. For example, at the turn of the twentieth century, the growth of poverty was due to the increase in cotton-related industrial enterprises. As a result of the development of the cotton industry, cotton fields were expanded and the cotton fields began to be sown. As a result, cotton growers began to buy thousands of hectares of cotton fields (at the expense of debtor farmers). Farmers separated from their cotton factories started to work in cotton-growing enterprises and became the main source of income and those who owned large cotton fields were the richest industrialists. As it is evident, on the eve

of the Independence Movement Turkistan was not only a political crisis, but also an economic and social crisis.

But in the early 20s of the 20th century, though, there were few facts and correct ideas on the press pages. For example, due to the grain deficit in Fergana in 1917, the Dutov armies block the road between the Russian center and Turkestan, passing through Orenburg [9]. As a result of the famine in the country and the beginning of the harvest of cotton instead of grain, tens of thousands of poor people were left hungry and left unemployed on the street. Historically, it is true that the Dutov armies, which had been working at that time in Orenburg, blocked the road between Turkestan and the center. Dutov also fought against the Bolsheviks. Naturally, he resisted the Bolsheviks seeking center-oriented help in Turkistan. However, people like Dutov could not understand this with the people of Turkistan.

Chairman of the Military-Revolutionary Committee of Fergana region, Yu. Kirshin's comments are also true: "Fergana fires in a civil war. Every rich man, teacher, Russian-speaking man's house became the residence of the basmachi. The Red Army stresses that all Muslims in Fergana are notorious writers ... In fact, this situation should be explained by the fact that the Soviet rule was built on the wrong basis ... basmachi is the result of colonial policy in Fergana. Notorious writing is now also ideologically supported. The separation of military units into a self-organized "grain" monopoly is justified by the

criminalization of the monopoly of the grain, and the distribution diverts the rewards of the tired allies. "[4.32].

In the early years of the independence movement in the Fergana valley, from 1918 to 1921, the press organs linked it with the political and social events in Turkistan itself.

The October Revolution of 1917 eradicated all of this. The people were once again confused. Their spiritual leaders (Jadids) were destroyed by the Red Army.

However, as the Soviet authorities gained strength in the country, they began to inflict such acts of sedition on the leaders of the independent movement. In the press, the independence movement was constantly condemned, and any deficiency in the people's life was overthrown. The following information is a clear indication of our view: "The first and foremost reason for the return of the national economy in Fergana was the pressure movement.

The people of Fergana were very cautious. This rich music, like Paradise, has become a ruin. Finally, this year (1922), the music was hungry. He was kidnapped and abducted. It's too long ago. The government has taken many measures against the massacres that have caused all these disasters, and no action has been taken by the people. Foolishness, religious fanaticism has accumulated in the minds of the people and cannot be overcome quickly. The government took the second step in addressing the occupation and the continuing disaster: it attracted the scholars and the people, and the Soviet

authorities acted as genuine civilians and practiced their devotion to their religious and national desires. On the one hand, political propaganda, and secondly, the support given to the hungry, the measures taken in this direction, and the efforts to restore the people and the agriculture have seriously hit enemies. Within a month hundreds of thousands of young men and women were added to the government by means of thousands of young men and women. "[6] These ideas refer to the independence of the independence movement from 1921 to 1922. As mentioned above, on the one hand, political propaganda and, secondly, some assistance to the hungry, the people began to support the Soviet power. We think this information is closer to reality, because the Soviets have attracted the attention of the scholars and the people. At the first stage of propaganda campaign against the independence of the population, some of the writers and donkeys were persuaded to support the Soviet government [13.210].

The Bolsheviks cited press reports that droughts and some other causes caused the massacres committed by them.

In particular, the events that led to the retirement of agriculture were openly stated, and again the crime was overthrown by the independence. In spite of the World War II, in 1917, Fergana's business could be considered as good. That year 248535 dessiatines cotton and 237856 dessiatines grains were planted.

The following figure shows the decline in crops: in 1915 776933 dessiatines was planted. In 1917 596381

dessiatines were planted. In 1918 the number of black cattle in Fergana was 247598. The people had 526685 heads of horses, 14299 heads of cattle (oxen, mule, etc.), 561197 headscarves and 605795 heads of sheep and goats. There were 180 cotton factories in the country. In 1916, 197 thousand poods of silk cocoons were grown. But in 1917 the silk product remained moderate. At that time, irrigation was also good.

There were 840,000 dessiatines irrigated land in the entire Fergana Valley. In 1915, 690,850 dessiatines lands were irrigated. In 1917 this account was 533,612 dessiatines. In 1918 several reasons were revealed in Fergana for the return of the national economy. First, a drought happened in Fergana in 1917. This drought affected the spring lands. The damage was also caused by irrigated lands. As a result, there was not crop. Second, the rulers of the wealthy rulers did not care for the national economy. Nothing could be done after the liberation of the people. It gave the idea that he would hear grassroots talk about religious and other values. So liberation cunningly continued to crush the people and to enslave them. [8] However, the Turkestan Autonomous Republic was thinking about it during its formation. The government's Land and Water Resources Minister (Yurali Agaev) and the Food Minister (Oibjan Mahmudov) have taken steps to save the population from hunger and drought. The Soviets deliberately "lost" their efforts. As a result of these events, they again banned the massacre of the people.



Many historians have pointed the beginning of the independence movement as the collapse of the Turkistan Autonomous Republic. In the 20th century, there were times when the independence movement and the broadening of its independence were associated with the Turkestan Autonomous Republic. It was stated: "In 1917 and 1918, the onset of winter continued to worsen, and the scattering of the pre-emptiness has increased the stealing. The Khokand Autonomous Republic Opposition, together with the southern Russian Kazaks, was preparing a fight against the Soviet government, bringing together all the brutal militants in the whole world. Hence, basmachi who have been torturing Fergana's workers for five years were the rich and Soviet governors from opposition.

Showing the position of the Soviet government and representatives of independence movement as a closely related will be incorrect. Meanwhile, the basmachi mentioned in the Soviet press by "notorious writers" went on to the stage after the bloodshed in the Turkestan Autonomous Republic. However, it is possible to suppose that the soviet press refers to the fact that the first hero of the independence movement, Kichik Ergash, was a prominent leader in the period of the Autonomous Government. Moreover, it should not be forgotten that Madaminbek was one of the most prominent representatives of the secularism movement at the Soviet and local government.

At the time of the origin of the independence movement, much of the media was published in the same period. In fact, after the Khokand government's armed forces were overthrown, the gangs of the Khokand massacre were in full swing. But now they call themselves the sponsors of the Turkestan Independence, without resorting to ordinary invaders and thieves.

On the pages of the press we can find information about the course of development of the independence movement from 1918 to 1920. These materials reflect the fact that the independence movement began in the Fergana valley and spread throughout the country, and the first military wars that Mikhail Ergash and Madaminbek and other kurbashi carried out for the liberation of their homeland. At first, the people who were identified as robbers in the press, later demonstrated that they were the real defenders, the brave children of the nation.

Basmachis divided dehqan lands without investigating the their farms. They stole the goods. In 1918, hundreds of printing presses were all ruled. There were so many large groups. By the end of 1918, they were able to concentrate on a center. Ergash centralized Khokand region, Muhammad Amin centered on Margilan, Mahkam hoji focused on the Andijan, Holkhoja concentrated on in Osh region, Omon Polvon directed his attention in Namangan. All the groups that had this great power were the basmachis. At that time, basmachis had reached the highest level of development,

both in terms of number and the horror. The hungry people were killed without any surveillance, they killed the women, slaughtered the people, and so on. The people were forced to move from one place to another without being able to bear the burden of such persecution. The movement against the basmachis began with the new strong towns of the Soviet Union. However, new cities that were separated from the center and the red slippers could not start this struggle on a categorical basis. On the other hand, the "Qizil shimlar" among the Muslims were sent to the people, and the Dashnaks and Muslim militia were driven by the national hostility of the local people, leading them to withdraw from the Soviet authorities, because these sects brought their property to the towns and their property to the cities. Their wives and daughters were humiliated. Without exception, they killed the civilians, even the elderly and the women. Against this, basmachis were dealing with the Europeans, especially the Armenians. In the villages, the Europeans, the Armenians, and the government were killed. Even the slaughter of some of their members made them vulnerable, such as the touch of their wives and daughters. The situation was so high that the villages were occupied by the basmachi, and even the cities were attacked. Repatriated people were forced to return to their homes. Unprecedented Muslims, especially Armenians, joined the war, as Osipov came and armed the Russian villages and sent them to the oppressors. The war broke out. One nation began to

shift the other. The situation has gone so far that 1500 apartments in Suzak village have disappeared in November. In December, the people of Khokand village were killed and its entire wealth went out. Villages burned. In April, Hoqand was suffering from pressure. Bazar-Korgon village was burnt one day. During this period, 180 villages (Shahrihan, Chinobod, etc.) were burned and destroyed. Moreover, the markets of Osh, Namangan, Andijan, Fergana, Margilan and Chust were burnt down. During this period, basmachis distorted, demanded, burned, or burned all the cotton, raw materials, seeds, oils, cobblers and factory equipment, cars, even their doors and windows.(8)

A man named Nurmat, who had been in charge of the above-mentioned ideas, admitted that, despite the Bolsheviks, he had condemned the massacre committed by the Soviet government in Turkestan. The real basmachis called "Dashnoqtsutyun" were sent to our country by the Soviets to destroy all the Turkic nations, to rob them of their property and to humiliate their women.

Thus, the Soviet authorities made mistakes in the process of countering the independence. The Kurbashi, who saw the religious and national traditions of their people fading, also went so far as to the Europeans living in Turkestan. Of course, we cannot say that such an arbitrary act of the Iraqi people was to repay their wives and honor. Among the Iraqi Kurbashi, the evils of certain Iraqi men like Kholhoji Eshon and the forced marriages to women

all happened in the eyes of the people. As a result, the citizens refused to trust Kurbashi and representatives of independency movement [13.208-209].

At the very beginning of the Soviet era, the Soviet authorities realized that the independence movement was the greatest advent of a whole nation. That is why he tried to finish it with the "grass and sword" from the beginning. For this reason, the Soviet Command began to grapple with violence in the countryside. As a result of these large-scale military actions, the independence activists activated and launched a new wave of struggle for the freedom of the Homeland. Understanding the seriousness of the situation in Turkey, the Soviet authorities declared a state of emergency on the 13th of September, 1921 in the Fergana Valley. A military dictatorship was set up in the valley and a member of the Turkish Revolutionary Guard (RVS), P. I. Baranov was appointed as a military dictator of the Fergana region [13.200].

We have already mentioned that the Soviet authorities favored the political propaganda during the struggle against the "oppressors". The Soviets called on the people to fight against the independence with various slogans such as "Death to the Bosmachis", "Death to the enemies of the people", "The curse and revolt of the people of the Bosphorus" and "Help the opponents of the People". The kurbashi also called on the men and women of their own ranks to slash their slogans during the struggle for freedom. There are many opinions about this on the press pages. Here is one of them:

"The Bosmachis quickly understood that political motto was slipping, stealing, and making the move easier. That's why they are investigating their political situation and changing their slogans for the better they are. Sometimes they are under the white flag under the name of "Fergana White Guard", sometimes under the name of "Islamic sponsors", "Religion and nation sponsors" and slogans. Sometimes, the Soviet army moved to the Soviet Union and the Red Army was written down. But even if they wear a wicker, they still continue to steal from their thieves. The free horses are still angered by beautiful horses. Muhiddin and Ko'rshermat, the leaders of their burglars and thieves, showed themselves well during the negotiation process between the Soviet government in 1921 and 1922 [10].

Negotiations with Shermuhammadbek and the Soviet authorities did not produce any results for the Bolsheviks. The Bolsheviks' negotiations with the great elders of the Fergana Valley were one of the political arrows, which meant taking them to the Soviet government. However, Shermuhammad, who has later led Madaminbek with Soviet troops, has ended the tragedy for the Independent.

In the autumn of 1921, the Bolsheviks began a battle against Shermuhammadbek and other Iraqi men. Throughout the war, Bolsheviks scattered national conflicts among the people. The Kyrgyz soldiers in the valleys were confronted with the Kyrgyz occupation of the mountains in the mountains. As a

result, there was a disagreement between Shermuhammadbek and Muhitdinov. Because of such conflicts, the great elders in the country have sought to physically devour each other. As a consequence, the greatest army of the fighters for independence was broken. It made the Bolsheviks fight against the independence movement.

In summary, it can be said that as the result of the struggle against the "bosmachi", anarchist movements began to intensify among the Kurbashi. Press reports do not pay much attention to the differences between the Kurbashi. Their inferiority and surrender are associated with the Bolsheviks' right policy. The Soviet government made some smaller political - economic benchmarks apart from the new economic policy, taking into account the characteristics of the Turkestan people's lifestyle. The people did not believe that behind this sincerity they were the Shariah supporters of "the basmachi". The Soviet government tried to deceive the citizens of the country. They offered "all the hardworking people" "invaders" to "start a peaceful day" [10]. But the independenceers did not drop their weapons, and they did not believe such "friendly invitations" of the Bolsheviks. Thus, they caused the Soviet leadership to be threatened openly. The people's motto for the protection of the Shari'ah was no longer possible to convince the people. It was just a mask to hide the true face of some Iraqis. This was obvious to everybody. "When the Basmachis were in demand, Turkistan supported the Fergana people with the

help of the Soviet government. The cheap wheat from Russia, the restoration of the waterways, the support of the cotton committee, the support of the massacre, and others have shown the friendliness of a hardworking nation. Hence, it turned away from the callers who had been called by the public. Big troopers have been killed in a row. Muhiddin was sentenced to death by a revolutionary court. Rahmonkul was also killed "[9; 10].

The disciplinary movement of the Red Army, under the military superiority - deprived all the stations and villages of independence. Only by the fierce struggle of the Fergana Kurbashi, the situation in the valley was still controlled by the independence. At the same time, several Kazakh people, such as the Kazakhs, Ahmed Polvon, Islamqul and Ermat Mahram, still continued their military campaigns.

But the strong pressure of the Soviet and Soviet armies in the Fergana Valley, in the 1920s, the resistance of the Kurbashi began to decline. Their stacks have diminished day by day, and the red army's struggle to end them has, on the contrary, intensified. The escalation of mobility among the military, the slaughter of the people and the peoples' battles have led to the hostility of all our fellow villagers in Fergana.

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