



## Military leader of representatives of the national independence movement as lines to the personality

**Qobulov S.M.**

**The deputy educational and ideological work of the chief of HMAS RU**

### ABSTRACT

The reason that prepared the ground for the beginning of the independence movement, the difference between "robbers" and the struggle for national liberation is explained. The socio-political situation of the commanders in the process of their appearance on the stage of history, the role of the commanders as military commanders, and the psychological effects that they used in the movement of the army under their command against the enemy were touched upon. .

Achievements and shortcomings of the representatives of the independence movement, their activities are approached from a historical-military point of view.

### Keywords:

national-liberation struggle, independence movement, "robbers", "battle group leaders", Amiral Muslimin, Turkestan freedom flag

**The true courage of enlightened nations is reflected in their willingness to sacrifice for the cause of the Motherland.  
German philosopher Hegel.**

The historical period of 1918-1934, which has hardly been studied in the history of the Soviet era of Uzbekistan, is the national war of our people for the freedom of the Motherland, the independence movement. The Shura system strictly forbade the study of this period. On the contrary, the history of the Soviet wars of aggression aimed at suppressing this struggle for freedom was glorified, the history was written one-sidedly, the history of the winners was written, and the history of the defeated was wrapped in a shroud. However, just as the moon cannot be covered with a skirt, the same struggle for independence in our recent past cannot be erased from history. Every event, event, process, be it positive or negative, be it fair or happy, time and history will pass its verdict on all of them. Also, every political, military, ideological figure, person who rose to the level of public, national leader, even if they are not physically present, it is necessary to tell

the whole truth about them. Such persons are always alive for history.

New generations learn and benefit from them, imitate them, are proud of the good ones, and hate the bad ones. Besides, history is not impersonal. Every history has its owner. History without an owner is not history. From this point of view, many pages of our mother's history, historical events and their heroes have not yet been studied. One of the most important aspects of our history is the history of the valiant armed struggle for the Motherland, the freedom of the nation, and freedom in 1918-1934.

During this struggle for life and death, a whole generation of brave generals, commanders, and soldiers grew up among the people. Shahabuddin Yassavi's book "Bitter Truths of Turkistan" contains information about 114 ghouls. Among them are small and big Ergashes in Fergana Valley, Muhammad Aminbek

(Madaminbek), Shermuhammadbek, Amon Pahlovan, Jonibek Qazi, Mahkam Khoji, Israilbek, Ahmed Polvon, Rahmonquli, Islam Pahlavon, Junaid Khan in Khorezm, Mulla Abdulqah-hor in Zarafshan Valley, Jo' ra Amin, Murad Meshkob, Mitan Polvan, in Eastern Bukhara there are Ibrahimbek Lakai, Davlatmandbek and others. Each of these breeds should be studied separately.

During the time of the Soviets, all of them were labeled as enemies of the people, it was absolutely impossible to say a single positive word about them, on the contrary, they were vilified, and false history took the place of true history.

It is no secret that the Turkestan Autonomous Government was founded in Kokand and was bathed in blood here. In response to this, the struggle started mainly in Fergana and later spread to other regions.

According to the sources, after the establishment of Soviet power in Turkestan, starvation and famine began in the country, and in such conditions, acts of robbery and robbery by criminal elements were taking place. However, the conscious struggles of Turkestan peoples against the autocratic regime, which gained their human, national, and political rights, differed sharply in terms of purpose and essence from such acts of robbery. The Bolsheviks began to describe each of them with a single name and evaluate them as a single movement. Although it is clear that the armed struggle of the Turkestan patriots took the form of a political movement, the authoritarian government tried to present it as "suppression".

At that time, the phrase "fighters of the national liberation movement" was not used, scholars called them mujahideen, ghazis, lashkari Islam, and ordinary people called them young men, boyfriends of so-and-so, the term "young man" was mixed with the term "navkar" and "warrior". had gone If a person wanted to join the ranks of these freedom fighters, he would announce to his family, "I am going to be a boyfriend to so-and-so."

The leaders of these groups are called "Korboshi". This term has had different

interpretations at different stages of our history:

1. The head of the castle (city) guards.
2. During the period of the White Tsar: the head of the local population police of the city, uezd.
3. After the February revolution: head of the city-uezd police.

Some of the commanders, for example, Ergash, Madaminbek, had this title before the beginning of the national liberation struggle.

Big Ergashbek and Little Ergashbek. Both of them are from Bachqir department of Khokand. The Bachkir people differ from the inhabitants of the surrounding villages by their warlike nature. During the period of the Kokhan Khanate, the Bachkirs were considered to be the most effective forces of the people's army, the Karacherik. The Ergashbeks were brought up in such a combative environment and became young fighters themselves. Unable to tolerate injustice, these young men took the side of the poor and the downtrodden and clashed with mirshabs, the police, and officials. According to the historian and scientist Khahramon Rajabov, at the beginning of 1918, 70 Korboshis with 20 to 2000 men under the leadership of Katta Ergash Korboshi made more than 50 strikes against the Reds and won. By the fall of 1918, the number of his troops was 24,000. Since Ergash was an Eshan, he used to work in the name of Islamic Shari'a.

The first clashes with the Reds began in March. A group of Armenian Dashnaks and Red Guards, who demanded Kokan and made a mockery of it, raided from village to village, reached the village of Palakhan near Bibiubayda and started looting from house to house. Eshmuhammadbek, who found out about this, enters the battle against the bereft gang with his young men. The men of the village also come to Eshmuhammadbek's aid. Together they destroy the Bebos, 13 people are killed in the battle, five or six manage to escape, four are captured. Eshmuhammadbek also gives six victims. Eshmuhammad sent a messenger to Ergashbek and told him about the incident. The next day, Sinitsyn's punishment squad will leave Kokan. The detachment had 320 fighters, two machine

guns and one field cannon. Ergashbek also felt in advance that the punishment squad would be sent, and came out of Bachqir with 300 men he had at that time. Sinitsyn's detachment encounters Eshmuhammadbek's ambush in a thicket near Bibiubayda. While the battle was heating up, help arrived for both sides: Ergashbek from Bachkir, and D. Ye. Konovalov's Railway Red Guards entered the battle from Kokan. The battle was decided in Ergashbek's favor, and Konovalov and Sinitsyn were forced to return to Kokan empty-handed with their remaining men. In this way, Ergashbek's reputation increased in large and small battles, the number of his men increased several times, and finally, at the congress of clerics and forces of the national-liberation movement held in Bachkir in March of this year, Big Ergashbek became Amiral Muslimin (Amir of Muslims). ) is elected.

Ergash Korboshi was the first fighter who raised the flag of freedom not only in the Fergana Valley, but in the whole of Turkestan. He was the most active commander in 1918.

He was wounded in one of the battles in 1919 - one of the red snipers was injured during the battle. As a result of this injury, or due to other reasons, in any case, Ergash Korboshi's subsequent activity will slow down a bit, he will become a maniac, sluggish, restless. According to the testimony of his comrades, he comes out of the room with the order he gave yesterday, sometimes he gives the opposite order, goes into his room and stares at one point for a long time. However, he did not drop his weapon. He made peace with the Soviets several times.

Madaminbek. The son of Madaminbek (Muhammad Aminbek) Ahmadbek was born in 1892 in the town of Sokhchilik, Margilan, in the family of impoverished nobles. Madaminbek is the most famous of the Fergana warriors, and a number of books have been written about him. At the beginning of 1918, Madaminbek was appointed the head of the Margilan militia. After the end of autonomy and Kokan was drowned in blood, Madaminbek with three hundred young men under his command went to the path of national liberation movement. He took the village of Garbuvo in Tashloq as his

base and started the first battles with the Red Guards. Later, leaving Garbuvo at the disposal of Shermuhammadbek, he moved his residence to Baliqchi. Baliqchi is the heart of the valley, the place where two great rivers: Karadarya and Norin meet to form Syrdarya. This town was a strategic place where the four major provinces of the valley - Kokan, Namangan, Andijan, and Margilan - were connected to each other. It was possible to control the entire valley.

Madaminbek sent people to different areas of the valley and through them explained to the residents their goals: first of all, to liberate Ferghana, and later, if God wills, the whole of Turkestan from the tyranny of the Bolsheviks, to build a society in which Sharia is not violated, and for this, it is necessary to fight with weapons in hand. and calls for a fight. Soon his army reached 4000 people.

Madaminbek, with the help of judges and muftis, draws up a special Statute to prevent tyranny, robbery and other negative situations in his growing army. The charter describes the ideological path, goals and tasks of the national-liberation struggle, and the main part shows the demands placed on the participants of the struggle. For example:

- not to shed blood in vain;
- to ensure peace and tranquility in its territory;
- not to engage in robbery;
- working according to Sharia rulings, etc.

There were no military specialists among the representatives of the local nationality. Because of this, Madaminbek deliberately decided to use the officers of the Russian army, because there were enough military experts in the valley who did not recognize the Red authorities and were persecuted for not joining them. Madaminbek sent people to them and offered to unite and fight against the common enemy, that is, the Bolsheviks. Russian officers were alarmed by the fact that the National Liberation Movement was mainly working under the banner of Islam. Because of this, Madaminbek declared religious freedom in his army. After that, Osipov, General Mukhanov, Colonel Belkin (Kornilov), and later General Monstrov, the commander of the Christian

army in Eastern Fergana, joined him. The first was the special Pamir detachment of the Red Army. This detachment consists of young men trained in wars, skilled in fighting in mountain conditions, and earned the name "Wolf Pack".

Sulayman Kuchukov, who is actually a Kyrgyz, was educated among the Russians and reached the rank of colonel, joined the bek army with his unit. Russian officers led the headquarters of Madaminbek's army and taught the young men modern combat methods.

The big, fierce battles that spread Madaminbek's reputation took place mainly in 1919. At the beginning of the year, he attacked the city of Skobelev (now Fergana) with the largest force - 20,000 warriors led by Safonov. The suddenness of the attack confused the enemy. The Red Guards, unable to withstand the street battles, stormed into the garrison fortress. Knowing in advance that it was useless to besiege the fortress, and that troops from the entire valley would soon come to help, Madaminbek attacked the prison and freed several Russian officers and captured the commander of the Fergana troops, M.V. Safonev.

Madaminbek's initial success increased her reputation. Madaminbek was elected as "Amir Al Muslimin" instead of Katta Ergash Qorboshi, whose movement weakened at the next congress of Muslim army chiefs. Upset, Ergash Korboshi announced that he would not obey the decision of the congress and announced that he would continue the struggle without obeying anyone. Envious people have also increased along with reputation. How could Toychi, Karaboy, Kholkhoja and a few others like them, who were fighting under him, choose to sit in Madaminbek's place and raise the flag of the Muslim admiral? they dreamed of catching and took a secret route on this road.

On October 22, 1919, the Provisional Government of Fergana was established under the leadership of Madaminbek in Irkeshtom (Ergashtom) region of Pamir. Madaminbek was appointed as the head of the government and commander-in-chief.

In February 1920, the Soviet troops attacked the army of Madaminbek and Shermuhammadbek with dozens of airplanes,

armored trains, and a large number of machine guns. Feeling that the military initiative had been lost, Madaminbek offered peace negotiations in order to save his army and men, and a peace agreement was signed between him and the division chief Vervovkin-Rakhalsky on March 6, 1920 in the city of Skobelev. Although the Soviet government decided to pardon those who surrendered, the day after the death of Madaminbek, who was killed by the Bolsheviks, the brutal killing of other pro-independence fighters began. Some historians have a different opinion about Madaminbek's murder. According to Khamid Ziyoyev: "...Madaminbek together with regimental commissar S.L. Sukhov will visit Shermuhammadbek (Korshermatbek) and Kholkhoja Korboshi as a delegation. At this time, they declared him (Madaminbek, the author) a traitor. Therefore, on May 4, 1920, Madaminbek was personally killed by the guard of Kholkhoja. Based on historical sources, it can be said that there are controversial opinions about Madaminbek's death, so it can be called mysterious. In addition to the sources mentioned above, according to the information given by Alisher Ibodinov: "It is known that the widespread opinion in historical and literary literature is that Shermuhammadbek tricked Madaminbek into his residence and sentenced him to death." In his book, M. Polikovskii called Korshermat Madamin to his residence - Garbuva. In this case, he says that he wants to join the Reds after consultation. A stranger brings the letter. Madaminbek reported this to Skoblev (Soviet center in Fergana) and the command of the Fergana front by telephone. The command agrees to go to Shermuhammadbek's residence. I wonder why the commander of a large regiment of the Red Army was sent to his enemies almost without protection. Doctor of History Ibrahim Alimov was sent with a small detachment to Madaminbek Shermuhammadbek and Kholkhoja. This detachment was left in Uchkurgan and Madaminbek went to Shermuhammad's residence with 10 of his men and they were disarmed by the enemy. M. Polikovskiy said that Madaminbek went to the enemy camp

with 26 people. Considering that Shermuhammadbek's army at that time was 3-4 thousand, and Kholkhoja's was almost as much, could 26 men protect the commander? Secondly, Polikovskiy, who was a witness of those events, for some reason gave incorrect information that Madaminbek was killed in Vodil. Alikhan Tora Soguni also admits that Madaminbek was killed by the bodyguard of Kholkhoja. It is interesting that Shermuhammadbek himself, who lived in Turkey in the 60s, said in an interview to "Voice of America" radio, "I am not to blame for Madaminbek's death. Zinoviev, the commander of the 1st Army at that time, shot him and threw him into the river in order to start a war. According to Alisher Ibodinov, on May 14, 1920, Kholkhoja beheaded Madaminbek in the village of Qarovul near the city of Uchgorgon. The conclusion based on the study of many sources is that the death of the leader of the national liberation struggle was carried out by the hands of the soldiers as a result of the policy of the Reds (Soviets). In addition, at that time and after that, there were many opinions among the people that Madaminbek was killed by the officers of the special department.

Although the literature written within the framework of the Soviet ideology about the leaders of the national liberation struggle reflects one-sided views, the truth appears in some places, ironically or for some other reason. For example, the collection "Civil War in Central Asia" published in 1935, imbued with Soviet ideology, says the following about Madaminbek: "Madaminbek was undoubtedly the greatest of all printing chiefs...

This is only a skillful use of the Qur'an, as well as a cunning, entrepreneurial politician, organizer. He is sharply different from the leaders of Korshermat, Amon Polvan and other publishers at that time.

In the pamphlet dedicated to Shermuhammadbek's biography, it is written: "Shermuhammadbek, an elusive ghazi, an unsellable sheryurak, was entrusted with the management of Ferghana's troops. In July 1920, he was given the title of "Amir-ul-Muslimin" at the gathering of soldiers.

In the work of Ibrahim Karim, we read the following: "The life paths and bright images of national heroes like Madaminbek are for all those who have and will continue to strengthen the republic and independence of Uzbekistan, increase its international reputation, especially for the younger generation. It will undoubtedly serve as an example school..." .

Now we will get acquainted with the slogans, appeals and appeals developed by the leaders of the national independence movement to call the people to fight against the invaders, to raise the morale of the troops and to achieve victory. Not only the causes of the struggle, but also slogans, goals, demands of participants and leaders were often discussed in official circles. For example, at the official meeting held in Turkestan, the Chairman of the Council of People's Commissars Q. Ataboyev gave the following information: "In August 1921, at the Kurultoi of Turkestan Soviets, the Fergana printers proposed peace talks to the Soviet government and discussed religious, political, economic and they set a number of conditions related to other issues."

On September 17, 1922, M. Epstein, who gave a speech at the Party Council on "The Last Instructions of the Central Committee of the Communist Party of the Soviet Union", is also worth noting the following information: "Struggle against red imperialism!", "Struggle for national independence, self-determination through the Constituent Assembly!", "Struggle against violent communists who are oppressing Islam!" I read slogans like ".

The following "Address" issued by commander Shermuhammadbek against the Bolsheviks clearly expresses the goals of the participants in the struggle: "Bolsheviks! You have turned your friends into your worst enemies. Since 1918, you have caused so much destruction, victims, deaths, injustices! What kind of kindness you have shown. These are the reasons that turned the multi-million inhabitants of Fergana into young men (as they called themselves). Leave us alone and we will be at peace."

In a telegram sent to the Council of Commissioners of Turkestan: "Commissioners from Andijan! We inform you that you came to

the village of Kogai and set fire to the houses of civilians. You did this in vain, if this happens again, we will set fire to your stations, factories, and houses in the same way. If you want war, fight us, not the people. We consider all civilians, whether they are Russians, Jews, Armenians or Sarts, to be equal. If you continue the war against the people, then in 3 days you will not have anything left from Tashkent to here. Signatories: Madaminbek, Ergash Korboshi, Kholkhoja, Eshmat Boyvachcha, Mahkamhoja, Fayoz Makhsum."

Based on the results of her research, R.Rajapova stated that this movement against the Soviet power was a component of the struggle for national liberation, aimed at a clear political goal - the independence of Turkestan. "Turkestan is for Turkestans!" and as a movement that promoted slogans such as "Freedom to Turkistan", was organized for a certain purpose, and had its own command and organizational foundations, it stood out in terms of scale, mass, and tension.

Shermuhammadbek says in his appeal to all residents of Turkestan: "Bolsheviks deceive and kill. All countries are fighting against them to end them. If Turkestan had been given rights, we would not have fought. As long as Turkestan is not given its rights, we will fight against the Bolsheviks until we have a drop of blood left for our rights and conscience."

Realizing this, the autocratic regime looked for ways to morally weaken this regime, which was directed against it. They began to spread fake information about this struggle in order to make the people tired of the struggle, to create chaos in the ranks of the struggle, and to correct it. The purpose of this was to hide and distort the true nature of the struggle for the freedom of Turkestan. On the one hand, this was necessary to suppress the colonialism of the authoritarian system, and on the other hand, to confuse the people's mind.

Therefore, based on the information mentioned above, it should be noted that those who are condemned as "robbers" are actually for the national independence of religion, customs and nationally important socio-economic, political and national interests such as the inviolability

of private property, freedom of trade. they were true patriots who came to their defense.

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