



 Research Article

EMIGRATION OF BUKHARA INDEPENDENCE AND FREEDOM FIGHTERS TO AFGHANISTAN

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ABSTRACT

This article contains scientific information about the severe consequences of the colonial system in Bukhara at the beginning of the 20th century, the gradual exploitation of the local people for the benefit of the center, and the struggle for independence and freedom that began against this colonialism, as a result of which the patriots left their homeland and went to Afghanistan to emigrate. is analyzed.

KEYWORDS

Ibrahim Lakai, Bolshevik, military invasion, Western Bukhara, Moscow, Afghanistan, Qalayi Fatu, Amonullah Khan.

INTRODUCTION

Today, in a period of ongoing political changes in the international arena, various conflicts, peace, sustainable development and good relations with neighboring countries prevail in the Uzbek land. But it is clear to all of us that such peace and stability could not be achieved easily or without any casualties and losses. It is no secret that the treats in Afghanistan of the late 20th century and

the beginning of the 21st century have become an internationally relevant treat. The history of long-standing Uzbeks in Afghanistan as well as the history of Afghan statehood shows that it is important to study the role and participation of Uzbeks in political life on a scientific basis. At the high-level Tashkent International Conference on Afghanistan on the topic "Peace Process, Security

Cooperation and Regional Partnership” on March 27, 2018 “...The peoples of Uzbekistan and Afghanistan have lived in a single cultural and civilized space for centuries. Azal has long been inhabited on both sides of the Amudarya by peoples who combine similar languages, common sacred religion and common spiritual values,” [1] the fact that a comprehensive study of the history of the Uzbek people, who have been living in the neighboring country for many centuries, from a historical point of view shows that an important scientific significance is. After all, looking at the research of historians, sources and Orientalists who are doing scientific research on the history of Uzbeks today, it is no secret for anyone that it is difficult to find research about the Uzbeks of Afghanistan, which are an integral part of the Uzbek people.

We know that the history of emigration of the main part of Afghan Uzbeks is directly related to the Tsarist colonization and the structure of the former Shura. It was the heavy colonial policy of the late 19th century and early 20th century that caused the migration of many Uzbeks to the territory of Afghanistan.

Review of literature on the topic. Several pieces of literature were studied in the preparation of an article on the emigration of fighters of independence and liberation of Bukhara to Afghanistan. In particular, at first, I used the works of Ahmad Zakiy Walidi, one of the major political and cultural figures of his time, “divided Wolf Earth” and Amir Olimkhan's “history of the Hasrali people of Bukhara”, as well as scientific research work of Republican historians on the

topic. In Particular, Sh.N, Khayitov's overseas Uzbeks, Nasriddin Nazarov's Afghan Uzbeks were analyzed. In addition Masson V.M, Istoria Afganistana Of The Romodins. Afganistan v novoe vremya as well as Kamoliddin Abdullayev's horse Sintsiana do Khorasana. sources such as iz Istorii Sredneaziatskoi Emigratsii 20 veka were used.

Information from Oriental sources with foreign literature was also used in the preparation of the article. On the basis of information from these sources, the topic was researched.

RESEARCH METHODOLOGY

In the preparation of this article, methods of comparative comparison and critical analysis were used more often. The struggle for independence in Bukhara and the emigration of these wrestlers to Afghanistan were objectively revealed.

ANALYSIS AND RESULTS

The eyes of the Bukharan people, who, like in the Turkestan region, were sleepy and tricked into Soviet propaganda, soon opened their eyes and set off for the struggle of national independence. But there was no national cohesion and unity in the forces that rode to fight for independence against the Soviets. While they had great power, they were disorganized, scattered and had no programming guidance, they had no cunning, experienced in the idea and no experience against a rival like the pixie-cracked saloons and komfirqad. This was masterfully used by the colonial saloons.

On 3 November 1920, the Comintern became the assembly of the Turkestan Bureau. Uni V.V.Kuibyshev managed. At the meeting, the issue "on the relations between the Bukharan communist faction and the political path of the faction " was discussed. In the decision on this issue, the Turkestan bureau noted that the attention should be paid to "conduct an agrarian revolution in Bukhara and turn the Revolutionary Committee in this direction." This route was approved by the RKP (b) MQsi. In particular, the RKP(b) MQsi discussed the political course of the Bukharan komfirqasi Mqsi at its plenum on 26 January 1921. The decision on this issue States: "agrarian revolution must really be carried out without breaking with the current government" [2]. It turns out that Moscow gave a direct fatwa on the implementation of the "agrarian revolution" in Bukhara.

Based on this instruction, the V Congress of the Bukhara komfirka, held on February 23, 1921, passed under the slogan "Land-to the peasants". The Congress approved the decree "on Land" of the entire Bukhara Revolutionary Committee, adopted on January 5, 1921. According to this Decree, all Land, Water, Forest and natural resources were declared universal property, no matter who owned them: the nationalized lands of the emir and Beks, as well as the Waqf estates, were noted to be distributed free of charge to the peasants.

Under this decree, 4,000 tanobs (thousand desyatina) of land belonging to the emir and Beks were confiscated in the old Bukhara district and about 1,000 tanobs (250 desyatina (1 desyatina 4

tanob) in the uyezds of Bukhara region, and 5-25 tanobs were divided into peasants. (Of course, all this work was done by cunning in time. Later the land was again taken from the farmers.)

Of course, such activities, carried out by force from above, as a result of Moscow's great statehood and colonial policy, were much to the dismay of the leaders of the Republic of Bukhara. F. Of The Republic. Khojaev, A. Fitrat, Sattorhojaev, M. Saidjonov, M. Aminov, Otakhojaev and his other leaders, in a moderate manner in pressure, favored the independence of Bukhara. In particular, the chairman of the Bukhara revolutionary committee A. Muhitdinov wrote at an exhibition distributed to places in the summer of 1921: "let's be one in the work for Religion, homeland and nation... We demand national independence.[3]

The second main force that fought for the independence and liberation of Bukhara against the invasion of the shuros was the forces led by Emir Said Olimkhan. After the Emir of Bukhara left the capital with forces loyal to him, he retreated to Hisor province, fighting invading Red troops in the vicinity of Bandor and Darband, overlooking the provinces of Qurghontepa, Gijduvan, Boysun. Here he spent six months fighting against the enemy. "At the beginning of the battle, "says amir Olimkhan," my uncle Muhammad Saidbek Parvonachi, the minister of war, and Abdulhafiz Parvonachi, the commander of the war, Ibrahimbek were the military chiefs. With this, a struggle and a fight took place for six months, until the end of which the Bolshevik team was forced into this war that they had created,

and a significant number of soldiers and military weapons came from Moscow. With this, they suddenly launched an attack on the Islamic army. They fought warily for ten months in terms of the scarcity of military equipment and weapons in Islamic soldiers, and then I turned to foreign countries in this Bandai act of desperately seeking help and encouragement".[4]

Amir Olimkhan, in order to continue the fight against the red soldiers, arrived from Khisor to the Lake province, from there in 1921 to Kabul, the capital of Afghanistan. During his stay in the eastern Bukhara region of the road, he supported the forces that set their sights on the struggle for the independence and freedom of the Fatherland against the shawars, providing them with encouragement and advice. In particular, Said Olimkhan points out that during his stay in the province of Kolob, he met with the liberating loyalists Mullah Muhammad Ibrahimbek devonbegi, who fought against the shawars, and developed plans for a future battle with the enemy. "I," says amir Olimkhan, " issued a decree and sent it (Muhammad Ibrahimbek - the authors) to certain places. I ordered Muhammad Ibrahimbek to deal with the Statesmandbek with those permissions of mine, to keep the enemy's path fortified".[5]

The Emir of Afghanistan, Omonullahan, well opposed Emir Olimkhan. The Emir sarboz were allocated a place from Mazari Sharif and Khonabad. He gave himself a place from Qal'ayi Fatu, the Emir's garden near Kabul. At the very beginning, this was where, together with Syed Olimkhan, Karmana begi Yovqochbek, Sherabad

begi Abulhafizbek, Mirfattohbek udaychi, Yusufboy Muqimboev Qori Muzrob, military minister Ibrahimbek, Abdullabek toksabo, a'zamhoji and others, who served as the Emir's London representative for trade. [6]

On the territory of the emirate of Bukhara, there was also the third - the most basic force fighting for independence and freedom against the invasion of the shuros. These were the people's national freedom fighters, who were eager under the leadership of patriotic warlords. The struggle for freedom and independence became strong in the particularly eastern and western regions of the emirate of Bukhara. In 1922, the Emirate of Bukhara had an army of people's Avengers led by more than 30 [7] guards. Ibrahimbek Laqay, Statmanbek, Abdulqodirbek, Haji Sami Afandi (moved in Surhon Oasis and Tajikistan areas), Bahrombek qorshi, Wolf Taqsabo qorshi (opposite), Sharaf Uzbek qorshi (from Beshkent), Khojambek qorshi (from the book), Qoraqulbek and Mamatqulqul qorshi (from Korqontepa), Bahrombek qorshi, Jabborbek qorshi, Ochilbek qorshi, Hamraqul qorshi, Ochil taqsabo Qorshi, Ghulam Awgan Qorshi, a'zam Khan Eshon Qorshi, sayfulla mirokhur qorshi, Sherbek qorshi (in Samarkand), holbutabek Qorshi, mustafaqulbek Qorshi (from Oratepa, These include Niyozbek cave (from Jizzakh), Boboyor cave, Halomurod cave, Haidar Mergan cave from sepki, Timlik Rozi cave, six-boy Blackish sniper cave (from Khatirchi) and others.[8]

One of the major representatives of the national liberation movement is Ibrahimbek lagay. "Laqay" is his nickname, denoting Uzbek's

affiliation with the laqay clan. Ibrahimbek's full name is sharifi Mullah Muhammad Ibrahim Chaqaboy's son. The year of birth is uncertain, with an estimated date of 1889 or 1890. He was born in the village of Koktosh, in the south of the city of Dushanbe, Republic of Tajikistan, where the lacai clan of Uzbekistan mainly resides. Ibrahimbek Lagai is one of the bright figures of the national independence struggle in Turkey. As early as the time of the emir, he began to work from massacres of the O'ris military and gained great fame at a short opportunity. Ibrahimbek has achieved much of amir Olimkhan's career. The emir sent him a number of gifts and titles even after he crossed into Afghanistan. During his stay in Eastern Bukhara, Emir Olimkhan, a yovqur similar to Ibrahimbek, had relied on fearless men and willed against the Soviets.[9] Muhammad Ibrahimbek even took Dushanbe from the Bolsheviks. But the red soldiers, G. According to the information given by Fraser, 50,000 men were crossed by the sword during the retreat from the city.[10] Ibrahimbek compiled the "lashkari Islam", ("Islamic lashkari") from August 1920 to 1926, with Frunze, A.I. Cork, S. Pugachev, A.N. An invader led by the todorskys fought mardonavor against the red soldiers. In 1926, with his Mujahideen boys, he was forced to cross into Afghanistan.

Ibrahimbek lived in Qal'ai Fatu, near the city of Qabul, together with the one-time Saeed Olimkhan. The Afghan government allocates him a thousand rupees per month, while the Emir of Bukhara allocates five hundred rupees. Later, upon the arrival of the ignorant on the throne of

Afghanistan (in 1929), a war of brotherhood broke out between the emigrants and the Afghan army. Fed up with futile bloodshed, Ibrahimbek returns to his homeland in 1931 and voluntarily surrenders to the Knights.[11]

The Bolsheviks listed Ibrahimbek as one of the most dangerous opponents of all time. Because he repeatedly showed examples of heroism and courage in battles against the red soldiers. Therefore, he had also received great respect from Emir Olimkhan. He had demonstrated one such feat in 1921. Amir Olimkhan introduces Hisar begi Ibrahimbek to Amir as he passes through Eastern Bukhara to Afghanistan, describing him as "capable of any assignment". In an attempt to test Ibrahimbek's bravery and bravery, the Emir decrees the importation of three Muslim tughs who had been trapped in Dushanbe. The decree was considered extremely difficult and dangerous to enforce, as red soldier units controlled the city in every possible way. Nevertheless, Ibrahimbek, together with his friend Asadullobek, fulfills the Emir's decree full and fluffy.[12]

Muhammad, Ibrahimbek especially hated the traitors and traitors of the fatherland with all his heart. In various ways, the Shawnee would buy some of them and use them in the way of their own vile goals, promising unworthy alms and positions to thwart the indigenous people's struggle as a single front against the red soldiers. The classified directive of the Communist (Bolshevik) faction of Uzbekistan Mqsi dated June 30, 1925 confirms this opinion: "let a special group be formed from reliable guys who willingly

surrender to us to destroy the clerics: Ibrahimbek, Rahman dodhoni, Ismat".[13]

In addition, one of the major centers of national independence and the struggle for freedom was Western Bukhara. The people of Western Bukhara, who received spiritual food from the actions of Ibrahimbek and Anwar poshsho, in particular, Bukhara, Gijduvan, Parmez, Vobkent and Karakul ahli approached Emir Olimkhan with a special name and asked for the appointment of a commander by the emir in the fight against the shahs. Given this demand, Mullah Abdul Qahhor, who is highly respected by the Bukharians, is appointed there as "commander of the Islamic army". The name of the Emir of Bukhara on this embankment was brought by the Turkish officer Uthman Afandi, a representative of Anwar poshsho, on May 12, 1922. In the presence of Mulla Abdul Qahhor were Zakiy Walidi Dam, Abduholiq Orifov, military superintendent of the Bukharan people's Republic of Shura, etc. Mulla Abdul Qahhor soon gathers a large force and horrifies the red soldiers. The ranks of the Islamic armies under his command are organized by 6,000 people from Bukhara, 2,000 from Gijduvan, Wang'oze, Vobkent, Shofirkon, Parmez, 2,000 from Bahovaddin, 25,000 in total, and win a number of historical victories. Islamic armies expelled the red soldiers from Gijduvan and began marching towards Nurota and Karmana, managing to end tributary authority in Western Bukhara.

In order to get out of such a difficult situation, the Soviets call on additional military forces from Moscow and Tashkent. From December 1922

until the autumn of 1924, fierce and fierce fighting broke out between the Islamic armies under Mullah Abdul Qahhor and the red soldiers. Heavy casualties were inflicted on both sides. In September 1924, Mullah Abdul Qahhor was wounded in a fierce battle in the barren marshlands near the village of Qizilqum called Varajan. 140 Islamic warriors died in this battle. Abdul Qahhar's younger brother, Mitanolwon, takes his badly wounded army leader out of the battlefield. They find shelter in Azizabad village. But the Reds followed them and executed them. The body of the brave and valiant Patriot Mullah Abdul Qahhar was buried in Saitkent village near Gijduvan, where he was born and raised.

The red soldiers took heavy revenge on the local people. Especially caring (between the thunderstorm and the Conimex), terrible massacres were organized in the areas of Brickyard, Parmesan, Wang'oze, Polonze and Boggaghoze. Only between November 1923 and early 1925, 4,961 national liberation movement participants were massacred and 3,307 captured.[14]

CONCLUSIONS

This is how our great compatriots, devotees of national independence and the struggle for freedom, were forced to leave their native land and live in emigration in Afghanistan without reaching their sacred and noble intentions. They were powerless in the face of powerful, powerful and scheming invading Bolsheviks. The popular war of national liberation and independence,

which lasted for more than 16 years, ended with the defeat of the Patriots. But their holy blood, which they shed on the path of national independence and freedom, did not leave Zoe.

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