



ESTABLISHMENT AND FUNCTIONING OF THE ORGANIZATIONS “ITTIHADI TARAKKIY” AND “NATIONAL INDEPENDENCE” AGAINST THE SOVIET SYSTEM

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ABSTRACT

In this article is investigated establishment and functioning of the organizations “national charge” and “national independence” against the soviet system by the helping archive sources and historical literatures as well.

KEY WORDS: *establishment, organization, soviet system, national scientists, Jadids, soviet government.*

INTRODUCTION

At the height of the nationalist movement against the Soviet government, Jadids, intellectuals and national leaders also led a covert struggle to overthrow the totalitarian system. In some cases, the struggle has been transparent and integrated into different groups and organizations. In fact, in August 1917, in the “Ittihadi tarakkiy” organized by Turkish immigrants Usmanbek and Haidar Efendi, Munavvar Kori was prominent. The main purpose of the organization, which worked in the opposition, was to criticize Soviet colonial policy, to politically activate the youth, and to reform the school.

According to Munavvar-kori, there were not many members in Tashkent. Although their number was less than 50, their reputation was very high. The association will send a special delegation to Turkey for help from foreigners, for example. But these efforts are ineffective. At the same time, the Soviet government increasingly intensifies the persecution and pressure on the leading representatives of the peoples of the country. In particular, the Jadids and their leader “The Unity of Progress” attacked. Under these conditions, the Jadids are changing the opposition movement. In January 1919, under the initiative of Munavvar Qori, the Union was established. But “The Prohibition” is not going to stop. In 1919, one of the parks near the Kashgar neighborhood of Tashkent hosted the Turkestan Congress of “Ittihadi tarakkiy”. The Central Committee of the organization will be formed.

Munavvar Kori writes: “When I was in Bukhara, I received a notice that the National Union of Unity had been established in Tashkent instead of the former” Testament. It was written in Turkish and did not belong to Heydar Afandi, because I know his handwriting well. I gave this message to Saudullah Khoja, Kushbegiev and Ali Rasulov [1, p.34].

METHODS

Concerning the structure and management of the organization, Munavvar Kari later wrote: There were Turks in the central committee of the National Unity Party. After the Turks leave, everything goes into the hands of Sadriddin Khan. The reason why the “charge of progress” is called “the charge of nationality” is probably because:

1. A national group was formed at the time that organization was in existence. They may be given the name “National Union” to disguise themselves as members of this group and to represent them as representatives of the congress.

2. Sadriddin Khan was religious and Islamic. It is likely that the organization was called “National Unity” (Union of Nations) to unite the Uzbek, Kazakh, Kyrgyz, Turkmen and Tajiks under its influence. In general, it is not a good idea to call the National Testing an organization similar to that of the “Union of Progressives”, but consisting only of local progressives, of old domestic and anti-colonial purposes. In fact, he had a very broad purpose.



Munavvar Kori gave detailed information about the establishment of the National Testing organization, its purpose, objectives and activities. Therefore, we did not consider in the dissertation the activity of the National Union of the Union.

Anti-corruption organizations, such as “Ittihadi tarakkiy”, “Nationality of charges”, “Birlik”, did not observe unity in their activities. Due to differences and differences there was a division.

In this situation it was necessary to find a new tactical approach of the opposition movement, to consider the historical situation when using the new method. Jadids in the above-mentioned groups initially believed that the Soviet government could not stay in Turkestan for a long time and supported the direct armed struggle against the Soviets. But this did not give the expected result. The Jadids have continued to struggle secretly, based on their timing, approach to the Soviet government, and cooperation with them. In early 1919, a group of Jadids began to join the company [2, p.67]. As a result, the number of Muslims in the confirmation is increasing rapidly. This accelerated the creation of a separate national Muslim Communist sect. At the second TPP conference (March 14-31, 1919), the organization elected a Muslim bureau. T.Riskulov (chairman), Munavvar Kori, Yu.Aliev and H.Ibragimov were elected to its composition. The office also had its own provincial, district and city Muslim bureaus. This system would have the power to independently decide on matters of interest to Muslims or to submit it directly to the central party body. In its activities, Musbyuro struggled as an opposition force to end the colonial efforts of the Soviet government in the country. These actions for the benefit of the people have been characterized as “national cohesion” and “nationalism”. This group was persecuted by the so-called communist “racists”.

RESULTS AND DISCUSSIONS

The Soviet government implemented a policy of centralization in Turkestan. In spite of indigenous resistance, the national government was forced to restrict its borders. Under these conditions, the efforts of our intellectuals and national leaders to combat the existing regime have not stopped [3, p.45]. The national independence movement, which fought armed against the Soviet regime, failed. New methods of struggle are created. One way was to gather the same intellectuals in conversation (consecutive hospitality) and to carry out a purposeful work. At the initiative of Rustambek Yusupov, Sadulla Kori Shamuhammedov and Shahobiddin Ahmedov, a group of anti-Soviet Gap groups was formed in Tashkent’s Kukcha. The group consisted of teachers, educators of the time, who came from a family of big merchants and had studied at madrassas. The aim is to study and promote the nationalistic ideas and to assist them in their efforts to

overthrow the Soviet government. Shahobiddin Ahmedov and Rustambek Yusupov, members of the Ittihadi tarakkiy organization, were highly respected. Through their efforts, the participants of the discourse understand the essence of national identity. Until 1924, when this ruthless group was flooded with Turkish ideas, and now its ranks were filled with educated intellectuals, they began to work to establish an independent Uzbekistan, not Greater Turon. In this regard, many changes are taking place in the group. In addition to Saudullah Kori Shamuhammedov, the arrival of new leaders such as Said Gafurov and Husan Khan Niyoziy also dictates different tasks. The core of the tasks that must be accomplished is to educate participants in the national spirit of the Soviet regime and to spread the ideas of independence among the masses [4, p.65].

Ilhom Islamov said about the activity: “The leaders of the group explain the national ideas in a systematic way. They explained the consequences of Russian chauvinism and disregard of the Uzbeks by the Russians (examples on the streets and trams deal with the local population), the expulsion of Uzbeks from the state institutions, and the resettlement of Russians. Said Gafurov then said that this was nothing more than a colonial policy that would make Central Asia their raw material” [5, p.39].

The members of the group are still colonized about the Soviet regime, but the difference is that once governed by one governor, now governed by a large number of governors, if previously the king's citizens were able to sue the governor, then no one could afford it but, on the contrary, all their lands were in the hands of Europeans, therefore it was necessary to propagate the idea of establishing an independent state in Uzbekistan. They summarize the situation in Central Asia with India: “In British colonial India, there is freedom of the press, everyone can criticize the government in the press, national customs are not followed, there is freedom of trade and the dictatorship of one party” [6, p.76].

Another goal of the Gap group was to fight against the Soviets. This Uzbekistan must be independent, or at least be the dominant of England. Because of its colonial policy, the following advantages are shown: Turkestan is the ally of England's assets in Asia, and most importantly, it does not have the opportunity to colonize a country of its own (small population). The Gap members thought that the British would not come, but that their capital would come and that our industry would develop and then we would get rid of the British and declare ourselves an independent state when the economic power of our country was established. The group concludes that “our goal is to overthrow the Soviet power and establish an independent Uzbek bourgeois state with the help of



capitalist states, and if not impossible, to become the dominant of England like Egypt” [7, p.45].

The main task of the organization is to develop and strengthen the national idea, national spirit. This was evident in the literature and textbooks of that time. Members of the organization believed that one of the key ways to achieve independence was to replace the management staff of the government and other state-owned enterprises, institutions and institutions with local personnel. They wanted to make use of the localization policy of the company and seize power. That is why the Trojan established at the National Independence Center was engaged in localization. One worked closely with the government's localization commission, the other worked in media editorial offices, and the third was in government agencies, helping to bring people close to them to senior positions and to work in various agencies and media. Ali Rasulov, who headed the government's localization commission for a while, was one of the activists of the "National Independence". Many members of the organization, working in high-level government and party positions, have made clear proposals for the opposition Bolshevik party policy. They completely ignored the class struggle, which was the main idea of the party. “We have,” writes Munavvar Kari, the basis of our classical worldview is the denial of classes. We did not know the classes, unless we considered the large bourgeoisie and the very small group of landowners and traders we were all in sight. It is clear that our role in the political life of the country after the October Overturning, our struggle against the Soviet government and the poor dictatorship is clear. This is how our motto of independence comes from our efforts to establish a bourgeois democratic Turkestan and then an independent Uzbekistan”.

CONCLUSION

Thus, until 1930 the branches of the “National Independence” organization operated in many parts of the country. Archive documents covering the activities of the National Coalition and the National Independence were collected mainly through testimony from the members of the organization and by spies. By highlighting some of these, you can highlight the overall purpose of their work.

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