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QURBOSHIS OF SAMARKAND PROVINCE AND THEIR MILITARY ACTIVITY

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ABSTRACT

In this article has been expressed military activity of Samarkand qurboshis and also given their ideas which belong about Independence and freedom.

INTRODUCTION

In Turkistan after the October overturning the people who was disagree with the system of Soviet government and bolsheviks decided to project their fate. Bolshevists were against native people for striving Independence. After being crushed Turkistan government Turkistan people began the strike against soviet system. The aim of this people's strike was getting the freedom and Independence. The movement of independence spread out Turkistan including Samarkand province. Samarkand people took an active part in foundation Turkestan government. Samarkand people participated in all Turkistan province 4th extraordinary congress which was held in Kokand city. Gathered people decided to join to Turkistan government which was newly found recently and elected representative for people meeting (parliament) structure which was held in Samarkand province congress (1). During short and meaning full activity of autonomic government Samarkand people supported it. But in 1918 at the end of February the crush of Turkistan autonomic government by bolsheviks caused being disagree of people of Samarkand and was blow for beginning fight against soviet regime (2). On February in 1918 the armed movement firstly began in Fergana then in Samarkand and in some cities and villages of Turkistan against soviet regime. During the years of ruling of Soviet government and communist ideology they were called "basmachi" and they were blacken on purpose.

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In fact the terms "bosmachi" and "bosmachilik" were used in the aim of decreasing of essence of national freedom movement by soviet organs. They were not "bosmachs" but they were independencers and patriots. Exept Bolshevist's fight against military forces there were many discord movements by them. The representatives of people made antirevolution movements at the meetings which was compulsory built of soviet government. On may in 1918 there were many organized meetings in the aim of forming of supporters of new system by soviet organs in Payshanba village of Kattakurgan uyezd (district) of the Samarkand region. But the forces against soviet regime amounted majorities and being against overturning they tried to drive away the people who gathered (3). Having blamed more than 20 citizens who tried to drive away the meeting which consisted soviet organs in Payshanba village, bolsheviks judged them on November 10 in 1918. By the decision of tribunal Ochil butcher Jabborqassobovich, Muhammad Roziq Muhammad Murodov, Mulla Botir Qoldashev, Mulla Sadulla Polvonov, Ortiq Zokirov and Sadulla Tursunovs were fined by 5000 rubl for each one and the who couldn't pay was sentenced for 8 month prison. Shokir Fozilov, Hakim Mingliyev, Shodi Abduholiqov and Alim Abduraimovs were also fined by 500 rubl and the man who couldn't pay was sentenced for 2 years prison (4). For making speech Bahrombek Davlatov was sentenced for 1.5 year in 1919 on February 11 in kattaqurgan city in the meetings which took place in different times against revolution, Yoldosh Fozilov was sentenced for 6 month prison, Zarif Elmurodov was sentenced for 3 month (5).

The armed movement in Samarkand against soviet regime was ruled by Ochilbek and Bahrombek. The qurboshis like Qoraqulbek, Hoji Abdulqodir, Mulla Karimjon, Islom in Samarkand uyezd; in Jizzah uyezd Niyozbek, Turobbek, Abdulhamidbek, Mulla Hamroqul; in Khojand uyezd Holbutabek, Norquzi, Masharif, Turdiboy, Tursunboy, Mulla Javlon, Muhammad Murod leaded the life and death battle. Bahrombek (1922) – famous qurboshi. He was born in Dehnay village near Samarkand. He was from bahrin tribe of Uzbeks. At the beginning of XX century Bahrombek and Hamroqulbek studied together at first jaded school which was opened by Abdulqodir Shakuriy (1875-1943) in Rajab Amin village near Samarkand. Being active supporter of jadid ideas Bahrombek fought for the independence of Turkistan (6). Bahrombek took active part at the battles against red army in Samarkand region with 2000 youngs since 1918.

Hamroqulbek qurboshi was his close supporter who was born in Pastqishloq near Samarkand. According to writings of Validdin Hamroqulhon came to Istanbul. There were discussions between (Nazir To'raqulov and others) the representatives of Turkiston Bolsheviks with Bahrombek qurboshi in summer in 1922. Shakuriy teacher was middleman in it. According to the agreement which was signed in registon square in Samarkand Bahrombek joined to soviet government with his fellows and companions nearly 200. But after the agreement Bahrombek was prisoned and was sentenced to death. The national leaders of Turkistan who had seen their cunning and who didn't keep their promise warned Bahrombek and saved him from prison. Q.Otaboyev the chairman of Turkistan ASSR HKS, A.Rahimbek chairman of Turkistan ASSR CEK, N.Turaqulov chairman of Turkistan comparty CK, A.S.Sergaziyev chairmen of trio fighters against "bosmachi" of Samarkand region were excused from their position in 1922 on September for their saving Bahrombek kurboshi (7). Bolsheviks were not limited with this, by the help of chekists and spy they arrested Bahrombek Abdugafurov and his brother Shahriyor kurboshi also shot them in Samarkand. Another brother of Bahrombek Boyan had been shot by Cheka before. Except that by the orders of leaders of red soldiers in Samarkand region as Snitko, Volkov, Baranovs 5 relatives of kurboshs like Bahrombek, Shahriyor, Ochilbek, Hamraqlbek were shot. Ochilbek (1883-1923)-famous kurboshi. He was born in Kushtamgali village near Samarkand. By ethnic he was from nayman tribe. As the investigator from Turkey Ali Bodomchi writes Ochilbek was strong kurboshi who got durable government around Samarkand. "Ochilbek was the alone king in the places of Machto mountains of territory of Samarkand- Zarafshon valley .Before beginning of fight he had been in Tashkent, learned Russian language, increased cultural level in the influence of jadid schools. Ochilbek was very kind and loved his motherland, was brave, serious by nature. Before beginning kurboshi he had served for Bukhara amir's uncle Said Akram and studied how to be soldier"(8,2).

Ochilbek the son of Joraboy began fight against red army in the end of 1918. He was known as Ochildev(Ochildev) among the people for his being brave. Soon he became leader of revolutioners of Samarkand region. As Ahmat Zaki Validi writes since 1921 Ochilbek was active according to the instructions of Turkistan national unity. In this time he had 4000-5000 youth. In 1923 on may 10 in Kitob Ochilbek died as a courageous in one of the battles (8,4). In this time the revolutionary movement got it's highest point as it was in

Samarkand and Fergana. As it was pointed in the report about the activity in household years of Samarkand uyezd's executive committee in 1922-1923, at the end of 1921 and in the middle of 1922 in Fergana the "bosmaching" movement was blown much and it passed to Samarkand region. It was written in report that the reason of increasing of armed movement against soviet regime was destroying of household and not accounting native people's life. As this document proofs, in Samarkand region at the end of 1922 and to march of 1923 the "bosmaching" movement was not in mass feature. But in Samarkand at the beginning of march in 1923 the movement of revolution revived more and got political colour."Bosmachs" proclaimed terror against the members of communistic party and servants of soviet organs. From November 15 1922 to July 1 1923 four qurboshs with 2000 youths by the leadership of Ochilbek fought against red army band. They got support from revolutioners in Machto district. From July 1 1923 to november 1 in Samarkand uyezd 10 kurboshs like Ochilbek, Ziyoviddin, Buri, Umar, Mirza polvon, Hamraqul, Gadoy, Mulla Tursun and Yorqoriyevs with their youths fought against red army, GPU, police band. In the report of Samarkand uyezd's executive committee the battle between independencers and red soldiers was shown in the following districts 1.

| | Districts | Numbers of buttes | With death | total |
|---|--------------------|-------------------|------------|-------|
| 1 | Zarafshon district | 42 | 2 | 64 |
| 2 | Dargom district | 236 | 37 | 273 |
| 3 | Urgut district | 77 | 26 | 103 |
| 4 | Panjikent district | - | 2 | 2 |
| | Total | 355 | 87 | 442 |

It was told in reports that in the battles and skirmishes with independencers military units, in Muslim horse cavalry bands many soldiers died, some of them were injured and captived. The population of Samarkand uyezd supported independencers. As it is said in the report, " ... the population hid them everywhere and at the same time made difficulties to be caught"(9). The decision about excuse moistly was destroyed by the representatives of red army of soviet government. The independencers who were capitulated were received to "voluntaries" band and sometimes they were shot. They themselves and relatives wrote explanation letters. If the capitulated voluntary to soviet government rejoined to the rank of independencers his property was confiscated also relatives were taken out. As it is seen in the documents the movement against soviet regime in Samarkand region widely spread out. Soviet government not only tried to destroy physically against national freedom movement but pressed him spiritually. However independencers fought for freedom of motherland without break and and continued fighting against soviet regime in the middle of 30th of XX century.

Conclusion

All in all, after the October overturning bolshevists' wrong policy caused for discord against them. The armed movement against soviet regime for getting their national independence of the advanced representatives of people was the reason for beginning. But during the years of soviet government by the reason of making history false by communist ideology showed kurboshes with the symbol "bosmachi" as if they were enemies. That is why reconsidering such black points in the history of Uzbekistan, illuminating history objective and right for up bringing today's young generation in the patriotic spirit is one of the important task of historians.

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