

Popular Uprising Of 1919 In The Amudarya Department Of The Turkestan Republic

M.S. Seytnazarov

**Karakalpak State University named after Berdakh,
Uzbekistan**

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Abstract

The article analyzes the issues of covering the causes of the popular uprising in the Amu Darya department of 1919. Along with the difficult economic situation of the population, the violation of the rights and freedoms of citizens, according to the authors, the main reason for the uprising was the religious factor. It is noted that the leaders of the uprising were prominent religious leaders of Karakalpakstan. It is emphasized that the uprising began in the northern regions of the region, then spread across the Khorezm oasis. It is noted that it is necessary to study the religious factor in the popular movement.

Keywords: Turkestan, Amudarya department, Khiva Khanate, Bolsheviks, Islam, Muslim clergy, Khan maksim, Iniyat volost, Skalov, Shaidakov, religious policy.

Introduction

The purpose of the article: to fill the gap in modern historiography on the coverage of the history of the 1919 popular uprising in Karakalpakstan, to introduce facts about the active participation of religious leaders in the national liberation movement, to study the role of the religious factor in these events; analyze the activities of the institutions of the Bolshevik government on the anti-religious campaign in Karakalpakstan in the late 1920s and 1930s, show the negative consequences of such a campaign; to fill the gap in modern historiography, highlighting the problem of repression in the 30s by analyzing the

materials of the repressed leaders of the Muslim clergy of Karakalpakstan; as a result, to recreate the picture of the relationship between Bolshevik politics and the religion of Islam in Karakalpakstan in 1917-1941, fill the existing gap in historiography, introduce new documents on the problem, develop recommendations for identifying effective ways to combat ideological threats to Uzbekistan's independence.

For the first time in historiography, the question of the relationship between power and religion was touched upon by Ya.M. Dosumov. Studying the process of the "cultural revolution" in Karakalpakstan through the prism of activities in the field of education, Ya. M. Dosumov, naturally, characterized the specific conditions of the region, where he had to "fight against the vestiges of the Middle Ages and with patriarchal - feudal ideology". [1]

The Main Findings And Results

Despite the ideological shells of statements such as "Islam served the interests of the exploiting classes, instilled scholasticism, superstition and ignorance," U.H Shalekenov's book contains very valuable data on the emergence of holy places - "Kara-Kum Ishan", "Ishan Kala", "Sultan - Uveis", "Tohmah - ata". "Shbyli - Ashyk", "Nazlymkhan sulyu", "Bagdat", "Aimbet ishan", "Karaoidyn bes ishans", supported by the legends collected during the work of the Khorezm archaeological and ethnographic expedition. Noteworthy is the author's clarification made during the ethnographic expedition of 1956-1958. that on the territory of Kegeilin and Chimbay districts of Karakalpakstan 8 madrasahs were registered: Matmurat akhuna, Embergen akhuna, Kalila akhuna, Ayakaulie, Aimbet Ishana, Sherniyaz akhuna, Kara-kum Ishana, Ishan kaly. Data on the existence of new method ("usuli jadid") schools and madrassas on the territory of Karakalpakstan - Kungrad, Chimbay, Turtkul, Khodjeyli, Shabbaz, Shurakhan in 1912-1920 are very valuable. [2]

Referring to the heritage of the Karakalpak culture, A. Panabergenov states that "confessional schools in Karakalpakia were breeding grounds for religious obscurantism"[3. 44.] This approach did not allow the specialist to determine the role of schools and madrassas in the system of public education.

A large group of historical literature devoted to the process of the "emancipation of women" in Karakalpakstan emphasized that during the deployment of the "Topylys" ("Khujum") campaign, the Muslim clergy opposed the policy of the Soviet government. In its activities against atheistic propaganda among the population, it resorted to preaching eternity and immutability, the family structure, the position of women in everyday life. [4. 90-106]

The monograph by M.A Karlybaev, which restored the picture of the existence and activities of Muslim schools and madrassas in the territory of Karakalpakstan on the eve of the Bolshevik coup, is innovative. [5]

An analysis of the previous literature on the problem reveals shortcomings and omissions on the following issues:

- The literature does not specifically highlight the impact of religion on politics on the example of Karakalpakstan. Meanwhile, this influence is invariably felt primarily in the fact that religion as such, as one of the types of idealistic worldview, as a certain ideological

system, rather actively invades political life. Ideological confrontation has been going on and will continue to go on between supporters of secularism, free thinking, rationalism, atheism, science and religion. Only today, in the works of the President of the Republic of Uzbekistan I.A. Karimov, an explanation of this phenomenon is given, the rivalry of the communist ideology and the religion of Islam is revealed.

- Historical literature has not yet paid attention to the apparatus and leaders of religious organizations. Kara Kum Ishan, Khan Maksim and other noble people stood out as leaders of the anti-Soviet counter-revolutionary organization. Note that religious Muslim organizations did not represent a narrow circle of interested people, they were branched institutions that took control of a person, from birth to death. The forms of interference by religious leaders in the socio-political sphere changed depending on social progress and the intensification of the liberation struggle.

- The essence of the popular uprisings of 1919 and 1929 is only now beginning to be analyzed in literature. A comprehensive study of these historical events shows that the presence of a religious factor in politics took place when, due to specific conditions, the believers themselves, participants in the uprisings, turned to religion to justify their actions, to ideologically formulate their interests, hopes and aspirations. Such cases had to be distinguished from those when religious ideas and slogans were imposed on participants in uprisings. The historical literature does not analyze the use of the slogan of Islam, like jihad, or holy war, on specific facts. Therefore, it is difficult to agree with the opinion that in 1917-1920, under this slogan, there was a terry reaction.

- A major shortcoming of historiography is the lack of analysis of foreign historiography on the problem. Many foreign interpretations of the relationship between religion and politics differ significantly from the domestic one.

Thus, an analysis of the available literature on the problem indicates the presence of a rich complex of documentary sources, memoirs, journalism. The relevance of studying the relationship between religion and politics is also connected with the fact that the high assessment of science is bizarrely combined with the widespread prevalence of superstitions and modern myths.

In the Khiva Khanate, for 800,000 people, there were more than 100 madrassas and 2 thousand schools. There were 58 madrassas and 434 schools in the Amu Darya department of the Turkestan Territory for 198,565 people. In Petro-Aleksandrovsk, there was a three-year school, in Chimbay and Shurakhan "Russian-native" schools, evening courses for the study of the Russian language. The literacy rate of the population until 1917 in both parts of Karakalpakstan was 10-15%. Religious institutions were ruled by Sheikh-ul-Islam, Kazi-Kalan, Kazi-askar, Kazi, Alam, Mufti, Mudarris Imam. [6] The Bolsheviks wanted to knock out this foundation and replace ideological surrogates, moreover, nationally alien and introduced from the outside. It was not taken into account that the population of Karakalpakstan found the only consolation in the religion of Islam, and only thanks to religious preaching did it adapt to endure the hardships of life in the conditions of the First World War.

In the writings of Ya.M Dosumov and G.N. Nepesov, a sensational article by E. Dauletbaev, a point of view was expressed about the reactionary nature of the counter-revolutionary rebellion of the gangs of Khan Maksim and Ataman Mikhail Filchev, and at the same time doubts arose about the orthodoxy of such an assessment. [7]

The most vulnerable for historians here was, perhaps, the fact that the driving forces of the uprising were the farmers, the Ural Cossacks, the urban population of Nukus, Ishan-Kala, Chimbay, in general 12 volosts of the north of Karakalpakstan. Ya. Dosumov and G. Nepesov based their view on the reactionary character of the uprising mainly on the conclusion that in case of a victory on a large scale it would lead to the restoration of all elements of the Eastern Middle Ages. Feudalism would have triumphed in Karakalpakstan and threw the region into the category of such backward states as Persia. Thinking now over the concepts of Ya. Dosumov and G. Nepesov, we find in them considerations that seem to bribe the modern reader with their validity. In fact, a return to feudalism, of course, would be a regressive phenomenon. However, the matter, of course, should not be reduced to a straightforward and simplified thesis: since the new society is more progressive than feudalism, and the uprising was led by the Baysko-Ishan elements, therefore, this alone prejudices its classification as thoroughly reactionary. Perhaps one of the most graphic and tragic proofs of the impossibility of forcibly eliminating religion from public life was the practical actions of the local authorities of the Amu Darya department against the Ural Cossacks in 1918-1920. The process of nationalization of the fishery in the Aral Sea basin caused discontent among the Ural Cossacks, who had been engaged in this occupation since the last quarter of the 19th century.

On December 8-10, 1918, the fishing industry enterprises of prominent wealthy Urals were nationalized: Asanov, the Shaposhnikov brothers, A. Tarberdyev, the Markov brothers, the Selikhov brothers, K. Enikeev, V. Buchaenko. On March 20, 1919, the "Khiva" joint stock company, the fishing enterprises of Ya.V. Kislin, D.N. Markov, the Markov brothers, the Selikhov brothers, the Yenikeev brothers, Tarberdyev, Makeev, Yaganov, Terekhova, Shaposhnikova, the "Don" labor partnership were transferred the property of the state. The Council of Deputies of the Amu Darya Department imposed an indemnity on large fishery producers. [8. 27-29]

Not taking into account that for their religious convictions (Old Believers) the grandfathers and fathers of the Uralites were exiled by the tsarist authorities to the remote islands of the Aral Sea, the local authorities banned the Uralites from sending prayer services, ringing bells, and celebrating Easter. The Ural Cossacks, in addition to the ridiculous prohibition, were not allowed to fish in the Amu Darya, depriving them to some extent of their food. With cavalry attacks, the first commissars of the new government deepened the contradictions. And the decisive argument in case of rejection of the new system was the force of arms. The Council of Deputies of the Amu Darya Department proposed to the military operational headquarters of the Khiva group of forces to disarm the Cossack hundred in the lower reaches of the Amu Darya. [9. 12] Therefore, one of the reasons for the start of the 1919 popular uprising in the territory of Karakalpakstan was the opposition between the policies of the Bolsheviks and the religion of Islam. A popular uprising began, in which all segments of the population of Karakalpakstan took part, including the Ural Cossacks. You can't be cute. The response to the Red Guard attack, dishonor and robbery was the beginning of a nationwide armed struggle, which went down in world history as the "Basmach movement". It was attended by 170 detachments operating in all corners of modern Uzbekistan.

Residents of Karakalpakstan were unhappy with the policies of the Bolshevik

commissars. The authorities did not protect them from robbers, they demanded food and provisions. The population had to support the Red Guards and endure their partisanship, revelry and drunkenness. Resisting violence, protecting the age-old Muslim traditions was assessed as "Basmachism". Slogans about granting the right of self-determination, the nomination of representatives of the local population to leading positions remained an empty word. Naturally, violence breeds anger.

The behavior of the Ural Cossacks was assessed by the command of the Amu Darya military expedition as the beginning of the "White Guard uprising". The voice of the People's Commissar for Foreign Affairs of the Turkestan Republic S. Tursunkhodzhaev that "the participation of Muslims in the Cossack counter-revolution is a very sad fact and requires a change in our Khiva policy" was not heard, instead the wording "Khiva and Bukhara - an internal front" was approved. [8] The decisive argument in resolving the conflict was the use of the military. On July 29, the Extraordinary Commission, which included the plenipotentiary representative of the RSFSR in Khiva A. N. Khristoforov and 17 commissars of the Amu Darya department, dissolved the Chimbay executive committee of the Soviets and created the Revolutionary Committee instead. It was headed by I. Brinkman, the chairman of the tribunal of the Amu Darya department. The Extraordinary Commission has requested military reinforcements from Petro- Aleksandrovsk. Then, on August 14, 1919, a popular uprising began in 12 volosts of the Chimbay area. The fact that the leader of the popular uprising of 1919 was Ubaidulla Bauaddinov, the son of a hereditary ishan, is not an accident. Ubaydulla Bauaddinov (1887-1956) - popularly called Khan maksim. His great-great-grandfather Kayipnazar biy led the return of the Karakalpaks from Zhanadarya to their homeland - Khorezm. His great-grandfather Imam Ishan (1753-1831) was an educated person who graduated from the Mir Arab madrasah in Bukhara. His grandfather Ataulla Imamaddinov (1801-1877), graduated from the Shergazi Khan madrasah in Khiva, built the city of Ishan Kala, where a mosque, women's and men's madrasahs operated. His father Bauaddin taught at the same madrasah. Nikolai Shaydakov, the commander of the Amu Darya group of Soviet troops, described Ubaydulla Bauaddinov as follows: - "Karakalpak from the Kangly clan. A broad-shouldered, strong man twice in 1921 and 1925 was tried. He served his punishment in the cities of Semipalatinsk and Tomsk. In 1930-1934 worked as director of the Chimbay cotton ginning plant. Strengths - unyielding person, disciplined and consistent, intelligent, deeply fanatical about his idea. The character is quiet, sleeps little, guardian and advisor of Muslims hates the enemies of Islam."

In 1934 Khan Maksim was forced to emigrate to Turkmenistan because of the persecution of the PCIA, where he died in 1956. The grave of U. Bauaddinov, his son and daughter-in-law is located in the Miskin ata area of the Tashauz region of Turkmenistan. [8] Let's return to the presentation of the essence of the uprising. The rebels liquidated the Extraordinary Commission. A military detachment sent from Petro-Aleksandrovsk was destroyed on August 15 in the town of Tazgara near Chimbay. In the north of Karakalpakstan, a people's government was created consisting of Ibragim Adilov, Iniyat Niyazov, Seitnazar Pirnazarov, Ubaydulla Baueddinov, Kutlymurat Tadzhimuratov, Mikhail Filchev. [8. 34] Even the sworn enemy Dzhunaid Khan recognized this government as "the only legal authority on the right bank of the Amu Darya".

On September 30, Admiral Kolchak sent a letter from Omsk, which said that in

order to "provide assistance and assistance in the creation of an armed force in the Khiva possessions for the upcoming fight against the Bolsheviks, I am sending a special military mission to Khiva." The mission, led by Colonel Khudyakov, numbering 8 officers and 130 Cossacks, arrived in Khojeyli in October.

The commander of the "white Ural army", General Tolstov, who was heading across the Ustyurt plateau to Iran, expressed a desire "to overthrow and destroy the hated yoke of the commissars as soon as possible" and sent a detachment of 120 Cossacks to Ataman Filchev. On August 17, 1919, the Chardzhui company of communists under the leadership of N.A. Shaidakov arrived in Petro-Aleksandrovsk. Events began to take on a more combative character. According to N. Shaidakov and the testimony of another red commander N. Shcherbakov, "Soviet power did not extend beyond Petro-Aleksandrovsk even one kilometer." [10. 67] Iniyat Niyazov's men ruled the Amu Darya from Zaire to Karatay. Therefore, N. Shaidakov only on November 11, having collected almost all available forces - 360 fighters of the first Khiva battalion, 150 fighters of a cavalry squadron, 125 artillerymen and machine gunners, 40 sailors on the "Khivinets" steamer with three launches and the "Verny" motor ship set out on a campaign to the north - Nukus fortress. Artillery volleys destroyed "Tas madrasah", the buildings of the Nukus fortress. A "trench war" began on the territory of the Samanbai and Shortanbai tugays, the Zhuzim Bagh area. The arrival at the end of November in Petro-Aleksandrovsk of the plenipotentiary representative of the Turkcommission G.B. Skalov defused the situation. The ridiculous prohibitions were lifted, and negotiations were conducted with the elders. On December 11, Mukhamedzhan Baldzhanov, Shaikhuddin Khasanov, Amindzhan Makayev joined the reorganized Revolutionary Committee. A criminal case was initiated against N. Shaidakov, which, however, ended a year later "for lack of corpus delicti."

Thus, the popular uprising continued until February 20, 1920. On this day, a peace treaty was signed between the Soviet government, the Ural Cossacks and the Karakalpakhs of the Amu Darya Department of the Turkestan ASSR.

The most important conditions for signing the peace treaty were:

- * The Ural Cossacks are governed by their own customs.
- * On the basis of the decree of the All-Russian Council of People's Commissars on the separation of church from the state and granting all citizens of Soviet Russia complete freedom of religion, for the Chimbay site, due to special conditions, it is specially explained once again that every citizen in Soviet Russia is free to profess the religion that is suggested to him by his conscience, at the same time the Soviet government does not give preference to any religion and does not give any advantage to any religion.

- * On the basis of the decree of the All-Russian Council of People's Commissars on exemption from military service or those who refuse it for religious reasons, if these persons really confess, for the Ural Cossacks of the Amu Darya department, in no case can forced mobilization, the entry of the Cossacks into the Workers' and Peasants' Army be applied can be solely on the basis of a voluntary agreement. [11]

A year later, during the land and water reform, the leaders of the uprising were thrown into prison. Iniyat Niyazov died in prison. Only in 1928 his family found out about it.

The religious shell of the 1919 popular uprising in Karakalpakstan is the main indicator. At the same time, it should be noted that the Soviet government with its policy

caused acute discontent among the population. The national intelligentsia, represented by the upper strata of the clergy, raised the masses under the slogans of protecting the purity of Islam, the traditional way of life, and for state independence.

Thus, the "Red Guard attack" on the religion of Islam - to eliminate artificially and in a short time, religion and the associated system of morality in the field of culture - did not take place.

When in 1917-1918 they wanted to knock out the religious basis and replace it with ideological surrogates, moreover, nationally alien and introduced from the outside, a spiritual catastrophe occurred. For the socioeconomic structure of Eastern society, the structure of the national character and the religious structure were practically inseparable and interdependent.

The disintegration of our society, as a result of the elimination of religion, was deliberately planned by the Turkestan Commission in order to preserve and consolidate its domination according to the principle of "divide and rule".

Conclusion

From this, the ideologists of the Turkic Commission drew a logical conclusion: to create a perfect "communist" person, it is necessary to eliminate religion, which began at the end of 1919 in the Amu Darya department.

Although, a year later, G.B.Skalov and G.I.Broydo, on the basis of the historical experience of the invasion of Khiva (November 1919-February 1920), was forced to admit that artificially and in a short time the religion of Islam and the system of morality associated with it was "eliminated" impossible. [12. 23.34] Secondly, another no less destructive thesis about the absolute priority in the field of morality not for the personal self-improvement of each person, as the religion of Islam teaches, but for the public interests of the "working people" or, more specifically, the "working class", was put forward and consistently implemented. Third, violation of the norms of public morality. The norms of public morality enshrined in the religion of Islam, on the whole, could not be refuted even by the most inveterate atheists (although such attempts were made during the invasion of Khiva in 1919-1920: compare "do not steal!" and "rob the loot!"). Studying the historical experience of the relationship between power and religion in Karakalpakstan in 1917-1920, let us note the dullness and spiritual primitism of the "revolutionary leaders" who seized power and the pseudo-elite strata who fell "from rags to riches".

This is our point of view about the 1919 popular uprising in Karakalpakstan and the religious factor. We believe that a comprehensive discussion of the issue of the 1919 uprising in Karakalpakstan and the development of the most accurate conclusions and formulations are useful. The search for truth should go through comparing different points of view, discussions and discussions, breaking old stereotypes.

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